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The Hon.ble and Rev.d

WILLIAM BROMLEY CADOGAN, M. A.

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THE Evangelical Magazine for 1798.

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

Volume VI.

LONDON,

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PREFACE.

THE ſeveral efforts made in the courſe of the *paſt year*, by Evangelical Chriſtians of various denominations, to promote mutual affection, and extend the intereſt of the Redeemer's kingdom, have by no means diſappointed the ſanguine expectations we formed at its commencement, from a review we then took of the ſtate of the religious world.

Three new ſocieties, the Baptiſt, Congregational, and Itinerant, have been eſtabliſhed in London, for diffuſing, more extenſively, the Goſpel of Chriſt in the unenlightened parts of our own country; a reſpectable addition has been made to the County Aſſociations, for the ſame purpoſe; and ſeveral Itinerant Miniſters have been employed in this important work, both in England and Scotland, with the happieſt proſpects of ſucceſs.

The Catholic ſpirit, alſo, diſplayed in the many inſtances we have recorded, merits our warmeſt encomium; and will, we hope, increaſe, till all who love our Lord Jeſus Chriſt in ſincerity, are ſtill more cloſely united; eſpecially as this may be accompliſhed without giving up the grand diſtinguiſhing principles of the goſpel; or interfering, in any reſpect, with our educational peculiarities. Much of this ſpirit of Catholiciſm has been juſtly attributed to the inſtitution of Miſſionary Societies, which have encreaſed and flouriſhed during the laſt year, both with us and in America; and we are happy in the proſpect of the formation of a ſimilar ſociety in Holland.

We are thankful for the many judicious obſervations we have been favoured with on "the means of doing good:" the paper which appears in the preſent number, on Sunday Schools, may be conſidered as a ſpecimen of the uſeful information we are thereby enabled to lay before our readers, on that, and other ſubjects of the ſame kind, which will be brought forward in their order.

Though brevity has been frequently recommended to our correſpondents, we never found it more neceſſary than at preſent, when the great increaſe of Religious Intelligence demands ſo conſiderable a portion of our room. A work like ours requires variety, which cannot be maintained but by ſhort lively pieces. Theſe are beſt calculated to attract the general attention of readers, and conſequently, if well written, are moſt likely to be uſeful. Except, therefore, on Biography, or a few other very intereſting ſubjects, we wiſh no article may ever exceed two or three pages.

Had this advice been attended to, few correſpondents would have had occaſion to charge us with delay. The truth is, we are always deſirous to oblige; but when long pieces are tranſmitted, particularly eſſays, we are under the painful neceſſity either of abridging, which authors diſlike, or of poſtponing them from month to month, before we can find room for their inſertion.

As to our *poetic* correſpondents who think themſelves neglected, we can only ſay, our limits are ſo contracted, that we can inſert but a part of what we receive; and as we conſtantly aim at impartiality, we muſt beg to be indulged with a diſcretionary power in making the ſelection.

We are endeavouring to bring up the arrears of our Review, and regret that any important works ſhould remain unnoticed. In future, we truſt, by ſhortening our remarks, where they may be ſpared, we ſhall be able to introduce every intereſting publication of a religious nature very ſoon after its appearance.

Could the propoſal of Benevolus, for making a permanent proviſion for the widows of goſpel miniſters be accompliſhed, we ſhould ſincerely rejoice. In the mean while it affords us much pleaſure to reflect, that, by the liberal encouragement our work has received, we have been enabled annually to contribute ſome hundreds of pounds towards their ſupport. Their diſtreſſes are of the moſt afflicting kind; and, were they generally known, could not fail of exciting compaſſion in every feeling heart. As ſeveral perſons have expreſſed a wiſh that the Truſtees of this Magazine, who are ſo intimately acquainted with all their circumſtances, would become depoſitories of ſuch property as humane and ſerious characters might be deſirous to appropriate to their relief, either by *legacy* or gift, we take the liberty to ſubjoin the form in which benefactions may be bequeathed.*

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* I give and bequeath £. to the Rev. John Eyre, or to the Treaſurer, for the time being, of the ſtated contributors to the Evangelical Magazine, and Truſtees for the proper diſtribution of the profits. To be paid to him within months after my deceaſe, out of my perſonal eſtate; to be appropriated to the ſame charitable and pious purpoſes, as the profits of that work.

THE

THE

Evangelical Magazine,

FOR THE YEAR 1798.

BIOGRAPHY.

MEMOIRS OF THE HON. AND REV. WM. BROMLEY CADOGAN, A. M. RECTOR OF ST. LUKE'S, CHELSEA, AND VICAR OF ST. GILES'S, READING.

SUCH is the nature of the Chriſtian religion, that it neither covets nor oppoſes the artificial diſtinctions of life. Whilſt it every where inculcates humility and lowlineſs of mind, it directs us to give honour to whom honour is due, whether it be to believers or unbelievers: And, what it inculcates by precept, it enforces by example. St Paul addreſſes the Roman governor, in the moſt reſpectful manner, calling him, *moſt noble Feſtus;* and St. Luke, who records the circumſtance, in dedicating this narrative of facts he had compoſed to *the moſt excellent Theophilus*, withholds not from him the cuſtomary reſpect paid to perſons of his exalted ſtation, becauſe he happened to be a Chriſtian brother. For envy and pride are equally obnoxious to the ſpiritually minded, who ſeeking for themſelves the honour that cometh from God only, and comparing the emptineſs of the fading glories of time with the unchanging realities of eternity, neither deſire the titles earthly princes confer, nor feel the leaſt uneaſineſs at ſeeing others enjoy them.

No man deſerved diſtinctions of rank more than the ſubject of theſe memoirs; and yet no man eſteemed them leſs, when compared with the ſuperior dignity of being "a "member of Chriſt, a child of God, and an inheritor of "the kingdom of Heaven." He was the ſecond ſon of the preſent Lord Cadogan, and was born in 1751, at Caverſham Park,

Park, Oxfordſhire, a beautiful ſeat near Reading, and viſible for ſeveral miles on the Bath road. After much care and expenſe in ornamenting it, his Lordſhip ſold it, about fourteen years ago, with the conſent of his eldeſt ſon, to a Major Marſack, who had juſt returned from India, with a large fortune.

Whilſt his elder brother was intended for the army, and his two younger brothers, by the ſame mother, for the navy; Mr. Cadogan was deſigned for the church. Whether any particular circumſtance influenced the deciſion, it is immaterial. "The lot is caſt into the lap, but the diſpoſal there-" of is of the Lord." The emoluments of the church were, probably, the chief object his friends had in view; could they have foreſeen his faithfulneſs and zeal, it is highly probably, from their ſubſequent conduct, they would rather have devoted him to any other profeſſion. But God, who intended him for nobler ſervice than to be ſeeking at courts and levees, for church preferment, inclined their minds to purſue ſuch meaſures as would ultimately accompliſh his intentions, and fruſtrate their own.

At an early age, he was ſent to Weſtminſter ſchool, where he received his claſſical education. While there, he had ſome ſerious impreſſions on his mind; but they were neither ſtrong nor laſting. Mr. Bakewell, who afterwards removed to Greenwich, then kept his ſchool in Palace-yard; and, though often interrupted by the rudeneſs of the Weſtminſter ſcholars, preached in the evenings to ſuch of his neighbours as wiſhed to attend. Thither Mr. Cadogan reſorted, to laugh, with his young companions; but conſcience, enlightened with the truths he heard, would ſometimes ſmite him, and he even felt ardent deſires to enjoy the favour of God; as he had no friend, however, to fan the kindling ſparks into a flame, they were ſoon extinguiſhed by youthful folly.

About the uſual time, he removed to Chriſt Church College, Oxford. There he diſtinguiſhed himſelf by obtaining ſome literary prizes: nor was he altogether unconcerned about the important office, for which he was deſigned; but applied himſelf to the ſtudy of the Scriptures, and wrote an abſtract of the contents of each book, for his own information.

About this time, the Rev. Mr. Talbot, vicar of St. Giles's, Reading, died. He was an extraordinary man both for piety and generoſity; and his wife, alſo was a Chriſtian of more than common excellence. They were both venerated by

by the congregation, and highly eſteemed throughout all the town and neighbourhood. His labours were extenſively bleſt in the awakening of ſinners: it is even ſuppoſed, that in the few years he preached at Reading, he had not much leſs than two or three hundred ſeals to his miniſtry. But ſo myſterious are the ways of God, and ſo unfathomable his deſigns, that, in the prime of life, and in the midſt of uſefulneſs, he was ſuddenly removed to glory. For juſt as he was ſetting out for London, on a viſit to his friend, the preſent Earl of Dartmouth, he was requeſted to pray with a ſick perſon, from whom he caught a contagious fever of which he died, within a few days after his arrival in town, at the houſe of the late Mr. Wilberforce.

This circumſtance ſoon tranſpired, and deeply affected his congregation. Mr. Hallward had been recently appointed curate, and was much eſteemed; but no hopes were entertained of procuring the living for him, or any other clergyman of evangelical ſentiments. For a while, the flock was to be ſcattered abroad; but God had a merciful deſign of raiſing up for them a faithful ſhepherd of no leſs eminence, who ſhould feed them with knowledge and underſtanding.

St. Giles's is one of the beſt crown livings at the Chancellor's diſpoſal; and, conſequently, applications for it were likely to be numerous. But Lord Bathurſt, who was then paſſing through Reading, in his journey to or from Bath, unſolicited, felt an inclination to confer it on Mr. Cadogan: and, being informed that his grand-father was then at Caverſham, he reſolved to go himſelf, and make the offer in perſon. Finding the door open, he walked directly into the kitchen, and deſired to ſpeak with Lord Cadogan. The ſervants, ſeeing him plainly dreſſed, had no ſuſpicion of his quality, and, not daring to introduce a ſtranger, replied, his Lordſhip was not at home. He aſked for ſome paper, and, as no one offered to ſhew him into a room, he wrote a note, at the kitchen dreſſer, to the following purport. "The Lord Chancellor preſents compliments to Lord "Cadogan, and, underſtanding he has a grandſon in the "church, begs his condeſcending acceptance of the vicar-"age of St. Giles's, which he has juſt heard is become va-"cant." As ſoon as he was gone out, they perceived their miſtake, and with trembling haſte took the note to their maſter, who went immediately after the Chancellor, to apologize for the ignorance of his ſervants, and to thank him for his intended favour, which he confeſſed would be

deſirable on account of its contiguity to the family ſeat; but lamented that his grandſon was not yet ordained, nor of ſufficient age to hold church preferment. This difficulty being obviated by the polite offer of the Chancellor to preſerve the living for him, till he was capable of holding it, it was thankfully accepted.

The people heard of the appointment with grief; but there was no remedy. Their only hope was, that the new vicar, being a young gentleman of noble family, he would feel no diſpoſition to do the duties himſelf; and that Mr. Hallward might be continued in the curacy. With this view, a petition was drawn up by the moſt ſerious inhabitants of the place, and, being ſigned by a great number of the pariſhioners, was preſented to him in the year 1775, when he firſt came to the living. But, at that time, he was ſo inimical to the faith he afterwards preached, and the people who profeſſed it, that he threw the petition into the fire, and declared he would not comply with it, had it been ſigned by every individual in the pariſh; and that Mr. Hallward ſhould never preach in his pulpit again, upon any conſideration.

Had he been indifferent to all religion he might have been leſs violent. But he was a Phariſee. His zeal was great, but it was not according to knowledge. He thought he did God ſervice by manifeſting diſpleaſure at thoſe who ſought ſalvation by faith in Chriſt, and not by the works of the law.

The old congregation ſoon diſperſed among the various meetings. The Baptiſt miniſter, being by far the moſt lively preacher, attracted the greateſt number, who, deſiring full communion, where they profited moſt, ſucceſſively joined his church, till it became, in point of numbers, one of the largeſt ſocieties in the kingdom, of the Baptiſt denomination.

Some, not ſatisfied with the doctrine preached at the church, nor the form and diſcipline of the meetings, applied to the Counteſs of Huntingdon, and, having taken a place, which would contain two or three hundred people, opened it as a chapel.

Others, unwilling to leave the church altogether, and thinking they perceived in his conduct and preaching, marks of ſincerity, attempted to ſet him right. Inſtead of convincing him of his errors, their frequent letters only made his ſpirit more acrimonious.

Good Mrs. Talbot, however, incurred his deepeſt reſentment.

ſentment. She conſidered it her duty not to remove from the ſpot, where her huſband's labours had been ſo ſignally bleſſed; but to comfort and ſtrengthen the numerous young converts, who daily flocked to her for inſtruction. Like a true mother in Iſrael, her houſe was opened for religious exerciſes; Mr. Romaine, Mr. Newton, and other miniſters, who viſited her, expounded to the people; and prayer was continually offered up, under her roof, for the converſion of Mr. Cadogan.

Highly offended at ſuch conduct, he vehemently remonſtrated. Various letters paſſed. To all his bitter reproaches, ſhe returned anſwers ſo full of meekneſs and wiſdom, that, at length, he fell at the feet of accumulated kindneſs, humbled and ſubdued; and, to the laſt moment of his life confeſſed, to the praiſe and glory of God, that Mrs. Talbot's letters and example, were the principal means of leading him to the ſaving knowledge of Chriſt. *

But light and power are diſtinct things. So difficult was it for an aſpiring man, whoſe father was maſter of the Mint, in high favour at court, and connected with the leading men in power, to renounce all hopes of preferment, and take up his croſs and follow the Lord Jeſus Chriſt, that he was not able to come out boldly and preach the Goſpel for more than two years after he knew it. This is the more remarkable, becauſe, while he retained his phariſaic notions, his courage was undaunted, and he actually endured perſecution for the methods he took to inforce the obſervance of moral duties.

Soon after he was ordained, he had been inducted to the living of Chelſea; the preſentation being in the gift of the family, who, through marriage, inherited the ample eſtate of Sir Hans Sloane.

His time was, then, about equally divided between the two pariſhes: but he began to expend a large ſum of money on the Parſonage at Chelſea, intending, as it was the genteeleſt place, and near town, to make it his principal reſidence. Seeing the Sabbath ſhamefully violated there, and finding that the perſons he wiſhed to reclaim, would not attend his preaching, he determined to put the laws of the land in force againſt them. With this view, he went himſelf round the pariſh, and inſiſted on having the ſhops ſhut; charging the pariſh officers to aid him in ſuppreſſing this

* See his Sermon on her Death.

ſhameful practice. He found it however impoſſible to accompliſh his deſign; nor could his rank ſecure him from the abuſe and fury of the mob, which his zeal had provoked; but his life was more than once endangered by the butchers, and others, whoſe traffic he endeavoured to interrupt.

But what the law could not do, being weak through the fleſh, the preaching of Chriſt crucified eaſily effected. For ſoon after he began explicitly and earneſtly to preach the goſpel, he had the pleaſure of ſeeing many, whom law and terrors only hardened, melted down under a ſenſe of mercy; and ſo ſweetly conſtrained by the love of Chriſt, as to forſake every evil work, and run with alacrity and delight in the ways of God's commandments.

During the firſt two years of his miniſtry he had been perfectly legal; for the next two years, or more, he had been held in bondage to the beggarly elements of this world; but now, being ſet at liberty, he boldly commenced his uſeful and honourable courſe, under many favourable circumſtances of experience and knowledge. For having previouſly written about three hundred ſermons, with the help of no other book than his Bible before him, and his concordance by his ſide, he ſoon became a good textuary and an accurate ſpeaker. But, from this period, he made no uſe whatever of theſe diſcourſes: he deemed a written ſermon, brought into the pulpit, unprofitable lumber at beſt, or a proof of timidity or weakneſs; if not a mean artifice to avoid the reproach of Chriſt, by compliance with a ſhameful innovation, introduced by certain popular miniſters who preached againſt the government in the time of the civil wars, and tolerated by the people for political reaſons; and which, though prohibited by a univerſity ſtatute at the requeſt of Charles II. gradually increaſed till it became a general cuſtom.

Nor did he reaſon any longer with fleſh and blood upon the conſequences of declaring himſelf ſo openly; but, following the example of St. Paul, he went and joined himſelf to the people of God, and ſought an intimacy with thoſe miniſters of the goſpel who were moſt diſtinguiſhed for their fidelity. He diſdained that crooked carnal policy of ſtanding aloof from all ſerious characters, eſpecially if they are poor, as though to be claſſed with the humble followers of the Lamb would be a diſgrace. Nor did he dare attempt to keep back or ſoften the offenſive parts of the word of God, under the ſpecious pretence of keeping off prejudice, by introducing light gradually among his hearers. Had he, indeed,

indeed, acted upon this plan, so repugnant to the practice of the Apostles, and so disgraceful to the ministerial character, he might have kept on good terms with some of the wealthy and pharisaic of his flock; he might have preserved the friendship and interest of his noble relations and connexions; he might have proceeded Prebendary and Dean; and about the time of his departure to another world, he might have been placed on the list for a vacant see; but then, it is probable, his preaching would never have been so much blessed as it was in turning many to righteousness, and in feeding, as a true shepherd, the church of God incarnate, which he hath purchased with his own blood; nor would he have lived so beloved by listening thousands, or died so justly lamented by all descriptions of people.

The first minister he applied to, was Mr. Hallward. With Christian humility he acknowledged the injuriousness of his past conduct, pressed him to return to his former situation, and assured him his heart, his house, and his pulpit were open for his reception, and should never again be shut against him. Mr. Hallward, at the time, was promoted by his friend, the Rev. Mr. Gurdon, to the living of Ason, and therefore could not accept the curacy; but, dissolved in thankfulness to God for the wonderful change his grace had produced in one so qualified, by talents and situation, for eminent usefulness, he determined to go and converse with him, and strengthen his resolutions; and to rejoice with the people at the dispersion of the cloud which had so long brooded over them, and the bright prospect now opened for their future comfort and instruction. Welcomed in the most expressive and affectionate manner by Mr. Cadogan himself, and those of the congregation, who once deplored his loss as the greatest calamity, he continued among them six months; and then, being obliged to return to his own flock, he left them with feelings the very reverse of those he had formerly experienced.

It was about this time, also, his intimacy commenced with Mr. Romaine, who ever after paid him an annual visit, and encouraged him by frequent correspondence. Their mutual affection was great; their religious sentiments were similar; they were both Hutchinsonians and Hebreans, and their pulpits were always accessible to each other. Mr. Newton, Mr. Hill, and many other popular clergymen whom he had invited to his house, preached for him occasionally; and, indeed, he took too decided a part to be ashamed of his new connexions.

At

At Chelſea, where few of the inhabitants had been uſed to the goſpel, the alteration in his preaching was not much approved. But what offended moſt, was the ſubſtitution of a Tueſday evening lecture inſtead of the daily reading of prayers, which he reſtricted to Wedneſdays and Fridays. Grievous complaints were made to the Biſhop: and his lordſhip was requeſted to interfere. He did. Mr. Cadogan replied,---That the ſubſtitution of the lecture proved the frequency of reading prayers was not aboliſhed through idleneſs or inattention---That he muſt be allowed to judge what would be the beſt method of promoting the ſpiritual welfare of the people of his pariſh---That the reading of prayers every day took up too much of a miniſter's time, which could be better employed---That very few ever attended the prayers---That they who did might as well read the ſcripture and pray at home, if they had the ſpirit of prayer ---That if they had not, but did it as a matter of form, on which they placed dependance, they might have reaſon hereafter to rejoice that their falſe props were removed, and a courſe of inſtruction ſubſtituted, that would lead them to Chriſt the only true and ſure foundation. After this wiſe and ſpirited reply, he heard no more from his lordſhip on the ſubject. The diſcontented were not ſo eaſily appeaſed, nor could they, for a long time to come, be reconciled to his proceedings. He ſtrove hard to do them good, and his miniſtry there was not without fruit; though it was not, in a comparative view, very ſucceſsful. Unhappily he ſuffered himſelf to be prevailed on by the perſuaſion of ſome of his family to let the Parſonage; and, finding lodgings uncomfortable, and many unpleaſant circumſtances ariſing, which diſcouraged his attempts, he was induced to reſide chiefly at Reading, leaving this very populous pariſh wholly in charge of his curate, Mr. Middleton, except at the ſeaſon of lent, and the laſt Sabbath of the month, when he generally went up to preach and adminiſter the Lord's Supper.

But at Reading his meſſage was differently received. The eſteem of the congregation almoſt bordered on veneration. From every part of the town, and the adjacent villages, ſuch multitudes flocked to hear him, that it ſoon became neceſſary to erect ſpacious galleries, and even then the church was ſcarcely roomy enough for their accommodation.

Beſides preaching on Sundays, morning and evening, and ſometimes (the curate being ill or abſent) in the afternoon, he

he preached the Thurſday evening lecture alſo; and on the Tueſday evening he prayed and expounded the ſcriptures at his own houſe; afterwards, when, by the bleſſing of God on his labours, the number of ſerious people ſo greatly increaſed that his parlour could not contain them, he removed this inſtructive exerciſe into the chancel.

Conſcious of the importance of early impreſſions, and the advantages of being able to read the word of God, he inſtituted four Sunday Schools, in which upwards of 120 poor children were inſtructed. Theſe he conſtantly attended, encouraging the children to learn, by diſtributing new books and money to ſuch as made the greateſt proficiency. At Chriſtmas he not only gave them a dinner, but he preached a ſermon to them, and compoſed a Hymn for them ſuitable to the occaſion; and was more than uſually delighted with the expreſſions of joy his own bounty had excited. A collection was made among the pariſhioners for paying the teachers: the deficiency, whatever it was, he ſupplied.

His family ſoon perceived that all hope of his advancement to prelacy would be plucked up by the root, unleſs they could diſſuade or pervert him from his new line of conduct. Arguments were ineffectual. Allurements were adopted. He was almoſt entangled in the ſnares they laid; when, urged by the anguiſh of his mind, he ſuddenly eſcaped by a marriage, which for a long time produced an entire ſeparation. The breach, however, was afterwards made up, and an intercourſe re-eſtabliſhed. In the meanwhile, his religious experience had acquired ſuch ſtability, that had they renewed their attempt, he would probably have been proof againſt their devices. Surely the Lord knoweth how to deliver the godly out of temptation; and to ſhield their head in the day of battle, in a manner, that, on reflection, will excite perpetual admiration and praiſe!

Conſiſtency of conduct at laſt compelled eſteem. They who were offended at his religion, could not but admire its effects in the uniform tenor of his life; and were even conſtrained to ſay, that he was a *good man:* His church, who knew him better than the world did, believed there was not upon earth ſuch another. Indeed, never did any one enter more heartily into the work of God, nor perſevere in it with greater delight. Preaching was his element; and all his time was ſpent in doing good.

His diſcourſes were truly evangelical. Their whole tendency was to exalt Chriſt, and to lead ſaints and ſinners to him for righteouſneſs, pardon, and peace, and all the bleſ-

ſings

ſings of everlaſting ſalvation. The manner of his delivery was forcible and manly; and, though his voice was rough, and diſagreeable to ſtrangers, yet his earneſtneſs and wiſdom always commanded attention. His ſtile was pure, but remarkably plain; ſo that the moſt illiterate could underſtand the meaning of almoſt every word he uttered. He aimed at uſefulneſs, not applauſe; he laboured at the ſimplicity of the goſpel, and endeavoured to reduce the ſublime and important truths of the Bible to the level of the meaneſt capacity. And ſuch an honour did God put upon his miniſtry, that few perſons, in the preſent day, for the ſpace of time he preached, have been more bleſſed to the converſion of young and old, rich and poor; of whom ſome went before him to glory, whilſt the many who are left, are now following him, as he followed Chriſt, and will be his crown of rejoicing for ever.

He neither debilitated his mind by idleneſs and goſſiping, nor by gorging it with too much ſtudy. His Hebrew bible was his chief delight. That and the Greek Teſtament, he read far more than all other books put together. To this bleſſed employment, moſt part of his mornings was devoted: ſo that he acquired a knowledge of the bible beyond moſt men, and expreſſed himſelf in the pulpit, and upon all other occaſions, in the language of the Scripture, with incredible facility.

He was a remarkably early riſer, being moſtly in his ſtudy by ſix o'clock, even in winter. Exerciſe he ſeldom neglected. If the weather were fine, he generally rode on horſeback, two hours or more, and viſited ſome part of the ſick and poor of his congregation. To thoſe in better circumſtances, he uſed to ſay, "If you are well, you muſt not "expect me often; if you are ſick, I ſhall never fail to viſit "you conſtantly."

What time he ſpent in ſecret prayer is known only to God and his own ſoul. It is ſuppoſed, however, he was much engaged in that duty. For when he had company, he would often retire from them to his ſtudy; and there, when moſt of the family were gone to reſt, he has been frequently ſurpriſed on his knees, by the domeſtic, who uſually took charge of the houſe.

The generoſity of his mind was truly great. His charity was limited by his circumſtances, not by his heart. He often exceeded the bounds of rigid propriety, and ſtraightened himſelf to enlarge others. He ſcarcely ever went to pray with the ſick and afflicted, but he adminiſtered relief.

Nor

Nor could any of his congregation mention an object of diſtreſs, but he was always ready to give what they required. He felt for poor clergymen, who were faithful to their truſt; and would ſometimes incloſe them a bank note in a kind, encouraging letter. He was, likewiſe, a liberal benefactor "to the ſick man's viſitor;" and, to countenance it moſt effectually, he made a point of attending the ſociety once a month; which he never failed to do, when at home, but in a ſingle inſtance; and then he inſiſted on paying a guinea, by way of forfeit, that he might not be forgetful in future.

But whilſt he was thus living and labouring, approved of God, and highly eſteemed by all the people, a meſſenger was ſuddenly ſent from Heaven, ſaying, "Come up hither." For on a Thurſday, as ſoon as he came out of the pulpit, he was ſeized with an inflammation in his bowels, and continued in great pain till the Wedneſday following. During that ſolemn interval, the hopes and fears of his church alternately prevailed; but he lay, reſigned and happy, looking upward to the prize. He bleſſed his wife, his faithful domeſtic, and his friends; he expreſſed his hope and confidence in Him, in whom he had believed; and, on the 18th of January, 1797, every earthly tie being diſſolved, in the 46th year of his age, he entered into the joy of his Lord.

Application was made, as ſoon as poſſible after his deceaſe, by a perſon of high reſpectability to ſecure the living for a ſucceſſor of the ſame principles, but it arrived too late; for a gentleman of no leſs eminence, who reſides near Reading, had already applied and ſucceeded for a clergyman, whoſe modeſty, (if the report be true, as we believe it is) can never be too much admired, nor too much regretted. Mr. Allcock (for that is his name) deliberated, and then declined the preſentation, aſſigning, as his motive, his inability to fill with advantage a pulpit, conſtantly occupied for many years, by ſo great a man as Mr. Cadogan. Unmoved by entreaties to conſult the general wiſhes of the people, the ſame gentleman ſecured the gift for another. The people waited his coming, and repeatedly heard him with candour; but grieved at not finding in his diſcourſes the truths they valued more than life itſelf, they have at length reſolved, after much reluctance, ſo far to ſeparate from the eſtabliſhed church, as to erect a chapel of their own, where they may worſhip God in their cuſtomary manner, and ſit again under the refreſhing ſound of Jeſus Chriſt and his ſalvation.

As to the living of Chelſea, notwithſtanding the preſſing manner in which the principal inhabitants intereſted themſelves in behalf of Mr. Middleton, it was diſpoſed of to a Mr. Sturges, who held a vicarage near town, and that of St. Mary's, Reading. At firſt he ſhewed Mr. Middleton much reſpect, and indicated no diſpoſition to diſplace him from the curacy. Some began to rejoice in the proſpect of his continuance among them; but others ſuppoſed a union between a rector and curate of diſcordant ſentiments would not be permanent. The event ſoon demonſtrated the propriety of their conjecture. For Mr. Sturges, not long after his induction, gradually changed his conduct towards him; till at laſt he even inſiſted on his making ſuch an alteration reſpecting his future ſermons, as he could not conſcientiouſly comply with, and thus diſſolved their connection. The pariſhioners, who ſincerely loved him for his long and faithful ſervices, grieved that a man of his knowledge, experience and character, ſhould be removed from his ſituation, at an advancing period of life, in ſuch a manner, have entered into a ſubſcription, to ſupport him and his family, till he be otherwiſe provided for: and what muſt give not only him, but every one who hears of the circumſtance the greateſt ſatisfaction, the Biſhop of London, in teſtimony of his approbation and eſteem, ſent him 50l. and deſired that his name might ſtand on the liſt of ſubſcribers.

Mr. Cadogan's remains were interred in the chancel at St. Giles's, on Thurſday morning, January 26. His numerous congregation, in deep mourning, and with hearts overwhelmed with grief, attended; weeping, not for him, whoſe happy ſpirit was delivered from the burden of mortality, but for their own incalculable loſs, in the death of a father, a paſtor, and a friend.—A monument, deſigned by Mr. Bacon, and executed by Mrs. Hill, has ſince been erected by them to his memory, with the following inſcription:

This Tablet
Is inſcribed by a mourning Flock
To the Memory of
Their late faithful Paſtor,
The Hon. and Rev. WM. BROMLEY CADOGAN, A. M.
Second ſon of the Right Hon. Lord Cadogan,
Rector of St. Luke's, Chelſea, and twenty-two years Vicar
of this Church,
Who departed *January* 18, 1797. Aged 46.
Animated by the nobleſt Ambition,

Rank,

Rank, Talents, and every other Diſtinction,
He counted but loſs,
That he might bear the exalted character of
Miniſter of the Goſpel of
CHRIST.
This adorable name!
His Theme, his Refuge, and his joy,
Which gave Energy to his Principles, and
Succeſs to his labours,
In his laſt Moments,
When every earthly conſolation vaniſhed,
Suſtained his Soul,
And bore him through Triumphant.

SUNDAY SCHOOLS.

THE Editors of this work earneſtly deſiring to render it as uſeful as poſſible, ſuggeſted, at the commencement of the paſt year, their wiſh to collect, arrange and publiſh *Hints and Plans on the Means of doing good.* In May laſt they propoſed four diſtinct ſubjects, on which they requeſted the friendly communications of their readers. Theſe were, 1. Sunday Schools. 2. Societies for ſpreading the goſpel. 3. Societies for the relief and inſtruction of the ſick. 4. Societies for printing and diſtributing religious tracts. They have now to acknowledge, with gratitude, the reception of many valuable papers, chiefly on the firſt of theſe ſubjects, which well deſerve a place in this work unaltered; but ſome of them are ſo copious, that we are under the neceſſity of abridging them; and alſo of uniting various hints from different correſpondents, which we ſhall now preſent to the public, with no ſmall hope that the management of Sunday Schools will be conſiderably improved, and many new ſeminaries erected.

The neceſſity of inſtruction is allowed by all civilized nations, and generous individuals have in many ſucceſſive ages demonſtrated their ſenſe of its importance by founding and endowing public ſchools. The good and great Alfred appears to have been among the firſt noble promoters of ſuch inſtitutions. In his days this whole kingdom lay in the profoundeſt ignorance, ſo that parents, perſonally unacquainted with the advantages of inſtruction, might be ſup-

poſed indifferent to the education of their children; this wiſe legiſlator, therefore, enacted a ſalutary law, whereby citizens, at leaſt of a certain claſs, were obliged to ſend their children for public tuition. But the circumſtances of the times were unfriendly to the preſervation of ſo happy an inſtitution, and it was the intereſt of the prieſts to keep the people ignorant. At the reformation, ſchools were multiplied and wiſdom advanced. From that period to the preſent there has been a gradual progreſſion in knowledge among all orders of people, except the moſt poor and deſtitute. Unable to pay the demands of a teacher, or to diſpenſe with the trifling earnings of their children's labour, their poverty kept them in darkneſs, till gracious heaven firſt put it into the heart of man to eſtabliſh Sunday Schools; an inſtitution, which, being ſupported by the public, is attended with no expence to the parent; and requiring the child's attendance only on the Lord's day, takes nothing from his earnings in the week; beſides which, the day of God is preſerved from profanation, and divine worſhip duly frequented.

The incalculable utility of theſe Schools is almoſt univerſally acknowledged; but we are ſorry to ſay they are by no means univerſally ſupported. Many hundreds of them are erected, but there is occaſion for many hundred more. A ſhameful indolence has hardened the hearts and fettered the hands of many. May God graciouſly bleſs this paper to the awakening a noble philanthropy in all our readers, that they may arouſe themſelves to the purſuit of this object; the importance of which, to the glory of God, the welfare of Britain, and the ſalvation of ſouls, it is not in our power to expreſs!

It has, however, been objected, that in many inſtances, the good effects which might be expected from this inſtitution have not been very apparent! and, it muſt be confeſſed that facts ſubſtantiate the charge. But where has the fault exiſted? Not in the inſtitution; but in its management. In ſome caſes, the children have been intruſted to perſons wholly unqualified for their office; in others, teachers, however qualified, have been oppreſſed with numbers; and in far more numerous inſtances, the defect has ariſen from the want of diligent and reſpectable viſitors, who are the life and ſoul of Sunday Schools; and we may add another cauſe—the inattention of ſome miniſters to this object, whoſe countenance is almoſt eſſential to their proſperity.

To

To avoid theſe inconveniencies, and to ſuggeſt further improvements, we have ſelected from the papers of our kind correſpondents the moſt valuable hints arranged under the following heads.

Eſtabliſhment of Sunday Schools.

Let a few ſerious neighbours aſſociate for this purpoſe, begin a ſubſcription among themſelves, and extend it as far as they can among their neighbours. A ſmall annual ſubſcription from numbers would make it eaſy for individuals. If this mode of ſupport be impracticable or inſufficient, a Charity Sermon may be preached once a year. This has a good effect. The utility of the inſtitution is better underſtood. It affords an excellent opportunity to addreſs both children and parents on their reſpective duties; and it gratifies the humane heart to behold a number of poor children reſcued from brutal ignorance, and formed for uſefulneſs in civil and religious life.

Objects and mode of Admiſſion.

In moſt places, *all* children who apply are admitted. Where the number is limited, notice may be given from the pulpit that the vacancies will be filled up at a certain time, when the managers will attend for the purpoſe. It is deſireable that one or both of the parents ſhould bring them; this gives a good opportunity of dropping a uſeful word to them, or of putting into their hands a uſeful book. A ſmall tract on the religious education of children would be very proper. If parents cannot attend on a week-day, they may introduce their children to the Viſitors on the Sabbath. However, the admiſſion of children ſhould never be clogged with difficulties, but be made as eaſy as poſſible, to encourage the greater attendance. Nor need religious Societies fear their increaſe, as the generoſity of the public will certainly keep pace with it.

Some admit only ſuch as cannot procure education elſewhere. Theſe are certainly the *firſt* objects; but as many other advantages, beſide learning to read, may be attained in the ſchools, let none be refuſed.

Indeed it were devoutly to be wiſhed that the managers would not content themſelves with admitting thoſe who apply; the moſt proper objects of all are in the ſtreets and fields. Let thoſe loſt ſheep be ſought for. Let the managers diſperſe themſelves in every direction, viſit the moſt wretched

wretched cottages, explain to the poor parents the nature and advantages of the ſchools, and encourage them to ſend their children, however ragged: let poverty be the beſt recommendation, and nothing but cleanlineſs required. A printed addreſs on the ſubject may be left with thoſe who can read.

As to the *age* of the children, ſome admit all above five, others ſix, and others all above ſeven years old. Thoſe who are ten or more, are in the greateſt danger from rambling on the Sabbath. Young men and women have offered themſelves in ſome places; they ought to be particularly encouraged, and taught ſeparately from the children, by grave and religious perſons.

The Number in each School.

It is ſcarcely neceſſary to ſay, that the boys and girls ſhould be taught in diſtinct places: and it is generally thought twenty are full as many as any one teacher is able to do juſtice to; perhaps fifteen would be better ſtill. But if the teacher has aſſiſtance from the viſitors, or from the elder boys and girls, who are able to inſtruct the loweſt claſs, thirty or even forty may be managed with propriety.

(To be continued in our next.)

ON RELIGIOUS RAPTURES.

THE ſhining of the ſun may be controverted, may be denied by thoſe who never ſaw it; but it ſhines notwithſtanding. The ſoul-animating views, which the believer enjoys through the ſhining of the Sun of righteouſneſs, may be reproached and deſpiſed, by ſuch as are full of themſelves and ſtrangers to Chriſt; nevertheleſs, the children of God are thus indulged at times, in their way to Canaan. But, what I mean now more particularly to conſider, I ſhall name in two branches.

I. I have known various perſons whoſe talk on this topic has been loud—whoſe pretenſions have run high, who have been very buſy to make themſelves known. Once I envied them; afterwards I pitied them. Had I not been taught that vital godlineſs is *perſonal*, and been led to underſtand the parable of the ſtoney ground hearers; I had envied them ſtill. The profeſſed experience of one, whether real or feigned, can be no ſtandard for another. And though the young Chriſtian is often entangled with this bait to his diſtreſs; yet, as he goes forward, his underſtanding

ing is enlarged, and he is delivered. The ſtoney ground hearers have no root in themſelves, and therefore endure for a while, and then fall away. Some ſuch bold profeſſors I have known, drop as a candle in its ſocket. I ſtaggered, I ſtumbled; but, through rich grace, I ſoon recovered.

The Goſpel reveals the ſupreme good in its beauty and fulneſs. With this book in his hand, and in his head, it is not difficult for a natural man to perſuade himſelf that the treaſure is his, and that all ſhall be well. His confidence is firm; his ſin is no burden; his joys have no ebb; for all appears ſecure. But when the ſongs of the tavern and the playhouſe have charms for ſuch perſons, as well as the ſongs of Zion—when their conduct is juſtly condemned by the world, and cannot be juſtified by the ſaints—I aſk, does the ſanctifying joy of the Holy Spirit produce this fruit? Is Chriſt, at laſt, become the Miniſter of ſin? Does no ſelf denial reſult from the light of his countenance? Can they profeſs to triumph in his ſalvation, and yet join with his foes to his face? Of all the modes of ſelf-deception, this is, perhaps, the moſt aggravated of any; becauſe, while it profeſſes the greateſt knowledge of Chriſt, it is, in fact, the moſt flagrant oppoſition to his character and truth.

"Miſtaken ſouls! that dream of Heav'n,
"And make their empty boaſt
"Of inward joys, and ſins forgiv'n,
"While they are ſlaves to luſt." WATTS.

I am confident, that every manifeſtation of the love of Chriſt to the ſoul does, in its own nature, imbitter ſin, empty of ſelf, and give a godly jealouſy for his honour. Such profeſſors therefore have much reaſon to fear an awful diſappointment at the laſt.

II. When a man tells me, "That he knows his ſins are forgiven, that Chriſt loved him and gave himſelf for him, and that his eternal all is ſafe in his hands. I do look for more than *words: actions*, that ſpeak louder than words, in this caſe, are neceſſary for my conviction. I am not ſatisfied with negative righteouſneſs, without the addition of ſuitable deportment to glorify God. If ſuch experience truly exiſts, as before expreſſed, will it not be operative? Were it ever known, that the effects of ſuch a cauſe were mere ſounds? Does the kingdom of God conſiſt in *word?* Is it not in *power?* And, can there be *power*, in the ſenſe of the Holy Ghoſt, where there is not *action* to the praiſe of his name? Let the leaſt eſteemed in the church judge. However,

However, in ſome inſtances, I am ſatisfied—encouraged—animated. I behold the late excellent *Hervey*, and ſee profeſſion and practice agree to his lateſt breath! I follow the Engliſh apoſtle, *George Whitefield*, and have before me one continued effort to win ſouls to Chriſt for five and thirty years! The one, though confined to a country pariſh, employed his purſe, his voice, and his pen, with affectionate aſſiduity, to promote and publiſh the truth of God. The other traverſed half the known world to proclaim the ſalvation of Chriſt. When I hear theſe men ſpeak of "*rapturous*" delights, in communion with God, I believe---their profeſſion and practice accord. Nor have I any doubt of ſuch a man as Dr. Gill, who was confined to his ſtudy or his pulpit for upwards of fifty years, to digeſt, to miniſter and defend the truths of the goſpel. When one man's pen produces nine volumes in folio and eight in quarto, amidſt the labours of his ſtated miniſtry, and all to ſubſerve the cauſe of Chriſt, I am convinced that his application and diligence muſt have been almoſt incredible. Here you have different gifts, but the ſame Spirit. They had ſuch views of their glorious Lord, and ſuch experience of his mighty love, that each was willing to ſpend and be ſpent to glorify his name. And, as ſoon as God revealed his Son in Saul of Tarſus, he cheerfully entered on his work ---made the tour of the then known world maugre all oppoſition, to miniſter the grace of God to all nations; and reſted not till he finiſhed his courſe: as a proof that his whole heart was in his work. The practice of ſuch men is an honour to their profeſſion, and their maſter. They give evidence that the love of Chriſt conſtrained them.

I am far from limiting the Holy One of Iſrael---but I do believe that this cauſe will produce correſponding effects wherever it is felt. I know there is a diverſity of gifts and different ſpheres of action, more various than perhaps I am apprized of; and to which therefore I am not diſpoſed to ſet bounds. But can it be ſuppoſed, that large engagements of fellowſhip with God engender ſupineneſs and inactivity in his work and worſhip? What,-has the love of Chriſt loſt its efficacy? Or is there no deception in the caſe?* *James* was

* Do not all cauſes diſcover themſelves in effects ſuitable to their own nature? Were all our profeſſed religious joys and delights analized and reduced to their firſt principles, there would be found much more droſs of natural paſſion mixed with them than is generally apprehended; for pure ſpiritual

was ready to atteſt the truth of his faith by his works; and, our Lord ſays, "By their fruits ye ſhall know them." Will not theſe paſſages apply here? Poſſibly ſuch perſons might not impertinently aſk themſelves this queſtion---"When I declare my confident aſſurance of eternal life, and the tranſporting experience of God's love to my ſoul; who will give me credit except they ſee me zealous and active to promote the kingdom of Chriſt?" All the world have agreed that love begets love; and, therefore, unanimouſly reject the profeſſion of it where there is not a correſpondent conduct. A profeſſion of *divine* love, eſpecially, ſhould not be in *word* and in *tongue*, but in DEED and in TRUTH, to gain credit with men, or bring honour to God. Muſt not ſuch perſons feel a reproof of their indolence when they ſee the active uſefulneſs of their inferiors in knowledge and experience, the timid and the fearful, ſo far outſhine theirs? The Lord commends the *active* ſervant. "Well done, good and faithful ſervant: thou haſt been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord." Though his joys and confidence might not abound---his gifts not ſplendid---his ſphere of action not extenſive; yet, being diligent in uſing what he had to the honour of his maſter, his Lord approved his faithful ſervice. This is applicable as well to private Chriſtians, as to miniſters, to whom it more immediately belongs.

MINOR QUAM NIL.

ON THE PRESENT PROGRESS OF INFIDELITY.

MR. EDITOR,

WE live in a very eventful period. The moſt ſerious changes, both in civil and religious eſtabliſhments, threaten and convulſe the Chriſtian World. What the event will be, God only knows. Some imagine that the thrones of monarchs, and the baſis of Chriſtianity, tremble, and will be ſubverted together. Theſe two conſtitutions, however, are unconnected; and whatever may be the fate

ſpiritual joy in God through our Lord Jeſus Chriſt cannot but produce, according to its meaſure, lively active zeal for his honour, both in heart and life: While natural affection, being merely ſelfiſh, is empty in itſelf and tranſient in its appearance. If it be, therefore, an allowed rule of judging, from the effects to the cauſe, we may ſafely conclude which cauſe predominates from the effects which follow.

of the former, the latter is ſecure. The progreſs of infidelity may be alarming to ſome, and its vigorous and ſucceſsful efforts muſt be diſtreſſing to all the friends of Chriſtianity; but I am neither ſo much ſurprized, nor ſo much alarmed, at the event as many may be.

I am not ſo much *ſurprized*; becauſe, I think, the preſent corruptions of Chriſtianity naturally account for it. The religion of Jeſus, in its primitive ſimplicity, ſucceſsfully encountered oppoſition, and was received, at its firſt publication, on the ground of its own divine evidences. But men gradually began to profeſs it, merely becauſe it was the religion of their anceſtors, without conſidering it for themſelves. This ſpirit of indifference expoſed them to impoſture; and gave deſigning men an opportunity of corrupting the divine original, to ſerve their own purpoſes. Hence Chriſtianity became loaded with impoſition upon impoſition; with doctrines, ceremonies, ſuperſtitions, and a vaſt heap of *wood, hay, and ſtubble*, which the Chriſtianity of the New Teſtament knows nothing of. In this unhappy manner has it been diſfigured to the preſent day. The real genius of the Goſpel is buried ſo deep in this rubbiſh, that it requires the ſacrifice of prejudice, and the exertion of ſerious enquiry, to diſcern and diſtinguiſh it. When freedom of thought awakes, and the ſpirit of liberty begins to burſt its ſhackles, men look on the maſs of what they have been taught to call Chriſtianity, and, diſcovering ſo much ſuperſtition and prieſtcraft, they turn away from it with haſty diſguſt, condemning the whole without examination or diſtinction. Thus the extreme of credulity is ſucceeded by the oppoſite extreme of volatile and obſtinate infidelity.

But, I am not ſo *alarmed* by the preſent progreſs of infidelity as many may be; becauſe, I think, it may be wiſely permitted, and mercifully deſigned, in the providence of God, to purge Chriſtianity from the corruptions it has experienced. As infidelity takes its riſe eſpecially from the corruptions of Chriſtianity, ſo we may naturally expect that it will abound moſt where theſe have moſt abounded; and nothing is ſo calculated to deſtroy them as that infidelity which they have occaſioned. Its bold and mercileſs hand will do more execution againſt them in a few years, than the temperate procedures of prudent reformers and intereſted divines would ever effect. When the heat of the conteſt is over, and the ſpirits of men are calmed, the genuine ſimplicity of the Goſpel, diveſted of the miſchievous appendages

appendages of prieſtcraft, will recommend itſelf to the judgments and to the hearts of men.

Under the influence of this conſideration, whilſt I lament the ſpread of ſcepticiſm as a moral evil, I cannot but compoſe myſelf in hope of the happy reſult; and, I would congratulate Chriſtianity on the deſtruction of its corruptions, even though it is effected by the unhallowed power of infidelity itſelf.

MANCUNIENSIS.

ON VISITING.

IT is to be lamented, that though we live in a day when the Goſpel Sun ſhines with ſuch glorious luſtre, yet our hearts are little warmed and animated by it! Profeſſors of the Goſpel often meet and viſit each other, but there is little ſaid or done for the glory of their Maſter. The cares of the world, the politics of the day, or the circumſtances of the family, form the general topics of converſation, while there is little time left for thoſe more importants things that relate to God and their immortal ſouls. A word of advice, therefore, on this ſubject, I hope, will be both ſeaſonable and profitable.

In all our ſocial interviews let it be remembered, that we ſhould have each other's welfare at heart. Many viſit for the ſake of gaining temporal good inſtead of imparting what is ſpiritual; but our chief object ſhould be the improvement of the mind. In this way a Chriſtian may get good and do good. But it is painful to ſee in ſome profeſſors nothing but levity and noiſe. Many always carry with them a long ſtring of fooliſh and ſcandalous anecdotes, to excite the laughter or malevolence of the company; while others have nothing to ſay except it be about themſelves, what they have ſaid, and how much they have done!—But have Chriſtians no better ſubjects than theſe to diſcourſe of? Surely, they of all men ought to be the moſt heavenly, the moſt conſiſtent, and the moſt *ſublime* in their converſation. The aſtoniſhing events in Providence, and the delightful truths of revelation, would afford them ample field for the moſt animating and profitable converſations. In ſome companies a text of Scripture propoſed for diſcuſſion would be beneficial; in others, a plain Goſpel truth brought forward and improved; and in moſt, if not all, prayer and praiſe ſhould be attended to. When viſits are kept up in

this manner, they reſemble a little heaven upon earth, and are far more profitable than the unmeaning *chit-chat*, or that deſultory talk which ſo much prevail when we viſit each other.

Miniſters of the Goſpel ſhould be very circumſpect and ſpiritual at theſe times. The eyes of all are upon them, and their little indiſcretions are more eaſily ſeen than others'. They ſhould therefore be forward in diſcourſing on ſpiritual ſubjects, and be *Miniſters* out of the pulpit as well as in. It is not enough for a Miniſter to diſcourſe well publicly, but he ſhould endeavour to communicate inſtruction when in private companies; and that, not only with his lips, but in his conduct. As the great Dr. *Owen* obſerves, "a paſtor's life ſhould be vocal; for if a man teach uprightly and walk crookedly, more will fall down in the night of his life, than be built up in the day of his doctrine."

Parents when viſiting their children ſhould diſcover a regard for their ſouls as well as their bodies; ſhould direct them to their glorious Parent above, ſhould pray with and for them, ſhould converſe with them about the beſt things, and endeavour to draw off their attention from the world; this would be the moſt ſtriking way of ſhewing affection to them, and care for them.

Relations and acquaintance when they meet ſhould beware of trifling converſation, eſpecially of ſlander and backbiting, ſo common in the preſent day. They ſhould not talk of the faults of any one but to his face. He that is always ſpeaking evil of others thinks but little how others are talking of him; or, at leaſt, what foundation he is laying for others to do ſo.

Young people would do well when viſiting to watch againſt their natural vivacity, to ſpend their time in profitable converſations, and not in idle, frothy talk. How delightful is it to ſee a company of young perſons joining in things of a ſerious nature! How amiable do they then appear, and how likely are ſuch to be intelligent, good, and happy! How incumbent is it upon all, Miniſters and people, rich and poor, young and old, whenever they meet, to conſider how much good may be done, and how much evil may be avoided, by being watchful, ſpiritual, and circumſpect!

GAMMA.

REFLECTIONS

REFLECTIONS
AT THE
GRAVE OF A DECEASED FRIEND.

IN the whole circle of human obſervation, perhaps there are no ſubjects that ſo forcibly addreſs our reaſon and our paſſions, as death and the grave. To the greateſt ſolemnity is added the higheſt importance; and to the ſorrow that we feel at the deceaſe of a friend, and our affectionate ſympathy with ſurviving relatives, is added the impreſſive conſideration of our own mortality.

The human mind is fond of contemplating thoſe ſubjects, and viewing thoſe ſcenes, which rouſe its feelings and agitate its paſſions. On this account it is, that when a fellow mortal is committed to the duſt, the grave is generally ſurrounded with ſpectators, and the ſolemn ſervice which is then performed is liſtened to with the moſt ſerious attention. Such a ſcene I lately witneſſed; I was affected by it, and endeavoured to realize its whole importance.

"In that grave," ſaid I, "is laid the remains of a perſon, whoſe natural conſtitution was ſimilar with my own; and who lately thought and acted with as much mental energy and bodily health as I enjoy at preſent. Our circumſtances were alike, our friendſhip was natural, and our hopes of continued happineſs were equally ſanguine: but, alas! on his part, they are by one ſtroke all ſwept away! He is inſenſible; he is in the land of darkneſs and corruption, and both the bond and the felicity of human friendſhip are deſtroyed for ever. The ſimilarity of paſt circumſtances, and the awful change that has taken place, ought to remind me, that I am liable to the ſame ſtroke that he has ſuffered; and a retroſpect of paſt ages muſt ſurely convince me, that my diſſolution is ſwiftly approaching, and is unalterably ſure. I ſhall ſoon be ſuch a lifeleſs and corrupted body as I have lately beheld; and ſhall be committed to the grave, the houſe appointed for all living. Thus far, in the ſenſible horizon of natural and experimental truth, I look, and am inſtructed and admoniſhed: but the ſacred volume of inſpiration preſents a rational, a clear, an unbounded view, for my moſt expanded intelligence and moſt ſerious reflection. It reveals the cauſe of all human calamity,---that it is ſin. It tells the conſequence, that it is death. It contradicts thoſe vain and impious notions, of the government of the world being left to the erring blindneſs

neſs of chance, or the unreaſonable certainties of fate; and preſents a ſupreme Being who ruleth among the armies of heaven and over the inhabitants of the world. It reveals a Reſurrection---a Judgment---an Eternity!

O my ſoul! how inexpreſſibly important is this preſent life, as it is connected with an eternal exiſtence in the boſom of heavenly happineſs, or in the gloom of infernal miſery. To be inſenſible is irrational; to be preſumptuous is madneſs: But to tremble under the conviction of unworthineſs and guilt; to hope with humble confidence in freely offered mercy; to believe and truſt in that glorious perſon, who is able to ſave from the deepeſt miſery and to exalt to the higheſt happineſs; to anticipate the reſurrection of a glorified body united to a ſanctified ſpirit, and to think of being with the Lord for ever! Theſe thoughts are worthy of a man; theſe hopes are the privilege of a Chriſtian: This revelation, I muſt believe to be ſafe; this experience, I muſt enjoy, to be happy.

Could I but believe theſe truths with the fulleſt aſſurance, and feel them with all the ſweetneſs of ſelf appropriation, how reſignedly and chearfully might I lie me down by the ſide of my departed friend. The duſt might cover and the worms devour me; yet neither ſhall the grave for ever confine, nor corruption entirely deſtroy. The Redeemer liveth! and ſhall ſtand at the laſt day upon the earth. He ſhall ſwallow up Death in Victory: He ſhall change this vile body, and make it like his own glorious body. He ſhall ſhew me the path of life; and, as the conſummation of my bleſſedneſs, ſhall introduce me into the preſence of God, where there is fullneſs of joy; and place me at his right hand, where there are pleaſures for evermore.

CLERICUS.

SELECT SENTENCES,

Found among the Manuſcripts of the late Dr. CONDER *of London.*

CHRIST's firſt coming was to finiſh our Redemption; his ſecond coming will be to finiſh our Salvation.

We are never beneath hope while we are above Hell; and never above hope while we are beneath heaven.

The Bible, in the hand of ſome wicked men, is like a naked ſword in a madman's hand; it only ſerves to wound themſelves and their friends.

The

The believer makes the glory of God his chief end, the grace and providences of Chriſt his chief ſupport, and the divine precepts his chief delight.

There are three days coming in which Chriſt will be eſteemed peculiarly precious:---the day of public calamity, the day of death, and the day of judgment.

If you can make nothing of your paſt evidences, as to your intereſt in Chriſt, then begin afreſh in going to Chriſt as a poor ſinner; and remember that none ever periſhed, or ſhall periſh, that put their truſt in him.

There is more ſin in an inordinate attachment to lawful things than we are aware of: that which is lawful in itſelf, is not ſo, when it has an aſcendancy in the mind.

He that is more frequent in the pulpit *before* his people, than he is in the cloſet *for* his people, is but a ſorry watchman.

ANECDOTES.

Converſion of a Father by means of his Child.

THE father of the Rev. John Baily, an eminent divine, who died in New England 1697, was a man of a very licentious converſation. His wife, a ſerious chriſtian, one day called the family together, and engaged young Baily, then a child, but remarkable for piety, to pray with them. The father being informed in what a wonderful way his ſon had prayed, was ſtruck with a deep conviction, which proved the beginning of his converſion to God: ſo that he became one of the moſt eminent chriſtians in the neighbourhood where he lived---Lancaſhire. He would ſometimes retire, with this child in his hand, to the ſcenes of his former wickedneſs, and there pour out floods of tears in prayer before the Lord.

The Irreligion of Chriſtians reproved by a Pagan.

AN European who lately ſailed to India, writes thus to a friend in England. "When we put in at Diamond harbour, ſome of the natives came on board, when one of our officers, with prophane oaths, abuſed them for their ſubjection to their Bramins; and ſaid, "We don't care for our Prieſts' in England---we do as we pleaſe." *No, no,* (ſaid the firſt Hindoo that ſpoke in my hearing) *you Engliſh care for nothing but money.*

Dying

Dying Confeſſion of a Saint.

THE Rev. Mr. Dickſon, Profeſſor of Divinity in Edinburgh, when aſked, on his death-bed, by a Mr. Lavingſtoun, how he found himſelf, anſwered, "I have taken my good deeds and bad deeds, and thrown them together in an heap, and fled from both to Chriſt, and in him I have peace."

Love to Chriſt expreſſed by a Dying Infant.

A little child when dying, was aſked, where it was going? "To heaven," ſaid the child. "And what makes you wiſh to be there?" ſaid one. "Becauſe Chriſt is there," ſaid the child. "But," ſaid a friend, "What if Chriſt ſhould leave heaven?" "Well," ſaid the child, "I will go with him." Sometime before its departure, it expreſſed a wiſh to have a golden crown when it died. "And what will you do," ſaid one, "with the golden crown?" "I will take the crown," ſaid the child, "and caſt it at the feet of Chriſt."————How pleaſant to remark the effects of grace in little children, and to view them in their dying moments bearing an honourable teſtimony to the preciouſneſs of Chriſt, and the excellence of religion. Mat. xxi. 15.

Anecdote of Mr. Guthrie.

THE late Mr. Guthrie of Fenwick, when riding in the county of Angus, happened to loſe his way in a moor, and, after wandering for a while, he came to a cottage where a poor man was dying. Upon coming into the houſe, he found a carnal minider endeavouring to comfort the poor man from the conſideration of his own works, and not from the free grace and righteouſneſs of the Lord Jeſus. After the clergyman was gone, Mr. Guthrie took occaſion from the melancholy ſituation of the poor man, to inſtruct him with reſpect to his ſinful and miſerable ſtate by nature, and the glorious method of recovery by grace, through the righteouſneſs and atonement of the great Redeemer; which was ſo bleſſed to him, as proved the happy means of his converſion. Well might the poor man ſing, "O to grace how great a debtor!"

RELIGIOUS INTELLIGENCE.

CIRCULATING CHARITY SCHOOLS IN WALES.

Copy of a Letter from the Rev. Mr. CHARLES, of Bala, in Merionethshire, to a Lady, ſince deceaſed. (Printed by permiſſion.)

DEAR MADAM, *Auguſt 5, 1797.*

I HAVE received your kind ſubſcription towards the ſupport of the *circulating Charity Schools* in Wales. May the good Lord abundantly reward you. I beg leave to ſay a few words, as to the nature of theſe Schools. About nine years ago, in travelling through different parts of the country, I found many large diſtricts between the mountains of North Wales, ſunk into total ignorance of divine things; few, in any, could read at all; and no bibles in their houſes. I anxiouſly began to think how it was poſſible to remedy ſo great an evil. No practicable plan occurred to me, as within my power to hope of putting in execution, but that of employing a teacher, or teachers, as my finances would allow; and ſending them into thoſe dark parts, to teach all freely, that would attend to read their bible in their native language, and to inſtruct them in the firſt principles of Chriſtianity. By the aſſiſtance of generous friends, to whom I communicated my thoughts on the ſubject, it was ſet on foot, and ſucceeded far beyond my expectations; the calls for teachers became numerous; the change in the principles and morals of the people, where the Schools had been, was evident; the number of teachers at laſt increaſed to twenty. I ſet Sunday and night Schools on foot, for thoſe whoſe occupations and poverty, prevented their attending the day Schools.

Whatever we attempted of this nature, ſucceeded wonderfully; till the whole country was filled with ſchools of one ſort or another; and all were taught at once. The bleſſed effects were correſponding; a general concern for eternal things took place in many large diſtricts; many hundreds were awakened to a ſenſe of ſin, and their need of Chriſt, and I have every reaſon to believe are now faithful followers of him. The ſchools are ſtill carried on, and the effects the ſame in a greater or leſs degree; the number of teachers increaſe or diminiſh, as my finances will allow: all my income from a chapel which I ſerve, I devote wholly toward their ſupport, being ſupported myſelf by the induſtry of my wife. I pay every teacher 12l. per annum. They continue half a year, or three quarters in one place, and are then removed into another part of the country.

Three quarters of a year, is found fully ſufficient to teach our children to read their bibles well in the Welch tongue. I viſit the ſchools myſelf, and catechiſe them publicly; I have the unſpeakable ſatisfaction of ſeeing the general aſpect of the country moſt amazingly changed; to ſee the wilderneſs bloſſom, as a roſe, and the thirſty land, become ſprings of water; through the ſchools, and the preaching of the Goſpel, the ſpread of divine knowledge is become univerſal. Bleſs the Lord, O my ſoul! I hope, dear Madam, this little account of the origin and outlines of a plan, which you have ſo generouſly ſupported, will prove in ſome degree ſatisfactory. As no other plan can keep our mountainous country from ſinking into its former ignorance, I am determined to go on as the Lord enables. Aſſiſt me with your prayers. Grace and peace be multiplied to you. I am, &c.

In a letter more recently received from Mr. C. is this paragraph upon the ſame ſubject—"I muſt repeat it with gratitude, that the ſchools have been, and ſtill are much bleſſed in our poor country. I have full confidence that many children are now in glory, who were firſt awakened under inſtruction in theſe little ſeminaries, and many more are promiſing members of different churches in the ſeveral parts of the country."

LITTLE HARBOROUGH CONFERENCE.

AT a conference of Miniſters, held at Little Harborough, in Warwickſhire, on Tueſday, Nov. 21, 1797, were preſent Meſſrs. Bull, jun. Burder, Chipperfield, Church, Denham, J. Edmonds, Fleming, T. Gardner, Grundy, Hewit, Higgs, Knight, Sir E. Leigh, Moody, S. Morell, J. Morell, Saunders, Simmons, J. Smith, Whitehead, and Wilſon.

After the public ſervice, in which a ſermon was delivered on the ſubject of Brotherly Love, from Heb. xiii. 1. J. Moody, was choſen chairman, and G. Burder, Secretary. Mr. T. Bull, jun. read the minutes of the meeting held at Bedford, on Oct. 31, for the purpoſe of forming an extenſive union of ſerious Chriſtians; when, after a diſcuſſion of the ſubject, the following reſolutions were unanimouſly adopted.

I. That the univerſal union of ſerious Chriſtians of all denominations is highly deſirable, and ought to be attempted.

II. That this meeting, earneſtly wiſhing to promote ſuch an union, do approve of the general plan, propoſed by our brethren at Bedford.

III. That Meſſrs. Burder, J. Edmonds, Grundy, and Knight, be a Committee, to correſpond with the Bedford Union, and make their report their report at the next meeting, which is intended to be held on April 4, 1798.

IV. That the miniſters preſent, engage to make their reſpective congregations acquainted with the propoſed union, and endeavour to excite their attention to it.

It was alſo recommended to each of the miniſters ſeriouſly to conſider the ſubject, and to communicate to the Committee, by the 12th of January next, any hints which may occur to them, tending to promote the object in view.

ORDINATION.

REV. MR. CASTLEDEN.

THE Rev. Michael Caſtleden, was ordained to the paſtoral office, over the independant church at Ayleſbury, Bucks, September 21, 1797. The Rev. Joſeph Brookſbank, Haberdaſhers-Hall, preached the evening preceeding from Iſ. lv. 3 and 4. Mr. Gough, of Wendover, began the ordination ſervice by prayer, and reading the 3d and 4th chapter of the firſt epiſtle to Timothy. Mr. Maurice, of Fetter-lane, delivered a ſuitable introductory diſcourſe, and aſked the uſual queſtions. Mr. Rolls, a deacon of the church, gave a ſhort account of the dealings of Providence reſpecting their ſituation, and Mr. Caſtleden's coming amongſt them. Mr. Sympſon, of Hoxton, gave the charge from 1 Timothy iv. 12. Mr. Threſher, of Abingdon, prayed the ordination prayer; Mr. Brookſbank, preached from 1 Cor. i. 2.; Mr. Harris, of Ayleſbury, concluded. Mr. Fletcher, of Biceſter, gave out the pſalms and hymns. Several other Miniſters of different denominations attended, and the ſolemnity will long be remembered both by miniſters and people.

OPENING

OPENING OF CHAPELS.

CANTERBURY CHAPEL.

NOVEMBER 26, 1797, a beautiful chapel was opened at Canterbury, in Lady Huntingdon's connection. The number obliged to depart for want of room, was greater than that of thoſe, who by a more early attendance ſecured admiſſion. The Rev. Dr. Haweis, and the Rev. Mr. Caldwell, preached. Lady Ann Erſkine, was preſent on the occaſion.

NEW TABERNACLE, PLYMOUTH.

ON Friday, 8th December laſt, the new Tabernacle in Plymouth, was opened for public worſhip. In the morning, the Rev. Mr. Paddon, of Truro, began with prayer; Mr. Mends, read Pſalm cxxxii. and 1 Kings chap. viii.; Mr. Gibbs, of Plymouth, preached from Matt. xviii. 20. 'Where two or three,' &c.; Mr. Iſaiah Birt, cloſed the ſervice with prayer.

In the evening, Mr. Birt engaged in prayer, and Mr. Paddon preached on Exodus xx. 24. laſt part 'In all places, &c.' Very many found theſe ſolemn and refreſhing opportunities; and it will be a matter of joy to thoſe who love the proſperity of Zion, to hear that there is an evident revival of the Lord's work in Plymouth. Many give pleaſing teſtimonies of their being lately awakened by divine grace. Prayer meetings are held every night in the week, and are well attended.

PRINCES-STREET CHAPEL.

ON Sunday, December 3, the chapel in Princes-ſtreet, Finſbury-ſquare, London, was opened on the independant plan. The Rev. Mr. Bryſon preached in the morning, from Exodus xx. 24. Mr. Buck, miniſter of the place, preached in the afternoon and evening. The chapel was well attended, and the people were ſerious and attentive.

SURRY MISSION.

WE are informed, that on Wedneſday, January 3, 1798, a public meeting will be held at the Rev. Mr. Hughes's Meeting, Batterſea, for the purpoſe of ſetting apart two Itinerant Miniſters engaged by the above ſociety. Service to begin at eleven o'clock in the forenoon.

LONDON ITINERANT SOCIETY.

WE learn that the firſt annual ſermon, will be preached before this ſociety, at Surry Chapel, by the Rev. Rowland Hill, at ſix o'clock, on the evening of Tueſday the 16th of this month (January,) and that the Lord's Supper will afterwards be adminiſtered to the teachers, preachers, and ſerious friends of the inſtitution.

MR. FELL's LECTURES.

DR. Hunter, of London, has undertaken to continue the lectures, on the evidences of Chriſtianity, began by the late Mr. Fell. They are to be delivered on the ſecond and fourth Sabbaths in January, February, March and April, in Dr. Rees's Meeting Houſe, Old Jewry.

OBITUARY.

MR. GAMBIER.

ON the 16th of March, 1797, died Mr. W. J. Gambier, of the city of London. The buſineſs he executed at the Eaſt India Houſe, and on the Royal Exchange, rendered him eminent in his profeſſion. His great integrity in buſineſs commanded confidence and eſteem from all who had any dealings with him. He was remarkable for induſtry and punctuality in his commercial affairs; but he did not ſuffer his attention to temporal concerns to ſupercede the more important duties of religion. He contrived in the buſieſt times to appropriate ſome part of the day to private devotional duties, and reading ſome portion of the word of God. On no occaſion did he omit to aſſemble his domeſtics to family prayer morning and evening.

He was careful of preſerving a conſcience void of offence both towards God and towards man. If in the courſe of buſineſs he unintentionally injured any one, he was anxious to make reparation, and in a way which precluded every charge of oſtentation, by the compenſation being communicated clandeſtinely to the party injured.

After his retirement from buſineſs, he may be ſaid to have devoted the whole of his time to prayer and reading the ſcriptures. He ſcarce allowed a ſuſpenſion from theſe duties for the neceſſary reſt which nature requires. He was an early worſhipper at the houſe of God, and during the ſervice of the Church of England, to which he was attached, his whole deportment was marked with the deepeſt humility, reverence and devotion.—The poor have loſt in him a liberal benefactor.

Many perſons ſuppoſed, from his ſcrupulous attention to every moral and religious duty, that his expectations were built on the merit of works. He manifeſted, however, particularly at the cloſe of his life, an entire dependance on the merits of Jeſus Chriſt for ſalvation.

On the day of his diſſolution he evidenced a patient, meek, child-like diſpoſition, that could not but excite the admiration of thoſe around him. Having aſſembled his domeſtics to family prayer, in which he exerciſed great fervency of devotion, at the concluſion he ſat down in a chair by his fire-ſide, repeating that his dependance was on Jeſus Chriſt alone, till articulation failed: when he fell aſleep, and died without a groan.

MRS. HEBDEN.

MRS. H. was a woman highly favoured in the beauty of her perſon, and the endowments of her mind, which were conſiderably improved by a liberal education, and matured by reading and an habitual cuſtom of writing her thoughts upon different occaſions. At an early period of life ſhe had entered into the marriage relation with the object of her affections, who was continued to her for only a few years. This connection was rendered happy for the time by mutual attachment, and proſperity in the common concerns of life. But how often do we ſee that the brighteſt mornings are but the prelude of the darkeſt and moſt tempeſtuous days! It pleaſed God to afflict Mr. H. with a waſting diſorder, which in a ſhort time put an end to his life, and the worldly happineſs of his wife was buried in the ſame grave. Beſide the ſevere ſhock which rent her feeble frame in the death of her huſband, ſhe was doomed to encounter another equally ſevere. The

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caſe of the widow oppreſſed by an adverſary is exactly deſcriptive of her ſituation after her huſband's death, with this difference, that ſhe met with no redreſs.

In her painful and diſtreſſing moments ſhe writes in the following ſtrain: "O thou great Diſpoſer of all human events! as thou haſt ſeen meet to deprive me of the dear object of my earthly happineſs, do thou fill up the great vacuum. Be thou ſole poſſeſſor of my heart! My felicity has been too long confined to earthly objects. My purſuits have been mere bubbles, which always broke before I came into poſſeſſion. O may my thoughts ariſe above the things of this tranſitory exiſtence! May I conſider myſelf as a candidate for eternity! Grant me humble reſignation to thy will, and teach me to know and ſee thy hand in all this affliction."

Her feeble conſtitution now began to be very ſeverely tried, and ſhe had ſerious apprehenſions of her own ſpeedy diſſolution; which, by the bleſſing of God, ſtirred up her mind to ſerious thoughtfulneſs, and earneſt prayer. In her papers written at this period, ſhe expreſſes her fervent deſires to God in the following petitions: "Oh heavenly Father! I long to feel a pleaſure which the world can neither give nor take away. I am far from happineſs, but do thou begin a good work in my heart, and carry it on. Grant that I may ſee more of the depravity of my nature. I throw myſelf at the Redeemer's feet in godly ſorrow. May I experience his pardoning love! I confeſs my own weakneſs, and look unto thee, who muſt work every thing good in me. Grant that I may not ſtop ſhort! Let me not be an almoſt Chriſtian only, but altogether ſo. Let my eternal ſalvation be always neareſt to my heart, nor let Satan triumph over me. Strengthen my weak faith, and enlighten my dark underſtanding; and let the trials I have to encounter bring me nearer to thyſelf."

The afflictions of her mind reſpecting the concerns of eternity were now encreaſed by the great diſtreſs ſhe felt from other conſiderations. But ſhe juſtified the ways of God, and deſired to learn obedience. The Lord was detaching her feelings from the things of this world, and preparing her mind for the joys of his ſalvation. Let us hear her own words: "Righteous art thou, O Lord, in all thy judgments, and thy ways are paſt finding out. Thou haſt thought fit to wound my feelings in a very tender part. It is impoſſible for me to deſcribe my pain at this moment; but thou, Lord, art all ſufficient for me. Let not thine anger burn againſt me forever. Appeaſe thy wrath, O God! and do thou permit me, who am but duſt and aſhes, to call thee my God. Thou haſt ſeen meet to call my dear huſband from a world which abounds with troubles, and to leave me for ſome time to be toſſed up and down by the waves of adverſity. O give me ſtrength according to my day! Let me not look for, nor expect comfort from the fading enjoyments of this world, but enable me to truſt in Him who is able to help in every time of need."

O Lord, my help in ages paſt,
My hope for time to come;
Be thou my guide while troubles laſt,
And my eternal home.

The Lord who always heals the wounds which his grace, and the operations of his Spirit make in the ſoul, was pleaſed to revive her hopes, and to pour into her wounded ſpirit the conſolations of his ſpecial grace, and redeeming love. She ſays, "The Lord has taken away my earthly huſband,

" huſband, but I have obtained an heavenly one." The riches of divine mercy opened on her mind in all their fulneſs. The mediation of the Son of God, and the efficacy of his redeeming blood, diſpelled her gloomy fears, and were the ſolid foundation of her divine comforts, which were indeed peculiarly high and ſpiritual. She frequently ſpoke of them with great fervency, and the higheſt aſſurance. Being aſked if ſhe enjoyed an application of the benefits of the redemption of Chriſt, and felt the foundation firm on which ſhe ſtood? her reply was, " O yes, I have no fears " of my own intereſt in theſe invaluable bleſſings. The Lord Jeſus " Chriſt is my Saviour. I know in whom I have believed, and he is able " to keep that which I have committed to him. If I had a thouſand " ſouls I durſt venture them all upon this firm baſis. He that believes " ſhall never be confounded. I do not repine at any of God's dealings " with me. He has led me in the right way. My great troubles have " been ſanctified to my ſpiritual good. I would undergo them all again, " on the aſſurance they would end ſo well."

In the views of mortality ſhe ſpoke with the greateſt affection, and as one who earneſtly wiſhed to be gone. Indeed ſhe had familiariſed this ſubject by frequent meditation. In her papers I find the following devout ſoliloquy on that theme. " Far away all melancholy apprehenſions of " pain and death! For what is pain? An hour of trial, the proof of our " faith, patience, and fortitude. What is death? The poſſeſſion of our " reward, the end of our dangers, and the point to which we have been " tending ſince our birth. What is parting with our friends? More bit- " ter than death itſelf, becauſe it leaves us deſtitute of our deareſt ſupports " in a ſituation when we need them moſt. This then is the moſt ſevere " pain, the moſt noble trial."

She poſſeſſed the peace of God which paſſes all underſtanding. Every thing of a worldly kind now diſappeared in the opening proſpects of eternal glory. Nothing carnal ruffled her ſpirits, which were borne on the wings of exalted devotion to anticipate the fruition of God. How earneſtly did ſhe long for her departure, expreſſing herſelf often, when ſhe could bear to do it, in paſſages of ſcripture adapted to her caſe. To conclude in her own words. " What glorious proſpects open on the be- " liever! What unparalleled beauties preſent themſelves to his view! " Though he is toſſed to and fro with the tempeſt of misfortune for ſome " time, yet his hopes of future glory are ſure. Theſe hopes encourage " his ſoul while he lives, and brighten upon him when he is about to die. " Then, he

" Claps his glad wings, and ſoars away,
" To mingle with the blaze of day."

ANN RHODES.

HOW admirable is the variety of the means by which God brings his people to an anxious concern for their ſouls! Could we diſtinctly examine the experience of Chriſtians in general, perhaps we ſhould find ſomething peculiar in the converſion of each individual; and, from the whole, we ſhould doubtleſs be led to adore the manifold wiſdom of God. Some inſtances are extraordinary, and we have the pleaſure to communicate one of that deſcription, hoping it may excite an admiration of divine goodneſs in the hearts of many; and, for more particular ſatisfaction, we have the liberty of mentioning the names of the perſons concerned.

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The Rev. Mr. Holdgate, of Bradford, Yorkſhire, engaged Mr. Stevens, of Leeds, to ſupply for him on the 30th of laſt April. On the preceding Sabbath, he informed his congregation, that on the next Lord's day a ſtranger would preach to them, one who had formerly been upon the ſtage; and that he hoped therefore they would all attend, and bring many of their friends along with them. This publication had the deſired effect: public curioſity was excited; and the chapel was crowded. Among others, Ann Rhodes, a young woman, about 21 years of age, came to the meeting. She had heard the goſpel in her childhood; but, her father dying when ſhe was very young, ſhe went to ſervice. In her ſtate of ſervitude, ſhe was unhappily led aſtray from the paths of chaſtity. She frequently felt the alarms of conſcience rebuking her wicked courſe of life, without producing any effectual determination to reform her conduct; but the day of God's power and mercy was now arrived. The ſermon ſhe heard was made effectual to her. Mr. S—— preached from Heb. ii. 3. "*How ſhall we eſcape, if we neglect ſo great ſalvation?*" The delivery of the text made an awful impreſſion upon her mind;—whilſt he deſcribed the greatneſs of the ſalvation, ſhe was filled with wonder;—and when he proceeded to point out the neglectors of it, ſhe was moſt pungently convinced that ſhe was one of them. The ſenſe of this was ſo great, as to affect her whole frame. Her ſins, and eſpecially her neglect of this ſalvatios, were ſet before her with all their aggravating circumſtances, and in ſuch a tremendous manner, that ſhe muſt have fallen down in the place, had ſhe not, by the aſſiſtance of another perſon, immediately gone out. Her diſtreſs, however, followed her; and, in this exceſs of ſpiritual trouble, ſhe was ſeized with a violent fever.

The Rev. Mr. Crabtree, the Baptiſt Miniſter of that place, viſited her, and found her in all the horrors of mind that a creature is capable of in the body; apparently in deſpair. He informed her, that though ſhe was a vile ſinner, Chriſt came to ſave ſuch; and endeavoured to ſhew her what encouragement there is in the word of God for the vileſt to come unto Chriſt for ſalvation. His converſation ſeemed to have no effect. He viſited her a ſecond time, and found then that his former viſit had been made uſeful. She was more calm, diſcovered that there was ſalvation in Chriſt for ſuch ſinners as ſhe was, and earneſtly longed for Chriſt as *her* Saviour. On the Sabbath but one after ſhe had heard Mr. S——, a Chriſtian friend called to ſee her. Her mind, which was ſometimes deranged, was then quite compoſed, and ſhe ſpake of the preciouſneſs of Chriſt with great pleaſure. After he had prayed with her, ſhe ſaid, "I find much more ſatisfaction in attending to the concerns of my ſoul, than in taking medicines for my body." Soon after this, the diſorder increaſed ſo as to render her unfit for converſation; and on the next day, May 15th, at the time when ſhe ſhould have been married, ſhe died, we hope, in the Lord.

From this, and ſimilar inſtances, we ſee how powerful, how ſovereign, and how free are the operations of divine grace in the converſion of ſinners! "Is not this a brand plucked out of the fire?"

MISS BAILEY, OF CHESHAM.

THIS young lady after a very lingering illneſs, died at Cheſham, on Tueſday, May 31, 1797, aged 29 years. Miſs B. appears to have always led a very moral life, obſerving the outward forms of religion; and being well ſatisfied. During a very long and ſevere illneſs, ſhe continued flattering herſelf with the hopes of recovery, not manifeſting any parti-

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cular concern for the ſafety of her ſoul, until within a few days of her deceaſe. To a friend who viſited her, Thurſday evening, May 25, ſhe firſt mentioned with great freedom her anxiety about her ſoul. Lamenting the darkneſs, which obſcured her views reſpecting futurity, ſhe expreſt an earneſt deſire that ſhe might enjoy ſuch a happy frame of mind as Mrs. Dunkerton did, when on her death bed;* but although ſhe was deſirous of being delivered from the fear of death, and of obtaining aſſurance of future happineſs, ſhe ſaid, that *her* uneaſineſs did not ariſe from any weight of guilt upon her conſcience: her friend on hearing this language, took the liberty of cautioning her againſt truſting to any righteouſneſs or goodneſs of her own; and obſerved that even a perſon of the moſt regular and moral life, muſt be ſaved exactly in the ſame way as the moſt abandoned profligate, viz. through the merits of Chriſt alone; ſo that ſhe muſt apply to the great Redeemer, as a loſt ſinner, in the language of the publican.

Miſs B. ſeemed much affected with this repreſentation, and after pauſing a little, ſaid, "Such a one ſpoke comfortable to me, but you have made me uneaſy." The ſame friend obſerved, that what was ſaid, was with the pureſt deſign of correcting her miſtaken views, hoping that ſhe did not wiſh to be deceived in her preſent ſtate. "Oh, no, no!" ſhe directly replied. At the ſame time ſhe was told, that the invitations and promiſes of the Goſpel were ſuch as to afford her every poſſible encouragement. After ſpending at her requeſt a little time in prayer, the converſation on the ſubject was again renewed, and ſhe was delighted to hear of the mercies of God promiſed through Jeſus Chriſt; but ſtill ſhe expreſt her fears, leaſt in paſſing through the valley of the ſhadow of death, ſhe might not be comforted with the light of God's countenance. Religion was ſo intereſting a ſubject to her, that ſhe kept up the converſation to a late hour, and then unwillingly ſuffered it to be broken off, ſaying, "I "could talk all night on the ſubject."

The next day, Miſs B. was found in the ſame pious frame, longing for a ſenſe of the divine favour, "with ardent pangs of ſtrong deſire." She was now fully convinced of her own inſufficiency. "Oh, ſaid ſhe, if I "could but enjoy that light, which Mrs. D. did! Do you think it "will be given me?" This queſtion ſhe aſked at many different times. Her friends told her it was a queſtion no man could anſwer; but it was certain, that, if ſhe threw herſelf at the feet of Chriſt as a loſt ſinner, ſhe would be ſaved. There was promiſe upon promiſe, and that from a God, who could not be, to aſſure her of this: and although ſhe might not receive that preſent lively joy ſhe was ſo anxious for, yet the ſtate of her ſoul would not lie leſs ſafe on that account. They had no doubt but thoſe deſires, which were kindled in her breaſt, would be fully anſwered; but it muſt be in the Lord's time, and ſhe muſt therefore wait. They could only refer her to the great Phyſician, who alone was able to grant her the relief, ſhe ſo much wanted. She replied to this effect: "I hope, I ſhall be "able to wait patiently—but a teſtimony—I want to leave a teſtimony!"

Being delivered from all vain dependance on her own righteouſneſs, ſhe now readily owned that ſhe felt her ſins a great burthen to her, ſuch as ſhe had never experienced before; manifeſting at the ſame time an inſati-

* With whom Miſs B. had been acquainted from her infancy, and of whoſe experience and happy death, ſhe had read an account in our Magazine for February, 1796.

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able thirſt after Chriſt. In the preſence of many weeping, yet rejoicing, friends, ſhe declared "I can reſign every thing—can give up my mother; "and could willingly die, if I was ſure of an intereſt in Chriſt. All I want is "Chriſt." At another time, when they were ſpeaking of the Redeemer being *able and willing* to ſave to the uttermoſt all who call upon him, ſhe replied, "Yes, even at the eleventh hour," alluding to herſelf. Her ſtrength declined faſt, ſhe endured much bodily pain with *great patience*, ſaying often in the midſt of it, "But I do not mind this—if I could but feel Chriſt in "my heart."—Enquiries reſpecting the ſtate of her mind, were frequently anſwered in words to this effect: "I do not yet feel the comfort, I ſo "much want; but I am waiting for it; I hope I ſhall have it before I "paſs through the valley: then I ſhall be glad to die."

When a female friend reminded her of the ſtriking and happy contraſt between the preſent ſtate of her mind, and that which was obſervable during the preceding part of her illneſs, ſhe freely confeſſed, "I uſed to think "all was right—I had no fear; but I am now convinced of my miſtake." "Oh!" ſaid ſhe, in the moſt earneſt manner, "Warn every one." She frequently alluded to the great change ſhe had experienced in the views and deſires of her ſoul; and expreſſed a grateful ſenſibility of the goodneſs of God in afflicting her. At one time, when ſhe felt the burthen upon her mind greatly relieved, and was telling her friends of the comfort ſhe enjoyed, how precious ſhe felt Chriſt to her ſoul, ſhe exclaimed, "let it "be known—let all the world know." So deſirous was ſhe, that others might eſcape the dangers from which ſhe was delivered; and obtain the bleſſed comforts, which now refreſhed her ſoul.

Before this change Miſs B's affections appeared to be chained to terreſtial objects; the lower ſhe ſunk, the more deſirous was ſhe of life, as herſelf acknowledged. Even when her decayed fabric was tottering on the brink of the grave, ſhe eagerly caught at every ſtraw to ſupport her hope; and was diſpoſed to check, rather than encourage any ſerious converſation on ſpiritual things; but now her thoughts were raiſed from earth to heaven, her affections ſet upon things above. The deſires of her heart reſembled thoſe of the Pſalmiſt, when he ſaid, "As the heart panteth for "the water-brooks, ſo panteth my ſoul after thee, O God." Nothing but Chriſt himſelf could ſatisfy her deſires; hence ſhe would often ſay, "Chriſt "is all I want, *I muſt* have him. I want to feel him here,"—pointing to her heart. Two neighbouring miniſters viſited Miſs B. frequently during her few laſt days, by whoſe converſation and prayers, ſhe was much comforted; and it afforded them no ſmall ſatisfaction to witneſs ſuch ſtrong evidence of the power of divine grace on her heart. As long as ſtrength permitted, ſhe talked day and night of ſpiritual things, and when her religious friends were taking leave of her, ſhe often deſired them to ſtop longer, and ſay ſomething more to comfort her, as ſhe was never weary of the ſubject. Nor can the writer eaſily forget how attentively ſhe liſtened to the pleaſing hiſtory of the Saviour's love, even when her ſtrength was too low to *ſpeak* many words.

Miſs B. retained the full poſſeſſion of her ſenſes to the laſt; and her friends had the inexpreſſible happineſs to ſee, that ſhe was gradually delivered from thoſe diſtreſſing fears, which had for awhile oppreſt her mind: and not only did ſhe enjoy a comfortable hope that it would be well with her in the end; but ſhe was even enabled, before her departure, to rejoice exceedingly in her future proſpect. This was particularly the caſe in the afternoon of Monday, when the conſolation and joy ſhe experienced was ſo great; that ſhe deſired her attendants to inform the miniſters, and other

friends, who had frequently viſited her, of the circumſtance. She repeatedly ſaid, "Tell them what comfort I feel." Being aſked if ſhe was ready to die, ſhe chearfully anſwered, "Yes." In the ſame evening, when her bodily ſufferings were very great, and her ſtrength ſo low, that it was with difficulty ſhe could articulate, the following broken ſentences were heard. "Come Lord Jeſus, come quickly, why are thy chariot "wheels ſo long in coming? for thou art my Lord, and my God." Within an hour of her diſſolution, ſhe dropt a few words, earneſtly adviſing her friends "To go to Chriſt;" and expreſſive of the moſt comfortable ſtate of her mind. She was enabled to meet death, deprived of all his terrors, with calmneſs and tranquillity, early on Tueſday morning, when all her ſufferings terminated; and her happy ſoul, was conveyed into manſions of glory.

MR. J. WILSON.

ON Thurſday, Nov. 23, 1797, died at Nottingham, in the 58th year of his age, Mr. John Wilſon, one of the deacons of the independent church meeting in Caſtle Gate; he had been many years an honourable and uſeful member of that church; and was exemplary, for his attachment to the truths of the Goſpel, for his regular attendance on all the ordinances of Chriſtian worſhip, for his induſtrious care to promote the proſperity of the church, and for the uprightneſs of his conduct in the world. His diſmiſſion was unuſually ſudden and eaſy, like Enoch, "He "walked with God, and was not, for God took him."

REV. JAMES DAVIES.

ON Saturday, December 16, 1797, died at Bath, the Reverend James Davies, many years paſtor of an independent congregation in Bridge-ſtreet, Briſtol. A Biographical Memoir of Mr. D. if it can be obtained, will be inſerted in our Magazine.

MR. D. MILLS.

ON Wedneſday the 26th of April laſt, after an illneſs of three months, died, Mr. Daniel Mills, of Great Earl ſtreet, Seven Dials, aged 25. He was born of religious parents, had known the Scriptures from a child, and from his early years invariably attended on the miniſtry of Meſſrs. Foſter and Cecil, at Long Acre Chapel, which was peculiarly bleſſed to his ſoul.

Mr. M. was favoured with an uncommon degree of vivacity, he was the life of company; he well knew that religion was not that melancholy thing which the world conſider it. Yet, though chearful, he was not levitous, being careful that the cauſe of Chriſt ſhould not ſuffer by his conduct.

Religious company and converſation were highly eſteemed by him. He prized the means of grace and eſteemed the book of God of infinite value. Conſidering it as God's word, he was averſe to its being uſed in a light and trifling manner.

In converſation he would frequently lament his ſhort-comings, the depravity

pravity of his heart, his evil thoughts, and the wanderings of his mind while in the houſe of God; but he would expreſs with delight the conſolations he received under the word. He reſted his whole ſalvation on the covenant mercy and love of Chriſt; and when lamenting his deficiencies, he would ſay, "Happy are we, if we have the Lord for *our* God."

In the early part of his life he experienced many trials; but he was careful to keep all his troubles within his own breaſt, that his friends might not be rendered unhappy on his account. He has often expreſſed that the comforts of religion tended to alleviate his ſorrows, and render them leſs poignant.

It pleaſed the all-wiſe diſpoſer of events to afflict him in January laſt with a cold, ſucceeded by a violent cough, which tended to the diſſolution of his earthly tabernacle. During this illneſs, he appeared wholly abſorbed in divine things, and the Bible was conſtantly his companion. Grace enabled him to bear his affliction with a degree of chriſtian fortitude ſeldom equalled; although he was ſurrounded with every bleſſing which the kind hand of heaven could beſtow to heighten his happineſs, and on the eve of being united to an amiable young lady, whoſe religious attainments reflect luſtre on her character as a chriſtian.

Such was the flattering nature of his diſorder, that he conceived himſelf frequently recovering: But it was with pain his friends obſerved its firſt advances, and perceived it continually gaining ground. They dreaded the event, and laid the caſe before him who is ſtronger than death, deſiring to be reſigned to *his will whatever that will might be.*

At the commencement of his illneſs, a friend obſerved to him that afflictions came from God: he anſwered, "What a mercy it is that we have ſuch a friend to go to!"

On the Faſt day, the ſame perſon diſcourſing with him on the ſubject of death, he ſaid, "The ſting of death is taken away; death is the door to glory:" and dwelt much on theſe words of the Apoſtle Paul, 1 Cor. ii. 9. "After all our contemplation (ſaid he) we muſt agree with the Apoſtle that it hath not entered into the heart of man even to *conceive* of what "God hath prepared for them that love him."—On another occaſion, he ſaid, "What a bleſſing it is that we can read the word of God, but what a greater bleſſing to underſtand it!"

His extreme weakneſs deprived his friends of the pleaſure of much converſation in his laſt hours. In general he expreſſed himſelf rather comfortable, than triumphant; and ſunk gently into the arms of death, without a ſigh or a ſtruggle; juſt as the ſetting ſun declines below our horizon by almoſt imperceptible degrees, and then ariſes and ſhines upon another hemiſphere.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Practical View of the Prevailing Religious Syſtem of Profeſſing Chriſtians, in the higher and middle Claſſes of this Country, contraſted with real Chriſtianity. By W. Wilberforce, Eſq. M. P. 4th Edit. 8vo. 7s. Cadell and Davies. 12mo. 3s. 6d.

WE are happy to ſee an advocate for vital Chriſtianity of Mr. W.'s rank and reſpectability, and eſpecially to find that his work has made ſuch an impreſſion on the public opinion, as to paſs through ſeveral editions in

a few months.—May it do good to an extent equal to the aim and wiſhes of its Author!

After an Introduction in which Mr. W. offers a modeſt apology for the preſent work, the firſt chapter expoſes the "inadequate conceptions" commonly entertained "of the *importance* of Chriſtianity:" he then conſiders, in the ſecond chapter, the "original corruption of human nature," as the true ſource of ſuch inadequate ideas, and of all the irreligion and immorality among us.

Chap. III. ſhews the "chief defects of the religious ſyſtem of the bulk "of profeſſing Chriſtians, in what regards our *Lord Jeſus Chriſt and the* "*Holy Spirit*." This is followed with a judicious and intereſting "diſ-"ſertation concerning the uſe of the *paſſions* in religion."

The next chapter conſiders "the prevailing conceptions concerning the "*nature* and *ſtrictneſs* of practical Chriſtianity." Chriſtianity (he obſerves) enjoins perfect morals and univerſal holineſs, whilſt the bulk of nominal Chriſtians are (alas!) idle and diſſipated—votaries of pleaſure and parade—ſlaves to wealth and ambition, and other criminal purſuits. He ſhews the error of ſubſtituting external actions for mental habits—of neglecting to cultivate the chriſtian tempers, and the miſemployment of the Sabbath. Mr. W. examines the deſire of applauſe as a motive of human action, contraſts it with the evangelical maxim of ſtudying to pleaſe God, and takes occaſion, in very forcible language, to condemn the horrid practice of duelling. He cenſures, with a juſt aſperity, the dangerous tendency of ſome modern *ſentimental* writings, and expoſes the abſurdity of conſidering the ſtage as "a ſchool of morals" to mankind.—This long and important chapter concludes with an animated application of the apoſtolic maxim of *looking unto Jeſus*, to all the circumſtances of the chriſtian life.

Chap. V. ſhews "the excellence of Chriſtianity in certain important "particulars:" with "the argument which reſults from thence in proof of "its divine origin." The excellencies here referred to are—the harmony of its precepts and doctrines, and their mutual connection and dependance upon each other—the value it ſets on moral, in preference to intellectual, attainments—and the intrinſic excellence of the chriſtian virtues.

The following chapter contains "a brief enquiry into the *preſent ſtate* "of Chriſtianity in this country, with ſome of the cauſes which have led to "its critical circumſtances—its importance to us as a political community "—and practical hints for which the foregoing conſiderations give oc-"caſion."

Chap. VII. and laſt offers farther "practical hints to various deſcrip-"tions of perſons" in the different ages and ranks of life, and of both ſexes. A particular ſection is devoted to ſceptics and unitarians, which the author perſiſts in claſſing together; conſidering Socinianiſm as only a kind of "half-way houſe" between truth and infidelity: a "ſtage on the "journey, where ſometimes, indeed, a perſon finally ſtops, but where, not "unfrequently, he only pauſes awhile, and then purſues his journey." In the cloſe of the whole Mr. W. conſiders our moral depravity as the ſource of all political misfortunes, and entertains no hopes of the ſalvation of his country, but from the prayers of God's people, the repentance of others, and the gracious interpoſition of Divine Providence.

Upon the whole, we conſider this as a valuable publication. The ſtyle, though diffuſive, is eloquent and pleaſing; the argumentation generally concluſive; and we are not willing to leſſen its general effect by pointing out blemiſhes incidental to all human compoſitions.

A Letter

A Letter *to W. Wilberforce, Esq. on the Inconsistency of his public Conduct, occasioned by his late Publication. By* Gilbert Wakefield, *B.A.* 2s. Kearsley.

A WEAK attempt of an angry writer to deaden the effect of the preceding work, by an attack on the author's political principles and conduct. Mr. W. always commands a copious flow of learned and acrimonious terms; but his general argument is obviously inconclusive. Supposing Mr. Wilberforce to be mistaken in his political views, cannot militate against his religious opinions, any more than it would prove a man defective in mathematics, because he cannot write good poetry.

A Word *of gentle* Amonition *to Mr. G. Wakefield, occasioned by his Letter to W. Wilberforce, Esq. on the Subject of his late Publication. By* J. Watkins, L. L. D. 1s. Cawthorne.

DR. W. very sufficiently exposes the mistakes of the last writer, and ably defends several of the principles he had attacked, with solid scripture proofs; but we are sorry to see in his temper and spirit more resemblance to that of Mr. Wakefield, than Mr. Wilberforce; and that the Dr. also wanders into political speculation, which we conceive cannot be kept too distinct from theological enquiries.

An Apology *for* Human Nature. *By the late Rev. and learned* Charles Bulkeley. *With a prefatory Address to W. Wilberforce, Esq. by* John Evans, *A. M.* 2s. 6d. Johnson.

THOUGH we would not deny this tract, as a composition, the praise of neatness and perspicuity, we observe with regret that it is the vehicle of dangerous error. For here we are informed that mankind at present are made, as our first parents were, in the moral image of God—that virtue is as natural to us as reason—that death is to be imputed, not to one man's transgression, but to the general sinfulness of the world. Were we framing a reply instead of a review, we could undertake to prove, that while some of the strongest scriptural objections to our author's system are left unnoticed, those which he has introduced are feebly combated; and we present the following quotation from p. 89, as a specimen of our author's biblical erudition.—" *No man can come unto me, unless the Father who hath sent* " *me draw him.*—the meaning of which declaration I suppose to be this— " That no man can have a just relish for the excellent truths and sublime " views of christianity, unless he be in some measure influenced by those " *natural* principles of religion and virtue which have been implanted in " the heart of men by the supreme Father of all intelligent creatures!!!"

This doctrine the author considers as " the only natural foundation for " any hope of success, in our efforts after virtue and goodness—" the very " ground work of that virtuous temper" which belongs to christianity—the only source of comfort here, or immortality hereafter.

Another exposition no less extraordinary appears in p. 103 and sequel, on some parts of St. Paul's Epistle to the Romans; as when he says, " *By one man sin entered into the world*;" " Mr. B. thinks he can surely " mean no more than that this one man (meaning Adam) as he was the " first offender, became likewise the first victim of death, the first instance " of human mortality." But if any regard be due to the Book of Genesis, Adam was not the first victim of death, but *Abel*; and we should have thought our learned author, or his learned editor might have recollected this. Nor can Abel be reasonably supposed the only person, perhaps by thousands, who died during the first 930 years, which was the length of the life of Adam. Now as one error seldom subsists alone, so the denial of

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our fall in Adam ſets aſide the doctrine of the atonement: For Mr. B. cannot conceive how any man can "be made righteous by the obedience "of Chriſt, otherwiſe than in conſequence of the *moral influence* which "the *knowledge* of his obedience, and of the doctrine it was intended to "confirm, muſt have upon their minds." (p. 107) So that as far as we can comprehend, our author's meaning, the whole that is ſaid of the two Adams amounts to this; that as the former was the firſt who ſinned and died, the latter was the firſt that obeyed and lived immortally!! and that as *all* men became ſinners through the bad example of our firſt father; ſo through Jeſus Chriſt ſome part of them (namely thoſe who hear of it) may, if they pleaſe, become righteous by the example of Jeſus Chriſt—and this is what ſome men call the goſpel!!!

The Editor of this pamphlet ſubſcribes moſt cordially to its doctrines, admires its argument, and in a prefatory addreſs to Mr. Wilberforce, moſt ſtrongly recommends it to his attention. Let him not, however, be diſappointed, if Mr. W. and a few other incorrigibles, ſhould ſtill retain old-faſhioned tenets, and deem the labours both of author and of editor, nugatory and pernicious. There is a volume, whoſe authority, in our opinion, is not yet deſtroyed, which informs us, that "we all had our con-"verſation in times paſt among the children of diſobedience, and were *by* "*nature the children of wrath even as others*"—that we are "redeemed "by the precious blood of Chriſt"---that "that which is born of the fleſh "is fleſh"---and that "except a man be born again, he cannot enter the "kingdom of God."——If we have any claim to diſcernment, ſuch declarations are virtually oppoſed by the whole tenour of the Apology, and the Addreſs which introduces it.—And if this be the tendency of modern candour, we neither have, nor profeſs, any alliance with it——Evangelical charity has far other characteriſtics, and by one of them we are urged to expoſe theſe falſe pretenſions, and theſe dangerous dogmas, which, advancing behind the veil of candour and rational religion, aim a death-blow at zeal, contrition, veneration for the bible, and every thing ſacred in the eſtimation of an humble believer in Jeſus Chriſt.

A Diſcourſe *on the nature of a* Chriſtian Church, *by the* Rev. T. Saunders; *a Charge by the* Rev. J. Brewer; *and a Sermon by the* Rev. J. Moody: *with a Confeſſion of Faith, delivered March* 1, 1797, *at the public ſeparation of the* Rev. T. Gardner *to the paſtoral office in the Independent church, Stratford-upon-Avon.* Coventry, printed. Sold by Button, &c. London. Price 1s. 42 pages.

Mr. SAUNDERS's diſcourſe is well adapted to the occaſion on which it was delivered; but we do not think him fortunate in his choice of the text, Acts xiv. 23. upon which it was deſigned to be founded. In whatever ſenſe the verb *Cheirotoneo*, to ordain, ſhould be underſtood, it appears there to mean ſomething which was done, not by the members of the churches, but by the ſame perſon who had confirmed the ſouls of the diſciples, &c. ver. 22.

The ſolemn ſubject, and empaſſioned addreſs of Mr. Brewer's charge, from Ezekiel xxxiii. 8. we doubt not, rendered it ſtrongly impreſſive; and a few inaccuracies of expreſſion may well be excuſed on the account. Mr. Moody's Sermon to the Church on Philippians ii. 29. contains profitable and pointed advice. Mr. Gardner's Confeſſion of Faith is clear, and ſatisfactory; and we doubt not, the whole of the ſervices will gratify, by the peruſal, many beſide the perſons who heard them, or who are immediately intereſted in this occaſion.

THE

Evangelical Magazine,

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THE

INTERESTING EXPERIENCE OF EUTYCHUS.

Extracted from a Letter to the Rev. A. D. of Airdrie, and by him communicated to the Editor.

SIR,

I SHALL attempt to anſwer your queſtions reſpecting my views of religion at different periods of my life.—Firſt, you enquire what views I had of religion, before I was brought to a ſerious conſideration of my ſtate? Here, my anſwer might be very ſhort, for I may truly ſay, I never had any ſerious thoughts about it.

In my early years, when under the inſpection of my parents, I had more the appearance of religion, than I had for a great while after; for they ſtudied, both by precept and example, to recommend it to me, and I, in ſome meaſure, was obliged to obey, and to imitate. But this was a burden to me; for I had neither knowledge of God, nor of myſelf, and I had certainly leſs thought of ſerious things than moſt who are brought up in a land of goſpel light. Yet ſometimes, when I was afflicted, I ſhewed an apparent deſire to ſeek God.—Sometimes, I had convictions of ſin, when hearing the word preached or read; but had an art of ſtifling convictions, or of diſmiſſing them till a more convenient ſeaſon, thinking that it was as yet too ſoon to trouble myſelf with religion. I ſaw no beauty nor comelineſs in Chriſt; and was as ignorant of the nature and neceſſity of regeneration as Nicodemus poſſibly could be: yea, ſo ignorant of the extent of the holy law of God, that I thought I could enter into life by keeping the commandments. When at any time I was obliged to confeſs that in ſome things I had failed, I then had recourſe to the mercy of God, think-

ing he would not fail to ſhew mercy to one who had done ſo much as I had.

From the time I left my father's houſe, when I was about fifteen years of age, till I was thirty, I lived, I may ſay, entirely prayerleſs. When challenged by conſcience for neglecting family worſhip, I excuſed myſelf,---I was baſhful and had not a talent of utterance: nay, I even ſheltered myſelf under what our Lord ſays, "When thou prayeſt enter into thy cloſet:" this paſſage I perverted to excuſe myſelf from the duties of the cloſet, for I thought I had none. Conſcience ſometimes ſharply reproved me when I heard others worſhipping God in their families; but I was not ſlack in concluding they were hypocrites, and that I had even a better heart than they. Thus I lived a child of wrath, and an heir of hell; mocking at religion, and fooliſhly thinking that my ſaying, "God have mercy on me," when I was on the brink of eternity, would be ſufficient for my ſalvation. "I flattered myſelf in mine own eyes, until mine iniquity was found to be hateful."

You enquire what it was that firſt brought me ſeriouſly to conſider my ways? &c. About a year before ſin was any trouble to me, I was much tempted to kill myſelf, without any reaſon. Temptations of this kind darted in upon me ſuddenly, and, as I thought, with a drawing power, which made me ſhun every thing that might be helpful to me in accompliſhing the horrid deed. I truſted my own ſtrength, and it was a miracle of mercy, that I was not left to feel how little ſtrength I had. "But the Lord's ſtrong arm upheld me, though I knew him not." After being about a year much tempted to ſelf-murder, and trying many ſilly methods to remove the temptation, my ſins then began to appear quite different from what they had ever done before. I then began to think, and to read more ſeriouſly; but I found ſin every where ſpoken againſt. After one ſin, another appeared, till I was led to believe, that there never had been ſuch a monſter of ſin in the world, and that there was no pardon for me. Then I thought I had good reaſon to do that, which I was before ſo much tempted to do without a reaſon. I ſometimes thought I was not elected, elſe I could not have committed ſuch ſins; and at other times that I had committed the ſin unto death. I believed the latter ſo firmly for ſome time, that, from a kind of principle of honeſty, I did not deſire the prayers of others, which I would otherwiſe have been glad of. I now from neceſſity began to pray, an exerciſe I was formerly aſhamed of, or could not

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have conveniency for, as I made myſelf believe. I think Satan told me I ſhould not pray, for the prayers of the wicked are an abomination to the Lord, and I was only doing what would make my puniſhment the greater. Here I was in a dreadful ſituation, I thought I had no friend either in heaven or in earth. Hell was nearly begun within me; I even ſometimes had the time appointed to make a deſperate leap into it; for every book I took in my hand, I ſcarcely opened it, but ſomething dreadful ſtared me in the face. In the time of my ſecurity I ſaw little againſt me; now I ſaw nothing for me, but curſes and woes. For a conſiderable time I durſt not open the New Teſtament for horrid blaſphemies that crowded into my mind againſt the Saviour. There were certain paſſages of ſcripture that brought me into fearful confuſion and horror, ſuch as the following: "If we ſin wilfully after we have received the knowledge "of the truth, there remaineth no more ſacrifice for ſin. "If the righteous ſcarcely be ſaved, where ſhall the ſinner "and the ungodly appear?---It is not of him that willeth, "nor of him that runneth:---and, he hath mercy on whom "he will have mercy, and whom he will he hardeneth, &c." Indeed, I ſaw every thing againſt me, and whether I thought on God, or on myſelf, I was now greatly troubled.

So far as I can recollect, it was in January 1791, that I began to be troubled about my ſins, and ſeriouſly concerned what I ſhould do to be ſaved. For though the thoughts which troubled me about a year before this, were ſtrange and alarming, they were not attended with conviction of ſin. I was under awful deſpair from the above mentioned time till Auguſt following, and in ſuch a diſmal ſituation during that time, that I hardly ever thought of finding mercy. Though I read of great ſinners finding mercy through Chriſt, I ſaw ſomething about myſelf, worſe than in any I had read of; and would have given the world, had it been in my power, for a heart to mourn for ſin and repent, as I heard of others mourning and repenting. I now ſaw that I did not only want power, but willingneſs; and I have great reaſon to praiſe his bleſſed name, that he did not leave me to think I had repented, and take that to build my hope upon. Little did I think, in that diſmal ſituation, when I found Satan and ſtrong corruptions within me, puſhing me on to immediate and endleſs miſery, that the ſtrong chain of the new covenant, as Mr. Boſton expreſſes it, was what alone kept me back. About the month of Auguſt above mentioned, Providence put ſome books into my hand, which were bleſſed

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as a mean to give me ſome hope. I muſt mention, in the firſt place, Boſton's view of the covenant of grace, in which he ſays, "Though men ſhould have all the ſins of reprobation that can be thought of, while out of hell, neither Satan nor themſelves know, but their names may be the firſt written in the Lamb's book of life: and it is a device of Satan to keep men back from Chriſt, to perſuade them that they have committed the unpardonable ſin." A ſermon of Mr. Ralph Erſkine's from theſe words, "I am pacified towards thee for all that thou haſt done, ſaith the Lord God," was very helpful in carrying me forward. A book entitled "Some remarkable paſſages in the life of a private Gentleman," was alſo uſeful; the diſtreſs of mind he ſuffered was ſimilar to my own, and he being at laſt taken from the fearful pit, and from the miry clay, gave me ſome hope that the time would come, when I ſhould be perſuaded and enabled to embrace Jeſus Chriſt as he is offered in the goſpel. I was likewiſe much comforted in reading Mr. Gilpin's treatiſe on Satan's temptations, eſpecially reſpecting ſelf-murder; I ſaw that what had befallen me was not ſo ſtrange as I at firſt imagined, for I thought that all who were tempted as I was, were left to commit the horrid deed. By this time, I think, I was in a great meaſure dead to the law; I had ſeen its ſpirituality, and was made to give ſome credit to that text, "by grace ye are ſaved;" and began to attend the uſe of means, in a more compoſed way, with a little more fortitude, and with leſs horror of conſcience. But it was my daily concern to think that I was ſtill in uncertainty, about what was of the greateſt importance; and I continued thus till Auguſt 1792, when old things paſſed away, and all things became new. But before I come directly to that period, it may not be improper to mention the many falſe means I tried to bring my ſoul to reſt. When I began to learn from the law that I had been a law-breaker, I ſaw that for peace's ſake, I ſhould be obliged to give up ſome ſins, and try another way of living. I found the ſcripture ſaid, "Let the wicked forſake his way, and the unrighteous man his "thoughts, and let him turn unto the Lord, and he will have "mercy upon him." I thought to find reſt here, for I was not then convinced that I was without ſtrength. But bleſſed be his name he did not leave me to reſt here!—I tried to reſt on reading, on hearing, and on prayer, and thought if I prayed more, and better, I might have ſome truſt in it. Sometimes I thought I would lay aſide all concern about ſerious things, and take my pleaſure in this world.—On the

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other hand, to quiet my mind; I thought if I was elected I ſhould be ſaved; if I was not elected, all my trouble would be loſt; for I had not yet found Wiſdom's ways pleaſantneſs, nor her paths peace. Many were the ſilly ſhifts and ſchemes I tried to bring my mind to reſt, but I have reaſon to be thankful, I was made to ſee a deficiency in them all. Indeed, I tried to reſt on every piece of floating wreck; and when they all went from under me, I hovered about the glorious ark, and would have reſted on the outſide of it, had not the Lord in ſovereign mercy, ſtretched forth his arm of power and pulled me in.

I think, the firſt time the Lord's ſupper was diſpenſed at Airdrie, after I came to the place, was in Auguſt 1792. I converſed with Rev. Mr.———, and informed him of my difficulty. I was more than ordinarily concerned about my ſalvation, ſtill hoping the time would come when I ſhould be enabled to lay hold on Chriſt. Mr.——— encouraged me to come forward and partake of the ſupper, for it was not a bad ſign that I had ſome fears about my worthineſs, and I probably might get ſome deliverance; which happily proved as he ſaid.

"Sweet was the hour I freedom felt
"To call my Jeſus mine,
"To ſee his ſmiling face, and melt
"In pleaſure all divine."

I can remember, that Mr.——— was making full and free offers of Chriſt, and ſalvation through him, to the chief of ſinners, and I was perſuaded and enabled to embrace him. Mine eyes were then opened to ſee that it was a righteous thing with God to juſtify ſinners through Chriſt, *even me*. I think the gates and doors of my heart were lifted up, and the King of glory came in. My mind was enlightened in a manner that ſurpriſed me. I ſaw the covenant of grace well ordered in all things, and ſure. And, as I was ſo ſet on by the law before, I now thought more of the law magnifier and fulfiller, than of all things. Mine eyes were opened to ſee Chriſt every way ſuitable, both in his perſon and offices. He whom I had long reſiſted, now gave me a heart to love him. I now underſtood that juſtification was an act of free and ſovereign grace, and that I was perfectly juſt in the eye of juſtice, thro' the righteouſneſs of Chriſt imputed unto me. I ſometimes thought I could wiſh death to come and put an end to ſin, for I found there were ſtill ſome remains of the old companion within;

though indeed, at that time, I did not think that the remains of corruption in me were ſo ſtrong, as I have often ſince found them to be. I remember, I then pitied thoſe who had never heard of a Saviour, and often wiſhed that I was among them that I might try to perſuade them, that Chriſt is the way, the truth, and the life. I ſaw myſelf ſafe, and wiſhed that others knew the worth of him who had done ſo great things for me. At that time, I had the Spirit witneſſing with my ſpirit, that I was a ſon of God. I thought, that it was hardly poſſible I could doubt of it again; that my mountain ſtood ſtrong, and I ſhould never be moved; but I have been convinced ſince, that I was miſtaken when I thought ſo. I remember, when I was rejoicing in the freedom of my juſtification through Chriſt, that I had a viſit from my old maſter Satan, who ſuggeſted to me, that there was no great neceſſity for thoſe who had believed in God, to be careful to maintain good works. But the temptation might be from within; I am not ſo ready as I have been, to lay all the evil I find working within me to the devil's charge. Thus I have told you as near as I can remember, how I hope I was brought from darkneſs unto light, and from the power of Satan unto God.

Since that time I have had, and ſtill have, many changes as to my ſenſible experience; but I think I can ſay, I am ſtill well pleaſed with the way of ſalvation through Chriſt, and can think of no other doctrine. I do not think I was ever left to ſuppoſe there was any deficiency in Chriſt, ſince through ſovereign grace, I was made to ſee he was precious. But I have had many doubts and fears that I was not built on that foundation which God has laid in Zion; and ſometimes am ready to think, that all I have experienced has been deluſion. There is a dreadful body of ſin and death in me, and I ſometimes think I cannot be a temple of the Holy Ghoſt, I am ſo polluted and defiled. I find myſelf very ungrateful, ſtupid, and careleſs; and do not call to mind his power and mercy, nor remember the day when he delivered me out of the hands of mine enemies. My unbelieving heart makes me more like David, when he ſaid, "one day I ſhall fall by the hand of Saul," than when he ſaid, "He that delivered me out of the mouth of the "lion, and out of the paw of the bear, will alſo deliver me "out of the hand of the uncircumciſed Philiſtine."

I find I cannot do the things that I would, and that there is a law in my members warring againſt the law of my mind;

mind; but I bleſs his holy name, that his gifts and callings are without repentance, and whom he loves, he loves unto the end. I find the greateſt peace of mind, when I am led to conſider the fulneſs that is in Chriſt. We certainly miſtake very far, if we truſt to grace received; we can only be ſtrong in the grace that is in Chriſt. I not only find myſelf weak and worthleſs, and that it was nothing but ſovereign grace and mercy that took me from the fearful pit, and from the miry clay; but alſo, that it is not in me to direct mine own ſteps.

Thus I have given you a confuſed account of my various thoughts of religion; I ſhould have been happy to have done it more diſtinctly: I am not ſatisfied that I cannot ſay more to the praiſe of ſovereign unmerited grace and mercy, that has been ſhewn to me the chief of ſinners; and that glorious Saviour, (oh! I never can exalt his name as I ought,) who "thought on me in my low eſtate, for his mercy endureth for ever." I am, dear Sir, yours, &c.

EUTYCHUS.

EJACULATORY PRAYER RECOMMENDED.

BY ejaculatory prayer is meant the ſudden aſcent of ardent deſires, directed to the throne of grace, as arrows from a bow to their intended mark †. The general preſcription of "praying with all prayer," doubtleſs includes this ſpecies; and its ſingular utility highly recommends it to the perſevering practice of every real chriſtian.

This is a manner of praying which neither interrupts, nor is interrupted by, ſecular employments. Amidſt the moſt turbulent ſolicitudes of life, momentary intervals occur in which the ardent deſires may be ſhot to their proper object; and "happy is the man who hath his quiver full of them." Leſs oppoſition, I believe, is ordinarily made by the enemy of all good, to ejaculatory, than to regular ſet prayer, whether ſolitary or ſpecial. In the former, his malignant intentions ſeem happily defeated by ſurpriſe, whereas in the latter, as if he knew when the chriſtian moſt ſtatedly approached his God, he makes his fierceſt onſets for prevention, both of performance and ſucceſs. Of the ſpecies of prayer recommended, beautiful examples for our imitation are exhi-

† Hence the term from *ejaculo* to ſhoot.

bited in the practice of Moſes, Exod. xiv. 15.—Jacob, Gen. xliii. 14.—David, 2 Sam. xv. 31.—and Nehemiah ch. ii. 4.

Imitate then, O Chriſtian! theſe honourable patterns. Let the tender and inceſſant regards of a God of love to the voice of your ſupplications, excite frequent aſpirations of fervent deſires. On theſe wings, haſten your eſcape from the windy ſtorm and tempeſt. The door of divine mercy is ever open, and your all-prevailing Advocate ſecures welcome acceſs to a throne of grace. Believing prayer is true hearts-eaſe; a divine alleviation of trouble. By frequent, though ſhort addreſſes to your God, ſpiritual affections will be maintained, and fitneſs promoted for the more ſolemn ſervices of divine worſhip. The more heavenly you are in earthly things, the leſs earthly you will be in heavenly ones. Reflect ſeriouſly on God's univerſal providence as extending to the minuteſt events which concern you, as an incentive thus to acknowledge him in all your ways. Repel the fiery darts of Satan with the darts of petitionary deſires to God; and he who at David's prayer defeated the counſel of Ahitophel, though an oracle of policy, can, and will, as eaſily and certainly baffle and confound every infernal device againſt you. Every occurrence, mercy, affliction, and purſuit, adminiſter occaſion for frequent prayer and praiſe. In this divine exerciſe, may every real chriſtian piouſly abound, and his life and converſation prove the happy conſequences!

T. B.

ON SUNDAY SCHOOLS.

[CONTINUED FROM OUR LAST.]

Place of Meeting.

THE private houſes of the teachers are frequently occupied for this purpoſe. Others hire large rooms. More, probably, aſſemble in the veſtry, or ſome other building contiguous to the place of worſhip. It is hard to ſay which of theſe methods is beſt. Time and experience muſt determine. If, however, the different claſſes meet in private houſes, it ſeems almoſt neceſſary that they ſhould ſing, pray, and be exhorted collectively.

Teachers.

The choice of teachers is a matter of the greateſt conſequence and of the greateſt difficulty. In very numerous inſtances, we are happy to ſay, that ſuitable and reſpectable young

young perſons of both ſexes volunteer in this ſervice. But then they muſt be heartily devoted to the work. None ſhould undertake it who will not be diligent and punctual. It is a work that will require a large fund of patience, reſolution, and perſeverance. Happy is the congregation that can boaſt a ſufficient number of ſuch teachers! But care muſt be taken that they are not too often changed, and that the ſame mode of inſtruction be purſued by all: otherwiſe the children will be confuſed, and their tempers and progreſs imperfectly known. But where gratis teachers cannot be procured, ſchoolmaſters and miſtreſſes muſt be engaged; and here, alas! the choice is in general but ſmall: but it is hoped that no ſad neceſſity will oblige the managers to make choice of perſons who are not truly religious. Let them, if poſſible, be ſuch as can govern with authority, and teach with love.

Their ſalary will differ according to the places in which they live, their abilities, and the number of children committed to their care. More than 2s. per day can ſcarcely any where be neceſſary; 1s. 6d. or 1s. is ſufficient in moſt caſes. In ſome inſtances, where a ſchool is compoſed of 18 children, 1s. 6d. per day is given, and a penny per day deducted if leſs than the number attend, or a penny additional given for all above it. This operates as an inducement to the teachers to be more careful about the attendance of the ſcholars.

Where ſchools are very numerous, it will perhaps be found beſt, to hire a certain number of teachers, and to aſſiſt them by volunteers. The former may teach the younger children, while the latter devote the chief part of their time to explain to the children what they read, and aſſiſt them in other branches of religious inſtruction.

The teachers ſhould be furniſhed with books of the folio ſize, in which they muſt enter the names of the children; oppoſite which ſhould be a ſufficient number of ſquares to laſt for 13 Sabbaths, and to exhibit at one view the good or bad attendance and behaviour of each claſs*. The oppoſite page ſhould be left blank, to afford room for larger remarks on their conduct. It is above all neceſſary that the

* In the ſquares the following marks may be made:—*p.* for preſent; *a.* abſent; *l.* late; *ſ.* ſick; *cl.* want of clothes. Another book ſhould be kept, in which the children's names ſhould be inſerted alphabetically, with columns to ſhew the time of admiſſion, place of abode, when diſmiſſed, and why, &c. &c.

teachers

teachers take pains to gain the love and eſteem of their pupils, which will at once render their work eaſier and more ſucceſsful.

Viſiters.

Viſiters who are truly concerned for the beſt intereſts of the children are the life and ſoul of Sunday Schools. Almoſt all depends on their prudence, activity and punctuality. They ſhould be ſerious perſons, capable of inſtructing and praying with the ſcholars; and the more reſpectability they poſſeſs the more weight will attach to their exertions. Their number will vary with local circumſtances. In general the buſineſs is beſt conducted by a few; for by attending more conſtantly, they become better acquainted with the characters of the children; and can with more effect adapt inſtruction to their different capacities and diſpoſitions. One good viſiter in a ſchool might be ſufficient; but as perpetual attendance can ſcarcely be expected from an individual, we will ſuppoſe the number to be three, each taking a month in rotation.

The buſineſs of the viſiter is, the general inſpection of the ſchool, in order to enforce, both on teachers and ſcholars, a ſtrict attention to the rules, which ſhould be written or printed, hung up in the room, and read aloud at leaſt once a month. But let the viſiters remember that religion is the firſt object of this inſtitution; their chief buſineſs is with the heart, which, under the gracious influence of the Holy Spirit, they muſt endeavour to impreſs with an awful view of the evil of ſin; to check its growth in the bud, and to lead the young mind to Chriſt, the Friend of ſinners and Lover of children: to repreſent the beauty of holineſs and the excellency of religion, both for the preſent life, and that which is to come.

The vices to which children are addicted muſt be particulary pointed out, and they be taught to reſiſt their firſt beginnings in the heart: they ſhould be ſhewn how much fire a little ſpark kindles: that the liar begins with little deceits, the thief with pilfering little things, and the murderer with indulging cruelty and revenge. Texts of ſcripture may be given them as a guard againſt ſin in general, or pointed againſt particular ſins;—ſuch as, "How can I do this great wickedneſs and ſin againſt God?"—"Thou God ſeeſt me."—"Lying lips are an abomination to the Lord."—"Do as you would be done by," &c. &c. Theſe they ſhould be taught to treaſure up in their memories, and to call them to their

their aſſiſtance when tempted to ſin. Little rules may be given them for this purpoſe, and thoſe who pay attention to them properly rewarded.

They ſhould, by all means, be taught the neceſſity of prayer, and aſſiſted in acquiring ability for it. They ſhould be directed to examine their conduct at the cloſe of every day; and to pauſe before they pray. The nature of public worſhip ſhould be explained to them; a ſolemn word frequently dropped when they are going to church; and enquiry made of what they heard and underſtood.

Such methods as theſe cannot be too earneſtly preſſed upon viſiters; and if followed up with diligence and prayer, may we not hope, that he who took little children in his arms and bleſſed them, will ſay to the diſciples who thus feed his lambs—"Inaſmuch as ye did it to one of the leaſt of theſe, ye did it unto me."

Hours of Attendance.

It is deſirable that the whole Sabbath be well employed, and as much time as may be, ſpent in the ſchool: but care muſt be taken not to render the Sabbath toilſome, and its duties a burden. This would defeat the deſign of the inſtitution. Religion muſt not be made gloomy to the children, but variety kept up, and all the duties of the day rendered pleaſant.

The hours of attendance are generally regulated by thoſe of public worſhip. Two full hours before the morning ſervice, an hour and an half before the afternoon, and one hour after it, may be quite ſufficient. But where there is no public worſhip in the afternoon, three hours may be well employed in the ſchool; and the children after a few minutes relaxation conducted to the evening ſervice.

It may be feared that ſufficient attention has not been paid to the manner in which they ſpend the Sabbath evening, where they do not attend public worſhip. In Scotland, where lectures are ſcarcely known, Sabbath evening ſchools have been lately eſtabliſhed. We have received ſome large and pleaſing accounts of the diligence and piety with which they are conducted; and we doubt not they will produce the moſt beneficial effects. Something of this ſort may be done in England, where there are no evening lectures; but at all events, enquiries ſhould be made how the children ſpend the evening; for if they ramble about in the fields and ſtreets, all the fruit of former inſtructions will be loſt.

Buſineſs

Buſineſs of the Schools.

It is eſſential to the diſcipline of the ſchool that punctuality ſhould be obſerved in coming to ſchool at the hour appointed. It is important both to the children and their parents, whoſe want of foreſight and preparation for the Sabbath deprives them of the better part, if not of the whole, of the day. If the children are obliged to be punctual, the parents will themſelves learn to be ſo.

The following method is practiſed at the Methodiſt Sunday School at Nottingham. At ten minutes after the appointed time of aſſembling, a perſon ſtands at the door to prevent any children from entering while the maſter and viſiters call over the names. Thoſe who are preſent are entered accordingly. Then from the cards which each teacher has of his or her own claſs, are ſelected thoſe bearing the names of *abſentees*. Again, from theſe cards are called over the names of ſuch as ſtand at the door, who have come in late; theſe are entered *late* in the claſs papers, and if, after this ſecond calling over, any be abſent, their reſpective cards are given to the viſiters, who go from houſe to houſe, exhorting or reproving parents or children as occaſion requires. "Since this method has been adopted, we have "often (ſays our correſpondent) but 20 children (out of 400) "that come in late, whereas before, we often had but 20 "children in the room at the hour appointed."

The names being called over, a ſhort portion of ſcripture may be read; a prayer offered up, and an hymn ſung. The whole need not exceed a quarter of an hour. The children ſhould frequently be called to regard what they are about, by ſuch ſhort ſentences as theſe:—"Come, children, let us worſhip and bow down, let us kneel before the Lord our Maker." Or, "Let us lift up our hearts unto God." They ſhould be ſtrictly enjoined not to look about them in prayer.

The next buſineſs may be to hear the children repeat the catechiſm, hymns, or portions of ſcripture they have learned the preceding week; it being ſuppoſed that each child has learned a verſe, &c. every day at home; ſuch as cannot read, being taught it by their friends. This will greatly forward the buſineſs of the Sunday, when as little time as poſſible ſhould be ſpent in mere learning of words: and indeed, if the leſſer children were taught ſeparately till they can join the reſt in reading the Teſtament, it would leave

leave far more time for the moſt important buſineſs of all, which is religious inſtruction.

The different claſſes may now be employed in reading or ſpelling till the time of public ſervice approaches. Before they go out, a word ſhould be dropped, reminding them into whoſe houſe, preſence, and worſhip they are going. They ſhould by all means take their ſeats early and quietly, and be taught to lift up their hearts to God for his help, whether obſervably, or otherwiſe.

During the ſervice, the eye of the teacher muſt be much upon them. They ſhould cloſe their eyes in prayer, unleſs looking upon a prayer-book; and fix them on the miniſter during ſermon, or they will remember little of what they hear. It will be proper in the afternoon to enquire whether the morning text be remembered, and to oblige ſeveral to repeat it aloud, that all may learn.—Much the ſame courſe of inſtruction may be purſued in the afternoon, varying as circumſtances may require, and the children diſmiſſed with prayer.

The cauſe of abſence ſhould always be enquired into, without which many children will play truant, and tell many lies to deceive parents and maſters. This is a crime that ſhould never paſs unpuniſhed.

It is the laudable practice of teachers and viſiters in ſome places to viſit the ſick children, and a valuable correſpondent at Stockport (where there are 1400 ſcholars) informs us that bleſſed effects have attended this method. In the hour of adverſity, former inſtructions are recollected with their full force, and even the hardened have been broken down. But how encouraging to a teacher to ſee one of his pupils dying happy in the love of God, and to hear him breathe out his laſt prayer for his benefactors. This alſo demonſtrates to the parents that the child's welfare was ſincerely ſought, and thus greatly forwards the intereſt of the ſchool.

Rewards and Puniſhments.

Corporal puniſhment is ſo unſuited to the Lord's day, and to the inſtitution itſelf, that it ſhould be avoided as much as poſſible. Chaſtiſement in a place of worſhip, and during the ſervice, is abſolutely intolerable, and muſt never be ſuffered. Moderate confinement, or fear of ſhame, are preferable; but the with-holding thoſe rewards which are given to the deſerving, will be found the beſt way of puniſhing the idle and refractory.

The eaſieſt method we have heard of is, that the viſiter, juſt before the children are diſmiſſed, examine the book for the day, and give to each ſcholar who has behaved well a ſmall printed ticket, which the child muſt take home and preſerve; twelve of which produced at the end of a quarter, ſhall entitle him or her to three pence, or whatever ſum the managers may determine.

This will be far better than giving a half-penny at the cloſe of the day, which is too frequently ſpent in traſh, and a cuſtom of buying on the ſabbath eſtabliſhed. Or a ſmall book may be occaſionally given, and a ſtock of tracts from the Cheap Repoſitory, &c. kept for that purpoſe.*

Articles of dreſs, as a pair of ſhoes, a cap, ſtockings, gown, &c. are given annually in ſome places. Gifts of this ſort operate ſtrongly on the minds of the poor parents, and induce them to ſend their children more regularly. But if this be done, a difference muſt be made between good and bad children, or the deſign is defeated.

It may be neceſſary, for the ſake of admitting younger children, that the elder ſcholars who can read well, and have been three or more years in the ſchools, ſhould be diſmiſſed; but if they are willing to ſtay, it is a pity to remove them till they go out to ſervice; and it were to be wiſhed, that even then they might attend in a ſuperior claſs, one hour in the day, for religious inſtruction, ſuited to their circumſtances.

Children ſhould not leave the ſchool without notice. They ſhould be diſmiſſed by the gratis teachers, viſiters, managers, or miniſter, with a ſolemn word of caution and exhortation: this has been bleſſed to ſome. A little tract ſuited to the occaſion may be given them;† and if it can be afforded, the books they have uſed at ſchool, particularly their Teſtament or Bible, with a charge to keep and uſe it.

In ſome places, a *library* conſiſting of ſmall and uſeful books, is kept for the uſe of the children, and teachers, &c. this may be done any where, by ſoliciting gifts of books from a congregation or ſubſcribers.

* Beſides the books publiſhed in the Cheap Repoſitory, the following may be uſeful: Mrs. Trimmer's books for children; Tom's Humble Attempt; Reynold's Compaſſionate Addreſs; Pilgrim's Progreſs; Token for Youth; Early Piety; Abridgment of Jenks's Prayers; Abridgment of Doddridge's Riſe and Progreſs; Addreſs to the Parents of Sunday Schools; Two Farmers and Servants; The Reward Book. Thoſe may be had of Chapman, Button, Knot or Marſhall.

† A penny tract for this purpoſe has been publiſhed by a Mr. Smith, ſchoolmaſter, at Long Buckby, Northamptonſhire.

"The

"The end crowns the work." The good effects produced by this inſtitution, are apparent to the whole kingdom. Peace and quietneſs is enjoyed in many a pariſh, where noiſe, riot and miſchief before prevailed. Many thouſands have already learned to read the ſcriptures, who would otherwiſe have remained in heathen darkneſs. Multitudes have been brought to the houſe of God, who would have lived and died in contempt of all ordinances. Many have been converted to God, and are now uſeful ſervants, and valuable members of civil and religious ſocieties; and not a few have died in the faith, enjoying the peace of God, and triumphing over the laſt enemy. The annual reports of "*the Society eſtabliſhed in London in* 1785, *for the ſupport and encouragement of Sunday Schools in the different counties of England*," bear ample teſtimony to this pleaſing fact.

We are happy in an opportunity of announcing this excellent inſtitution, to thoſe who may not have heard of it. The great extent of its utility may be judged of by the report publiſhed in 1793, when the Society had aſſiſted in the ſupport of 892 ſchools; in which 56,820 children were inſtructed; and had given away 76,705 Spelling Books, 21,010 Teſtaments, and 4,756 Bibles. Thoſe congregations in the country who are unable to provide books for the ſchools eſtabliſhed among them, might probably receive aſſiſtance from that honourable Society, by applying to their ſecretary.*

We conclude with earneſtly recommending to our ſerious readers, the eſtabliſhment of Sunday Schools where none are yet formed; and the extenſion and improvement of thoſe already erected.

WIDOWS' FUND.

To the Editor of the Evangelical Magazine.

DEAR SIR,

I WAS lately much affected in reading the hints of Benevolus, relating to the eſtabliſhment of a fund for the ſupport of miniſters' widows. It muſt be a benevolent mind indeed which has felt ſo much for, and now has ventured to give a general call to the friends of Jeſus, to diſcuſs a

* Mr. T. Peſtill, at the Society's Office, No. 47, Cornhill.

point in which is involved much of the happineſs of ſo many of the dear ſervants of Jeſus Chriſt.

It does not become me to recommend to chriſtians in general, the adoption of the plan propoſed by Benevolus, or of a more matured one on this occaſion; becauſe I am the man (with many others), deſcribed by Benevolus, in his pathetic repreſentation of things in your magazine for October, 1797. There the diſtreſs which I have been in for many years, is as well deſcribed as if Benevolus had repeatedly been preſent with me in ſecret; and had often ſeen the diſtreſs and agony of my ſoul, the wormwood and the gall in the cup, of which I have long been drinking. My faith has been tried to the uttermoſt, and ſo it is now!

I have an affectionate wife and ſeven dear children, with whom I would live in a priſon on priſoner's fare, rather than roll in affluence and be ſeparated from them! What ſenſations of pain muſt I and others in like circumſtances endure, when for theſe, our other ſelves, we cannot procure the common neceſſaries of life, ſuch as food and raiment; but a ſcanty allowance, juſt enough to keep them in miſery. Far be it from me to reflect upon Providence, for I have much more from the hand of God than I deſerve; nay, I am leſs than the leaſt of all his mercies; and I know that my God could, if he ſo pleaſed, give me as much of this world's good as he hath given to ſome of my people: but yet this acknowledgment does not excuſe thoſe chriſtians who profeſs to love the goſpel, and yet think more of what they do towards the ſupport of it, than they think of what they do for the ſupport of a common domeſtic ſervant, or a day-labourer. I have often ſmiled and ſighed to think, how much a phyſician or an apothecary is eſteemed by good people; and how ready they are to pay off the long bills of thoſe valuable members of ſociety; how freely ſome will give ſix or ſeven pounds a year, beſides a maintenance, to a poor ſordid wretch to drive a team; and how willingly others will give thirty or forty pounds a year to a porter to carry out goods; and yet ſome of theſe good people think it is not prudent for them to give above one or two guineas a year to have the goſpel ſtatedly, with all its ordinances; and perhaps give that poor pittance with reluctance; and rather as a donation, than as a debt they owe to God and to themſelves.

Sir, it ſeems to me, that many who belong to churches and congregations, think that goſpel miniſters and their families have the art, (peculiar to themſelves,) of living upon

half,

half, or a third part of what is neceſſary for other families: or, as if they were ſo many chamelions, which ſome naturaliſts ſay, live chiefly upon air.

What a gloomy proſpect have ſuch poor miniſters before them, who often feel ſo much of the heart-ache at their tables, that they are ſcarcely able at times to crave a bleſſing upon the ſcanty ſupply with which their tables are furniſhed, for themſelves and their dear families! and what an heart-rending thought it is, "If it ſhould pleaſe God to take me "away by death, I have not a penny to leave behind, to "ſupport a diſconſolate widow and mourning orphans." Oh! if any thing in this world would cauſe me to leave it with reluctance, and make Jordan overflow its banks, or plant my dying pillow thick with thorns, it would be to leave my dear family to be toſſed with tempeſt on the agitated waves of adverſity, without the means of ſubſiſtence; or to lie at the mercy of thoſe capricious, covetous, hard-hearted profeſſors, who can feel for no one but themſelves. O! I tremble when I think how much (in a ſecondary way,) depends on my precious life! As it would be a great relief to my mind both living and dying, to know that a certain proviſion was made for the widow and fatherleſs, I muſt heartily ſecond the motion of Benevolus; and as I ſhall be willing to exert myſelf in the beſt way I can, towards carrying ſuch a laudable deſign into execution; I have only to expreſs an ardent wiſh, that this buſineſs may be taken up in good earneſt. God grant that ſomething effectual may be done!

Thus far had I written when your Magazine for December came to hand; which exhibits a plan on the above buſineſs, which, if acted upon, I may venture to ſay would certainly defeat the very end propoſed by Benevolus, which is to provide for the widows and orphans of poor miniſters. Sir, as I am intereſted in this buſineſs, I beg leave to urge two or three objections againſt this plan laſt propoſed.

Firſt, The ſum propoſed to be ſubſcribed annually by miniſters, is too great. I take it for granted, that thoſe gentlemen who formed this plan, are not poor miniſters; but perſons at leaſt in eaſy circumſtances, and who could themſelves ſubſcribe five guineas annually without difficulty; but really Sir, it is not in my power, nor of others in like circumſtances, to ſubſcribe three guineas a year; conſequently thoſe poor widows and orphans who would moſt need aſſiſtance, would derive no benefit from a fund on this plan, on account of their preſent circumſtances.

Secondly,

Secondly, What will fifteen or even twenty-five pounds a-year do for a widow, with, it may be, four or five young children, and perhaps herſelf weak and ſickly? What would the above ſum do in ſuch circumſtances, except to keep them in miſery?

Thirdly, I object to the diviſion of miniſters into different claſſes; and alſo to the poſitive, the comparitive, and ſuperlative; both as it reſpects the ſubſcription to the fund, and the benefit to be derived from it.

Sir, this plan involves it in an abſurdity; for it is formed on this principle, viz. that thoſe widows who ſhall need the leaſt aſſiſtance, ſhall receive the greateſt; and thoſe who ſhall need the greateſt ſhall receive the leaſt; and therefore, I moſt heartily, for one, diſapprove of the plan.

But as I have objected to the plan propoſed, it will be expected that I ſhould propoſe a more eligible one. Sir, I think that is already done by Benevolus: the outlines of his plan, in my humble opinion, approach nearer to perfection than this which is now exhibited to the public; for on his plan, a fund will be conſtituted or eſtabliſhed on a more reaſonable principle, maintained with greater eaſe to poor miniſters, and the benefit derived from it to poor widows, will be greater than on the preſent plan.

Firſt, Let poor miniſters ſubſcribe one guinea a year; it is as much, and more than they can do without feeling the want of it in their families; but let this be done.

Secondly, Let thoſe miniſters of the benevolent Jeſus, who are in eaſy circumſtances, have an opportunity of ſhewing that they have learned of him to be benevolent too, by ſubſcribing to the fund according as God hath proſpered them; and thereby ſhew, that they are not only in word, but in deed and in truth, lovers of Chriſt, and of good men.

Thirdly, Let each miniſter preach an annual ſermon on the occaſion, and make a public collection among his people; and though there may be profeſſors in moſt places, who appear to be deſtitute of the feeling of humanity, yet, I am confident there are many who would contribute liberally on ſuch occaſions; and were we to extend our views no farther, I am perſuaded more may be funded this way for the above purpoſe, than could poſſibly be by laying the whole weight upon miniſters, according to the preſent plan: but, as Benevolus obſerves, much is to be expected,

Fourthly, From pious women. Such honourable perſons as

as theſe, (who can quickly feel for others' woe) miniſtered of their ſubſtance to ſupply the wants of our dear Maſter, (Luke viii. 3.) and followed him weeping, even to his croſs. I have no doubt but theſe daughters of Jeruſalem would freely draw out their ſouls to aſſiſt his poor ſervants.

Fifthly, Conſiderable aſſiſtance is likewiſe to be expected from occaſional donations.——If a fund were to be founded on this plan, I am perſuaded it would exhibit more than 25l. a-year for each widow; and then the exhibition need not be on that mercenary principle of receiving out in proportion to what has been paid in; but let the benefit exhibited be according to the circumſtances which widows are left in. Some widows may not need aſſiſtance; in that caſe, there will be the more for thoſe who really do need it. On this plan a fund would be founded on a benevolent principle; and it might be hoped would ſtand till time ſhall end.

BARNABAS.

REFLECTIONS ON PROV. I. 23.

Turn ye at my reproof, behold I will pour out my ſpirit unto you, I will make known my words unto you.

THESE words are ſpoken in the very ſpirit of parental tenderneſs, and are highly encouraging. As a *reaſon for the exhortation* it may be remarked, that we have erred from the bleſſed path of righteouſneſs, and are, by nature, in the broad way which leadeth to deſtruction. Now it is *mercy* which gives the exhortation: For, if there were no mercy *for* the ſinner, there would be no exhortation *to* him. And, as mercy gives the exhortation, ſo *grace* gives the ability to regard and obey it. Hence, ſays Paul, "By the *grace* of God I am what I am." Turn ye at my *reproof*. Divine reproofs are either by the *word* or by the *rod*; and it ought to be ſeriouſly remembered, that "Him who being often reproved yet hardeneth his neck, ſhall ſuddenly be deſtroyed and that without remedy!"

Let us, in the next place, attend to the gracious *promiſes* by which the exhortation is enforced. *Behold!* Liſten with attention: *I will pour out my Spirit unto you.* Now the gift and influence of the bleſſed Spirit is neceſſary to *inſtruct* us in the truth of God. The underſtanding muſt be *opened*, enlightened, and wrought upon, if ever we underſtand the ſcriptures:—To *rectify* diſorders in the ſoul; the tempers and inclinations are all depraved; and without a divine operation

operation will remain ſo forever:—To *purify* the heart and affections from their inbred foulneſs;—and to *ſtrengthen* the man for, and to *uphold* him in the race and conflict which is ſet before him.

As to the *nature* of this inſpiration, it may be obſerved that is not *extraordinary*, no deſigned to produce *miracles*; but it is *ordinary*, as it takes place in every converſion, and is common to all believers; and that particularly in effectually aſſiſting the *mind* to underſtand the things of God—the *will* to embrace them—and the *man* to practiſe them. So that all who poſſeſs the Spirit in their hearts are *doers* of the word and not hearers only.

I will make known my words unto you---which are words of *life*: "the words that I ſpeak unto you, they are ſpirit and they are life:" the words of *peace*, and hence the goſpel is emphatically ſtiled the goſpel of *peace*: words of *ſalvation*, inaſmuch as they proclaim pardon and acceptance; a reconciled God and eternal life! *I will make known*---Let it be obſerved that ſuch is our darkneſs we *cannot* know the words of God and truth, till he *makes* them known. "The natural man receiveth not the things of the Spirit of God, neither can he know them; becauſe they are ſpiritually diſcerned." I cloſe theſe brief reflections with one remark to the *ſinner*, may the Holy Spirit impreſs it upon his mind! If invitations and promiſes do not *win* now, they will *wound* hereafter.

T. H.

LETTERS ON GOSPEL PREACHING.

BY THE LATE REV. JOHN BROWN, OF HADDINGTON.

(Originally compoſed for the uſe of his Students in Divinity, and never before publiſhed.)

(Continued from Vol. V. page 539.)

LETTER IV.

DEAR SIR,

IT is not enough that the evangelical preacher demonſtrate the abſolute impoſſibility of obtaining righteouſneſs by the works of the law; he ought alſo to ſhew how heinous a ſin it is in them that hear the goſpel to ſeek it, in whole or in part, in that way; as thereby a man ſtumbles at Jeſus Chriſt,

Chriſt, the chief corner ſtone; attempts to fruſtrate the grace of God; diſparages the ſole high prieſthood of the Saviour; doth, what in him lies, to render his death in vain; and goes about to eſtabliſh his own righteouſneſs, which is filthy rags, in oppoſition to the Redeemer's infinitely valuable obedience and ſuffering, by which he magnified the law and made it honourable.

Moreover, leſt ſinners ſhould think themſelves delivered from the broken law, and married to Chriſt when they are not, the preacher muſt, with the word of the Lord, follow them into, and expel them out of, all the lying refuges of profeſſion, practice, or experience, in which they may think themſelves ſafe, while in truth they have never been ſpiritually united to Chriſt's perſon, or obtained an actual intereſt in his righteouſneſs. The flaming ſword muſt be turned every way to pierce, vex, and rouſe the ſinner, and oblige him to flee to the *tree of life*.

Nor is all this aught but an introduction to the preaching of the goſpel. By this, when cloſely applied by the Spirit of God, as a ſpirit of bondage, ſinners are alarmed but not ſaved. In the glaſs of the law, they ſee their ſinfulneſs; but are not in the leaſt delivered from it, nor hate it as odious and diſhonourable to God. They have a repentance, but it worketh death. They are grieved for their ſins, as ruinous to themſelves, but not as offenſive to God. They are grieved, not becauſe they have trampled on God's law, holy, juſt, and good; but that God is ſo holy and juſt, that he will not, cannot, ſuffer their ſins to paſs unpuniſhed.

The preacher therefore muſt not dwell always, nor even very long at a time, upon ſuch cutting and alarming ſubjects, leſt his hearers ſhould thereby be ſtupified, hardened, and rendered deſperate. As the ſkilful ſurgeon never cuts any deeper or longer than is neceſſary to the cure, and adminiſters cordials, if needful, in the time of the operation, ſo ought the preacher. The goſpel ſtrictly taken muſt therefore be next held forth in its ſuitableneſs, amiableneſs, and love, in order to encourage, captivate, melt, and draw the ſinner's heart. The covenant of grace, in its ſource, its making, its condition, its promiſe, its adminiſtration, and the manner of attaining an actual intereſt in it, muſt be clearly and diſtinctly unfolded. The preacher muſt, by the direction and authority of God's word, explain, how in God there was and is help for ſelf-deſtroying men; how he thought upon us in our low eſtate; cauſed his only begotten Son to approach him as our ſurety; ſo loved the world that

he ſent him into the world, that whoſo believeth in him might not periſh, but have everlaſting life; ſent him to be a propitiation for our ſins, ſpared him not, that with him he might freely give us all things; when the law could not juſtify and ſave us, being weak through the fleſh, he ſent him forth that by his offering of himſelf, ſin might be condemned, and the righteouſneſs of the law fulfilled in us; how, when ſacrifices and offerings were found altogether unavailing to take away ſin, Jeſus Chriſt, the equal, and only begotten Son of God, chearfully and with his whole heart, engaged to be our ſurety, was made man, made under the law, made ſin for us, had our ſins charged to his account and puniſhed on him: how he ſuffered once for ſin, the juſt for the unjuſt, that he might bring us to God, bare our ſins and iniquities, our griefs and ſorrows, that by his ſtripes we might be healed; how, having by the holineſs of his manhood, the obedience of his life, and ſatisfactory ſufferings, finiſhed tranſgreſſion, made full atonement for ſin, completely obeyed and magnified the broken law, fulfilled the condition of the new covenant, ratified all its promiſes in his blood, and brought in an everlaſting righteouſneſs ſuited to every ſinful man, in reſpect of its value and form—he was raiſed from the dead for our juſtification, and received from his Father—all glory and power in heaven and earth, all fullneſs of gifts and graces for men even the rebellious, —power over all fleſh that he might give eternal life to his elect, and that our faith and hope might be in God,—and is by his Father exalted to be a Prince and a Saviour, to give repentance and remiſſion of ſins,—ſent to ſeek and to ſave that which was loſt, and to bleſs us in turning us from our iniquities, and turning away our ungodlineſs,—and ſo came, not to call the righteous, but ſinners to repentance; and in the moſt engaging and earneſt manner freely preſents and gives himſelf to us as an all-ſufficient Saviour, made of God to us, who are ſinners, ignorant, guilty, unholy, enſlaved; made to us wiſdom, righteouſneſs, ſanctification, and redemption,—to be by faith received by us in his perſon and fullneſs, as the infinitely precious free gift of God, beſtowed without money and without price, that by ſpiritual union and fellowſhip with him we may be juſtified, adopted, ſanctified, and become poſſeſſed of eternal life.

SELECT

SELECT SENTENCES.

IF thou deſire to improve in knowledge, deſpiſe not the inſtructions of another. He that inſtructs him that thinks himſelf wiſe enough, hath a fool for his ſcholar: and he that thinks himſelf wiſe enough to inſtruct himſelf, hath a fool for his maſter. QUARLES.

Man overlooks the moſt inſtructive book in his ſtudy, if he reads not himſelf. Dr. YOUNG.

Only to think well and not do well, amounts to no more than only to dream well.

If we do not ſubdue our anger it will ſubdue us—It is the ſecond word that makes the quarrel.

A good word is an eaſy obligation—but not to ſpeak ill requires only our ſilence, which coſts us nothing.

Covetous perſons reſemble ſponges, which greedily drink in the water, but will not return a drop of it till they are ſqueezed.

As the ſun, when it appears in the heavens, not only diſcovers *itſelf*, but diſcloſes all thoſe objects that ſurround us; ſo when God manifeſts himſelf to the ſoul, he not only gives the knowledge of himſelf, but makes us acquainted with our own hearts, and all thoſe truths revealed in his word, which are inſeparably connected with ſalvation.

ANECDOTES.

A LADY of ſuſpected chaſtity, and who was tinctured with infidel principles, converſing with a miniſter of the goſpel, objected to the ſcriptures, on account of their obſcurity, and the great difficulty of underſtanding them. The miniſter wiſely and ſmartly replied,---"Why, madam, "what can be eaſier to underſtand than the ſeventh com- "mandment---*Thou ſhalt not commit adultery?*"

Had ſhe not failed in the practice of what ſhe knew, ſhe need not have complained of what ſhe did not know.

The famous Mr. Shepheard, when on his death-bed, ſaid to ſome young miniſters about him,---That their work was great, and called for great ſerioufneſs. For his own part, he told them three things:—Firſt, That the ſtudying of every ſermon coſt him tears: Secondly, Before he preached any ſermon, he got good by it himſelf: Thirdly, He

always went to the pulpit, as if he were to give up his accounts to his maſter.

Tiberius the Second was very famous for his bounty to the poor, inſomuch that his wife was wont to blame him for it; and ſpeaking to him once, how he waſted his treaſure that way, he told her, "He ſhould never want money, ſo long as in obedience to Chriſt's command he did ſupply the neceſſities of the poor." Soon after this, under a marble table which was taken up, he found a great treaſure; and news was alſo brought him of the death of one Narſes, a very rich man, who had left his whole eſtate to him.

To the Editor of the Evangelical Magazine.

MR. EDITOR,

WHILST the public expectation is conſtantly awake in enquiries after the faithful Miſſionaries, who are gone into the South Seas, it may prove to many a very agreeable communication, to receive ſome information relative to the religion of theſe gentle inhabitants of the iſles of the ſouth. The following particulars have been derived from different ſources, and there is no cauſe to ſuſpect the truth of the repreſentation.

I ſome time ſince communicated to you a very curious account of the Otaheitan Deity. His prieſts and worſhip are no leſs curious.

There is a conſiderable order of Prieſts, who are divided into two claſſes, the *Tahowra Morai*, and the *Tahowra 'Tooa.*

The *Tahowra Morai* are the Prieſts who officiate, and preſent the offerings at the Morai, the ſacred place appointed for thoſe ſervices, and always accompanied with prayers, and theſe ſometimes of conſiderable length. One of the moſt ingenious and attentive obſervers of mankind ſuggeſted to me, what was afterwards fully confirmed by the teſtimonies of others, that the language of the ceremonies of religion, and of the prieſts on thoſe occaſions, was wholly different from that in common uſe, and he is perſuaded not underſtood by the natives themſelves; and he ſuppoſed that even the prieſts though they have retained the words, have no knowledge of the language.—Omai would often chant a kind of hymn or prayer on the quarter deck, but

but could never explain the meaning of the words he uttered; nor could thoſe who were perfect maſters of the language ſpoken, by long reſidence in the iſland, underſtand any thing they heard, or procure information on the ſubject. Whether it be a piece of prieſtcraft to affect myſtery, or a traditionary ritual, tranſmitted from father to ſon, in a tongue once perhaps ſacred, but now loſt. Lieut. C. ſays, he thought it *metrical*.

The chiefs on occaſion ſeem to officiate as prieſts, in making offerings, and praying for their friends when ſick; but the great burden reſts with the prieſthood, and they are called upon on all occaſions of births, deaths, feaſts, ſickneſs, calamities, &c. ſo that, though they are a numerous body, they have plenty of employment.

Minni Minni, ſeems according to Lieut. Corner and Capt. New, to hold a diſtinguiſhed rank among them, and to be a chief Prieſt, and high in Otoo's favour.

They have an ark or cheſt in which is kept a bundle of feathers, a ſacred Teraphim, and called by the name of Eatoo, without which, he ſaid, they could do nothing. This ark, Lieut. C. particularly examined with his Bible in his hand, and it anſwered exactly to the dimenſions of the ark of the covenant in Leviticus. The Lieutenant aſked Minni Minni, if this Eatoo was deſtroyed or loſt, what he could do then? Minni laughed, and ſaid, his anceſtors had brought this Eatoo into the iſland, and, on occaſion, knew where to find one of the ſame ſort. This ark ſeems to migrate with the chief Prieſt to other iſlands, being with Minni Minni at Huaheine when Capt. New arrived, but returned to Matavai during his ſtay, Jordan, an Engliſh reſident on the iſland, alſo aſſured him, that this prieſt was an arrant juggler, who, pretending to conſult the Etooa, went behind a ſcreen, and praying in one tone of voice, anſwered himſelf in another, which he affirmed to be the anſwer of the Etooa to his prayer.

But there are a peculiar claſs of prieſts, who are called *Tahowra'tooa*, the prieſts of the deity, who pretend to the moſt extraordinary inſpiration. Theſe alſo are numerous. Some of them pretend only particular communication, with one only of their deities; but ſome affect intimate union with the three ſuperior Etooas, and are conſequently reſpected as men of ſingular endowments, and gain themſelves greater attention by their ſkill in performing their parts in this kind of ſervice. Indeed, they manage the proceſs with ſo much cunning and addreſs, that ſome of our

our own people were ſtaggered, and ready ſometimes to ſuppoſe the appearances truly ſupernatural. It is chiefly on the more momentuous occaſions that theſe prieſts exhibit, as the ſupreme deity muſt not be troubled about matters of leſs importance: but in the view of war, under great calamity, the ſickneſs of a chief, and the like. They are dreſſed in a moſt fantaſtic garb, enriched with red and black feathers, to which they ſuppoſe the Etooa partial, that as ſoon as ever the offering is made, he deſcends on the Morai in one of their ſacred birds like a heron, and at their call paſſes into their bodies: inſtantly the prieſt begins to ſtretch and yawn, to rub his arms, and thighs and legs, and his whole body becomes convulſed, and inflated, as if it was ready to burſt. His eyes are thrown into the ſtrangeſt contortions, ſometimes wildly ſtaring, ſometimes almoſt cloſed up, and every limb and feature appears to have undergone ſome ſudden and ſurpriſing change. The ſpeech ſometimes is low and muttering, with a peculiar kind of terrible ſqueaking at intervals; ſometimes the voice is raiſed to the moſt ſtupendous pitch, as if burſting for utterance. Though his diſcourſe is intelligible, he affects not to know any of the perſons which are around him, nor to be himſelf ſenſible of what he is uttering; yet what is ſpoken on theſe occaſions paſſes for oracular, and the very voice of God. Thus whatever he aſks for, if it can be obtained in the iſland, it never is refuſed: and on theſe occaſions he often makes pretty large demands, though he profeſſes himſelf to know nothing that hath paſſed. He has always, however, a colleague and aſſiſtant of the ſame trade, who takes care to note down what the Etooa demands, and the perſon, on whoſe account the Etooa thus condeſends to come down to earth, and give his reſponſes, carefully accompliſhes all his injunctions.

When the deity quits the pretended inſpired Prieſt, he doth it with ſuch violence and convulſions, that the body is left motionleſs on the ground, and this is contrived at the moment when one of the ſacred or Etooa birds takes his flight from the Morai, into whom the Etooa is ſuppoſed to return. On the firſt ſymptoms of returning life, he utters a loud ſhriek; and ſometimes appears as awaking out of a profound ſleep, and unconſcious that any thing hath happened.

Their ſacrifices and purifications I ſhall reſerve for a future communication.

T. H.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

IN the preſent awful fluctuation of human affairs, there ſeems no ſubject ſo capable of affording conſolation to a ſerious mind, as that the goſpel of Jeſus Chriſt is rapidly ſpreading its divine influences both at home and abroad. And hardly any greater ſatisfaction can be enjoyed, than that which ariſes from the ſucceſs of perſonal and cordial exertions in promoting ſo glorious a work, and in ſerving the general intereſts of humanity.

Theſe reflections, it is preſumed, will apply to the proceedings of the ſeveral ſocieties, which, with pleaſure we now introduce to the attention of our readers.

SOCIETAS EVANGELICA.

THE annual meeting of the ſupporters of this inſtitution was held on January 26. And from the report which was then made, it appears, that the goſpel continues to be planted by its inſtrumentality, and watered with its benevolence.

Many miniſters have been aſſiſted by this ſociety, and a great number of dark and untried villages have been viſited at various times during the laſt year, through the divine bleſſing, with the greateſt ſucceſs: beſides which, Mr. NORRIS, who is wholly employed by this inſtitution as an Itinerant in Yorkſhire, has laboured with exemplary diligence and ſucceſs. From his Journal it appears, that in the year 1797, he has viſited fifteen towns and thirty villages; has preached 403 ſermons, and travelled 3573 miles!

The Society are endeavouring to obtain a perſon to labour in conjunction with Mr. Norris, in confidence that the ſervices of Societas Evangelica, for twenty years paſt, and the proſpect of its encreaſed exertions, will afford a ſacred pleaſure and ſtimulate the friends of Evangelical Religion to continue and enlarge their pious generoſity in its ſupport.

MISSSIONARY SOCIETY.

THE Miſſionary Society at Perth in July laſt, remitted 200l. for the Miſſionary Society in London, which, by miſtake, was omitted to be acknowledged in proper time.

It affords us ſincere pleaſure alſo to make mention of the *continued* kindneſs of the friends to the propagation of the goſpel in Hawick, in the county of Roxburgh, who, in October laſt, ſent by the Rev. James Henderſon the miniſter of the Aſſociate Congregation there, the ſum of 40l.

At the cloſe of laſt year, the friends to the intereſt of Miſſions in Kilmarnock, in North Britain, ſent alſo to the Treaſurer of the Miſſionary Society in London, the ſame ſum of 40l.

A donation of 100l. has likewiſe been paid to the Treaſurer of the ſame Society, by a friend to the inſtitution, under the ſignature of S. P. F.

NETHERLAND MISSIONARY SOCIETY.

THE following Extract of a Letter from the Rev. Dr. Vanderkemp, to the Rev. Dr. Haweis, cannot but give ſingular pleaſure to all the friends of the Miſſionary Society.

Rotterdam,

Rotterdam, Dec. 23, 1797.

DEAR SIR,

According to the wiſhes of the Directors of the Miſſionary Society, I have tranſlated and publiſhed your addreſs to the Society of the religious people of Holland, immediately after my arrival in this country. It was received by the well-wiſhers to the kingdom of our Lord, with an uncommon avidity; ſo that a ſecond edition of 2000 copies now is to be printed; and it kindled a fire of zeal and chriſtian emulation in the breaſt of many a ſleeping and languid believer. After this preparatory ſtep, I viſited ſome of my pious friends in the principal towns of Holland, and was, by their aſſiſtance, ſucceſsful in ſelecting a ſmall number, about forty ſpirited Chriſtians, who were readily diſpoſed to form themſelves into a Miſſionary Society. The greateſt part of them met on the 19th of this month, at the houſe of my worthy friend, the Rev. Mr. V———, where, in the courſe of two ſeſſions this important work was carried into effect with unanimity and a perfect chriſtian harmony. The new formed ſociety aſſumed the name of the NETHERLAND MISSIONARY SOCIETY for propagating and promoting Chriſtianity, eſpecially among the Heathen, and ordered the Secretary of the Directors, whom they conſtituted to give notice of its erection, to the Directors of the London Society in anſwer to their addreſs. In this anſwer you will find a more full account of this recent and yet tender eſtabliſhment. The whole buſineſs was tranſacted with ſingular ſolemnity, and in the ſpirit of chriſtian love and unity. It ſeems to meet with the high approbation of the religious public, and with the bleſſing of the Father of all mercies.

In my viſiting the provinces of Zealand and Holland, I have not neglected the ſecond object of my ſtay in this country, viz. to look for information reſpecting thoſe Heathen nations, which were in the vicinity of the Dutch colonies in the eaſt. I procured a little intelligence reſpecting the Malays, and at the ſame time, a beautiful impreſſion of the four Goſpels, and the Acts in the Malabar language and character, printed at Columbo.

I learn, that at Ceylon, there are about 40,000 Rice Chriſtians; and 100,000 of the ſame tribe at Negapatnam, on the coaſt of Coromandel.

Within five days I hope to return to Dordrecht in order to ſettle my family affairs; and there I hope I ſhall be favoured with your anſwer. I am anxious to know how the Miſſionary matters ſtand in England, and if a certain plan for the next miſſion be determined by the Directors, or not. I with and ardently pray that they may be governed by the Spirit of God in fixing their choice.

And now, my dear friend, I recommend you and all my worthy friends in England to the grace of God! Remember me in your prayers, and be perſuaded that I am with ſincere attachment,

Dear Sir,

Your moſt obedient ſervant, and brother in Chriſt Jeſus,

J. F. VANDERKEMP.

CONNECTICUT MISSIONARY SOCIETY.

THE following extract from the letter of the Rev. Mr. Samuel Blatchford of Fairfield, in Connecticut, America, to a friend, cannot but exceedingly rejoice every friend to the Miſſionary cauſe, and enliven their hopes, that the circle will on every ſide be extended. T. H.

" YOU muſt give my beſt love to Mr. B. Mr. H. and Mr. F.—tell them, that though I have not ſeen either of them ſince I left the Academy, I can

I can never forget the happy days we ſpent together. I ſhould eſteem it a great favour if they would indulge me with their correſpondence. Deſire Mr. B. to favour me with a full account of the Miſſionary Society—what progreſs it has made, and whether there has been any news of the Miſſionaries. I made a motion in our laſt diſtrict aſſociation, that a correſpondence be entered into between the Clergy of this State, and the Committee of that Society; and further, that it be recommended to the general aſſociation of the State to ſet on foot a ſimilar plan; either to act for ourſelves, or to unite in carrying into effect the great and intereſting deſign of our brethren in England. Theſe motions were laid before the general aſſociation, and with ſome amendments adopted. A committee of correſpondence is formed, conſiſting of Dr. Dwight, the Preſident of Yale College, New Haven, Dr. Edwards, and Dr. Dana; from whom, I ſuppoſe, Mr. B. will ſoon hear, as I mentioned him, with two or three others, as perſons to whom letters might be addreſſed. It is truly aſtoniſhing what an impreſſion is made on the public mind by the proceedings of the Society in England;—the ſucceſs of their object is the ſubject of our conſtant prayer.—Mr. C. of Totnes ſent me ſome account of the circumſtances: I read that part of his letter to the preſident—he wept for joy."

SOCIETY FOR PROPAGATING THE GOSPEL IN SCOTLAND.

AMONG the pleaſing efforts of Chriſtian zeal, to promote the kingdom of Chriſt, we are happy to introduce this New Society to our readers. Their firſt meeting was held on the 20th of December laſt, and on the 11th of the paſt month they met again, to chuſe a committee and officers, and have publiſhed an evangelical and animated appeal to their pious countrymen, which concludes with the following paragraph.

"In employing Itinerants, Schoolmaſters, or others, we do not conſider ourſelves as conferring ordination upon them, or appointing them to the paſtoral office. We only propoſe, by ſending them out, to ſupply the means of grace wherever we perceive a deficiency; and in this way of applying our funds, to uſe our judgment, both in chooſing labourers, and in pointing out the nature and ſphere of their labours. Our intentions may be miſrepreſented. We do not expect to eſcape oppoſition. Nor ſhall you, brethren, while engaged in the Lord's ſervice, eſcape the "ſcourge of the tongue." Men may "ſpeak many things againſt you falſely for Chriſt's ſake." But "if ye be reproached for the name of Chriſt, happy are ye; for the Spirit of glory and of God reſteth on you: on their part he is evil ſpoken of, but on your part he is glorified." Did the Lord himſelf "endure the croſs, deſpiſing the ſhame," for your ſakes, and will not you "take up your croſs and follow him?" You may alſo ſuffer from the prejudices of ſome of your Chriſtian brethren, who, miſunderſtanding your purpoſe, and alarmed at the appearance of innovation, although earneſtly deſirous of the ſpread of the goſpel, may not at once approve your deſign. But let none of theſe things move you. Having in view the ſalvation of immortal ſouls, let nothing deter you from purſuing ſo intereſting an object. Embrace the preſent opportunity of exerting yourſelves in the ſervice of your bleſſed Lord. As the peaceful followers of the Prince of Peace, endeavour to promote the real good of your country by diffuſing the knowledge of the grace of God in Chriſt Jeſus, which alone effectually "teacheth men to deny ungodlineſs and worldly luſts," and to live "quiet and peaceable lives, in all godlineſs and honeſty." Thus ſhall you "make your light to ſhine before men," and others "ſeeing your good works," ſhall glorify their heavenly Father in the day of their merciful viſitation. The

Lord hath ſaid, "Occupy till I come." "Therefore, beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord."

Edin. Jan. 11, 1798. J. RICHIE, *Sec.*

Plan and Rules of the Society.

I. The Society ſhall be called "The Society for Propagating the Goſpel at Home;" and ſhall be compoſed of perſons of every denomination, holding unity of faith in the leading doctrines of Chriſtianity.

II. The funds of the Society ſhall ariſe from the voluntary contributions of members, or others. N. B. The Society ſhall conſider themſelves at liberty to apply all donations, as well as annual ſubſcriptions, to immediate uſe, except when the donors otherwiſe direct.

III. The object of the Society is, by every proper means, to promote religious knowledge at home; and this ſhall be the only ſubject of diſcuſſion at their meetings. For this purpoſe, they propoſe,—To employ approved men as itinerant preachers, to whom a certain diſtrict ſhall be aſſigned, and who ſhall regularly correſpond with, and receive inſtructions from, the Society.—To encourage Schools, eſpecially Sabbath Schools, throughout the country.—To promote the reading of the Scriptures, circulate pious tracts, and eſtabliſh libraries of books on practical religion.—To correſpond with, and, when neceſſary, to defray the expences of ſuch miniſters, or others, approved by the Society, as may be willing to preach in towns or villages in the neighbourhood, on Sabbaths or week days. N. B. Such to ſend regular quarterly reports to the Society.—To correſpond with any Societies or individuals who have the ſame object in view. In ſhort, to adopt any approved plan of religious inſtruction.

The following gentlemen are choſen a Committee of Directors for the preſent year, viz. Meſſrs. Chriſtie, Haldane, Johnſtone, Campbell, Gibſon, Aikman, Morris, Ruſſel, Greig, Peattie, Rochead.—In addition to theſe, Mr. J. Richie is appointed Secretary; Mr. A. Steel, Treaſurer; and Mr. G. Wilſon, Clerk.

A meeting of the Committee will be held at five o'clock, on the laſt Saturday of every month. At half paſt ſix the Society will meet for prayer: and a general meeting of the Society will be held on the ſecond Thurſday of every quarter.

"This Society being deſirous of immediately commencing their operations, earneſtly entreat ſuch perſons as are willing to labour under their inſpection, to ſignify their intention as ſoon as poſſible, to their Secretary. It will be alſo neceſſary to tranſmit ſufficient teſtimonials of their approved piety and ability."

LONDON ITINERANT SOCIETY.

JAN. 16, a Sermon was preached before the London Itinerant Society, by the Rev. Rowland Hill, A. M. and the Lord's Supper was afterwards adminiſtered to the Preachers, Teachers, and other pious friends of the inſtitution. By the account ſtated, it appeared that this infant ſociety already employ nine preachers, and twenty-four teachers in the Sunday Schools, under their care, within ten miles of the metropolis. Seven places have been already opened for preaching and teaching, where upwards of four hundred children are every Sunday taught to read, and inſtructed in the principles of Chriſtianity.

SURRY

SURRY MISSION.

ON January 3, the friends of this inſtitution met at Batterſea, when a Sermon was preached by the Rev. Mr. Bowden of Tooting, from Heb. xii. 2. "Looking unto Jeſus." Mr. Golding of Croydon delivered an introductory diſcourſe, and Meſſ. Ready, Upton, and Hughes aſſiſted in prayer. Mr. Bowden delivered Bibles, with an appropriate exhortation, to Meſſ. Pewtreſs and Exall, two Itinerant Preachers employed by the Society.

THE CONGREGATIONAL SOCIETY

HAVE, in the courſe of laſt year, opened a place at Barnet for the preaching of the Goſpel, which is well attended;—and have voted money to ſeveral country miniſters to aſſiſt them in Itinerating in different parts of the kingdom. The Baptiſt Society is promoting the ſame grand object, and we hope that Chriſtians of all denominations will thus agree to exert themſelves, "till the knowledge of the Lord ſhall cover the earth, as the waters do the ſea."

EVANGELICAL ACADEMY, HOXTON.

BY the report of the Committee at the cloſe of the laſt year, it appears that the Academy is in a very proſperous ſituation. Four ſtudents have completed their ſtudies in the courſe of the laſt year. Mr. Fielding is ſtationed at Coggeſhall, Mr. Richardſon at Barrington, and Meſſrs. Parſons and Morris are ſupplying different congregations in the country. With a view to promote the growing proſperity of the inſtitution, the Rev. J. Colliſon was appointed Aſſiſtant Tutor to the Rev. Mr. Simpſon; and we have the pleaſure to add, that upwards of twenty promiſing young men, are now proſecuting their ſtudies under the patronage of the ſociety.

ROTHERAM ACADEMY.

WE have the pleaſure to learn that the ſtudents under the care of the Rev. Dr. WILLIAMS, have encreaſed to the number of twelve, which is very encouraging, conſidering the infancy of the inſtitution.

We are likewiſe highly gratified to find, that the other ſeminaries of Youth intended for the miniſtry, among diſſenters of different denominations, are in a flouriſhing condition; and that the number of pious ſtudents in both our univerſities is alſo upon the encreaſe.

BENEVOLENT SOCIETY, SURRY CHAPEL.

ON New Year's Day laſt, the Rev. Rowland Hill, according to his annual cuſtom, preached a Sermon for the benefit of this excellent inſtitution, and collected 100l. By the accounts of the Society, it appears, that from the time of its inſtitution, January 1, 1784, they have relieved 6418 caſes of temporary ſickneſs and diſtreſs, at the expence of 3546l. beſide the incalculable good which has been derived to the ſouls of the afflicted, of which, through the divine bleſſing, many happy inſtances have occurred.

DEAF AND DUMB CHILDREN.

ON Monday, January 8, a general half yearly meeting of the ſubſcribers to the Aſylum for Deaf and Dumb Children of the poor, was held at the Paul's Head Tavern, Cateaton-ſtreet; for the purpoſe of electing five children to receive the benefits of ſupport and education.

On this intereſting occaſion, the names of 28 candidates appeared on the liſt of nomination, all of whom poſſeſſed ſtrong claims on the pity and ge-

neroſity of the ſubſcribers: but the ſtate of the ſociety would only admit five, which were received by ballot; viz.

Michael Callaghan, aged 13 years. His father a ſmith, with five children, two of whom are alſo deaf and dumb.—George Coleman, aged 12. His parents poor working people with eight children, five of whom are in the ſame affecting ſituation.—Ann Rutherford, aged 10. Her father a ſchoolmaſter in Scotland, with ſeven children, three of whom are alſo thus afflicted.—Robert Fiſher, aged 9. His father a poor ſhepherd, with ten children; three of whom are alſo deaf and dumb.—Lucas Hobby, aged 9, a remarkably fine and ſprightly boy. His mother a widow.

Such are the pitiable objects which this inſtitution embraces in its benevolence, and aſſiſts with its exertions. There are now 28 children in the Aſylum, and ſince its formation in 1792, four children have received ſuch eſſential benefit from the inſtructions of the Tutor, that they can ſpeak, write, and read; and having left the Aſylum, are ſeverally learning ſuch trades, and ſerving in ſuch capacities, as will fit them to be uſeful members of ſociety.

May the Author of all beneficence and mercy, continue his bleſſing on the means made uſe of by theſe, and every ſociety inſtituted either to propagate his precious goſpel, or relieve the diſtreſſes of his creatures!

READING CHAPEL.

ON Sunday, Jan. 14, a Chapel, ſituated in the pariſh of St. Mary, was opened, according to the eſtabliſhed mode of worſhip, for the temporary accommodation of the late Mr. Cadogan's hearers, until ſuch time as a new one can be erected. The Rev. Rowland Hill preached morning and evening, and the Rev. J. Eyre in the afternoon. The place, being incapable of ſeating more than 4 or 500 perſons, was much crowded, and the congregation remarkably ſerious and attentive.

PLYMOUTH DOCK.

THE Rev. J. Jones, late of Uley, has accepted a call from the church and congregation in this place, formerly under the paſtoral care of the late Rev. Mr. Kinſman, and has removed hither.

VILLAGE PREACHING.

Extract of a Letter from a Miniſter in Hampſhire, relative to the ſucceſs of Village Preaching in that county.

"At ———, we have encouraging proſpects. There is a truly godly, experimental Chriſtian found out, who has had no other means of public inſtruction till of late, but the common prayers of the eſtabliſhment; no other private, but from the Pilgrim's Progreſs and his Bible. He was filled with wonder and delight, when he found another perſon in the world who felt and thought as he did. He is a reſpectable man in the place, and has a large family; ſo he may be, and I truſt will be, the inſtrument of much good. Some perſons are under hopeful awakenings, and are ſet on enquiring in a proper way after eternal things."

Extract of a Letter from a perſon in the North of Scotland to a friend in England.

"Remember us as we remember you, that the north may give up, as, bleſſed be God, the ſouth does not ſeem to keep back. We cannot omit mentioning, we ſaw our friends and brethren at —— lately, where there is the ſtrongeſt evidence of the Lord's preſence, and approbation of their diſtinguiſhed

tinguiſhed attachment to the Miſſionary work, and great ſucceſs among the young people. It would warm the hearts of any of our Engliſh friends to ſee the majeſty and purity of doctrine, the zealous and judicious meaſures unremittingly and indefatigably carried on there, to forward the cauſe of Chriſt, and eſpecially the number of intelligent and pious young and middle aged perſons, whoſe very ſouls are in this work. We pray the Lord of the vineyard to encreaſe your uſefulneſs and talents, and that to him that hath may be given, and more abundantly. R. M.

DISTRIBUTION OF PROFITS.

ON Tueſday, Jan. 2, a meeting of the Truſtees was held for the diſtribution of the Profits of this Magazine, and the following caſes, being properly recommended, were attended to and relieved.

Widows.	*Denominations.*	*Recommended by*	
H.	Eſtabliſhed Church.	Rev. R. Hill & M. Wilks	£. 5
M. W.	Preſbyterian	Mr. Kingſbury	5
A.	Seceder	Mr. Waugh	5
D.	ditto	ditto	5
C.	ditto	Mr. Duncanſon	5
H.	ditto	ditto	5
M. C.	Methodiſt	Dr. Haweis	5
H. A.	ditto	Mr. Brewer	5
B.	Independent	Mr. Eyre	5
P. C.	ditto	Mr. Lambert	5
M. T.	ditto	Mr. Raby	5
E. M.	ditto	Mr. Kingſbury	5
M. H.	ditto	Mr. Beck	5
H. S.	ditto	Mr. Burder	5
M. A.	ditto	Mr. Eyre	5
D.	ditto	Mr. Greatheed	5
L.	ditto	Mr. Bogue	5
H.	ditto	Mr. Mends	2
A. M.	ditto	Mr. Fuller	5
P. M.	Baptiſt	Dr. Ryland	5
E. W.	ditto	ditto	5
S. H.	ditto	ditto	5
J. B.	ditto	ditto	5
A. W.	ditto	ditto	5
A. B.	ditto	Mr. Pearce	5
B.	ditto	Mr. Cracknell	5
M. B.	ditto	Mr. Eyre	5
M. A.	ditto	Mr. Parſons	5
A. P.	ditto	ditto	5
G.	ditto	Mr. Fuller	5
M. T.	ditto	ditto	5
P.	ditto	ditto	3
E. R.	ditto	ditto	5
T.	ditto	Mr. Pearce	5
I.	ditto	Mr. Wilks	3
G.	ditto	Mr. Townſend	5
E. M.	ditto	Mr. Eyre	5
E. J.	ditto	Mr. Greatheed	5
E. M.	ditto	ditto	5
J. H.	ditto	ditto	5
S. D.	ditto	Mr. Wilks	5

OBITUARY.

PATTY TRAER,

In a Letter from a young Lady to the Brother of the Deceaſed.

St. Columb, Auguſt 5, 1797.

I HAVE been a witneſs to a ſweet, ſolemn, and affecting ſcene. O may it leave a laſting remembrance on my mind of the Lord's tender love, and faithfulneſs to his promiſe, in his care and kind compaſſion, even in the laſt trying ſeaſon, to thoſe who have put their truſt under the ſhadow of his wings; to thoſe who have taſted that the Lord is gracious! A truth we have ſeen moſt ſweetly exemplified, in the abundant conſolations experienced by dear Patty Traer. You have heard, no doubt, of her extreme ſufferings *, from her friends at Truro. And alſo that the Lord was her help, who ſtrengthened her to endure great and continual pain, with a great degree of patience and ſubmiſſion; but he reſerved the *beſt wine till the laſt*, even the full aſſurance and triumph of faith. I have viſited her frequently during her confinement, and found my regard greatly drawn out towards her. She expreſſed great affection for me, and always appeared delighted to ſee all her friends during her affliction. But her days now are nearly drawn to a cloſe. Her trials, temptations, and ſufferings are nearly ended, and her views of the promiſed land moſt bright and clear. O how ſweetly has ſhe expreſſed the triumphs of her ſoul, in the near views of death!

"On Wedneſday evening I was told ſhe was dying, which made me haſten to her; before I reached her room, I heard her repeating Dr. Watts's pſalm.

"O glorious hour! O bleſs'd abode!
"I ſhall be with and like my God;
"And fleſh and ſin no more controul
"The ſacred pleaſures of my ſoul."

"Her words were ſo weighty, and to me ſo animating, that I wrote down ſome of the ſentences when I came home, that my treacherous memory might not let them ſlip. And as I think you may be pleaſed to hear the account of the Lord's gracious dealings with her ſoul, I will tranſcribe what I have recollected for your peruſal.

"A ſweet heavenly ſmile ſat on her dying countenance, whilſt ſhe expreſſed the joys of her ſoul. She continually dwelt on theſe words: "What! to be with Jeſus! ever with the Lord! ever with the Lord!" Again, "I know that *my Redeemer* liveth, and at the latter day he ſhall ſtand upon the earth; and though after my ſkin worms deſtroy this body, yet in my fleſh ſhall I ſee God; whom I ſhall ſee for myſelf, and my eyes behold, and not another. The Lord is, I truſt, about to deliver me. He is the ſtrength of my ſoul, and my portion for ever.

"Rock of ages cleft for me,
"Let me hide myſelf in thee.

* Which ſhe experienced from a cancer in her breaſt; in order to eradicate which, it was conceived the taking off her breaſt was neceſſary. She ſubmitted to the operation; and, though ſhe was obliged to be incited at leaſt four times, ſhe bore it with ſuch amazing fortitude, that a repining word was not heard during the time—to the aſtoniſhment of the doctors and all around her! Such wonderful ſupport is the grace of God capable of affording in every time of need!

"Our

" Our light afflictions are but for a moment, and I truſt we ſhall meet around the throne to praiſe redeeming love for ever. My dear friends, believers in Jeſus, what a glorious meeting! we muſt die to live." And, after praying for a ſpeedy removal, added, " But it is the Lord, let him do as ſeemeth good in his ſight. His time is the beſt time: cloathed in his righteouſneſs, waſhed in his blood, and ſaved in him with an everlaſting ſalvation." She repeated innumerable times, " The Lord will never leave me, nor forſake me; he watcheth over me night and day, leſt any ſhould hurt me. She added,

" In darkeſt ſhades if *he* appear,
" My dawning is begun;
" He is my ſoul's bright morning ſtar,
" And he my riſing ſun."

" Excuſe my poor faulty tongue, but I ſhall ſing aloud above. My God ſhall ſupply *all* my need out of his riches in glory by Chriſt Jeſus. He is a promiſe-keeping God; he is with me in the *dark valley of the ſhades of death*.

" And when I parted with her that evening, ſhe took my hand and prayed that the Lord would ſtrengthen, ſupport and lead me on, in a moſt ſweet and ſtriking manner.

" The next evening, finding that the Lord yet delayed to take her home, I again viſited her dying bed with my dear mother, and found her in the ſame ſweet frame of mind, her hopes blooming, and full of immortality; dwelling on that rich text in Job, ' I know that my Redeemer liveth, &c." ' *that*,' ſaid ſhe, ' is ſtrongly impreſſed on my mind, there is my truſt, he is now interceding for me within the vail, and he *will* deliver, he *doth* deliver. I cannot expreſs the joys I feel. I ſhall be with Jeſus. He is all my ſalvation, and all my deſire—He is worth ſuffering for. I go

" Where congregations ne'er break up,
" And ſabbaths never end.

" I am built, ſettled, eſtabliſhed on the rock of eternal ages. What an unſpeakable mercy!

" Bleſs'd Jeſus, what delicious fare;
" How ſweet thy entertainments are!"

She expreſſed great joy at the ſight of her friends, particularly Mr. Cooper, who had been abſent the day before. She begged him *once more* to ſpend a few minutes in prayer with her! which he did, and when led to pray that the Lord would enable her to ſay, " Come Lord Jeſus,"—ſhe immediately added, " come, and come quickly." She took a moſt affectionate and tender leave of all her friends, ſaying, " Well, if we do not meet again in the fleſh, we ſhall meet around the throne." She has gradually weakened ſince, but ſtill continues to ſpeak *the honours of her God and King*. The Lord moſt mercifully has removed all pain from her wounds, and her dying moments are ſweet and pleaſant beyond deſcription. I ſaw her again laſt night, and though her eyes were dim, her tongue faultering, and every faculty weakening, yet ſtill ſhe dwelt on thoſe words:

" No more—no more controul,
" The ſacred pleaſures of my ſoul."

" My dear friend, ere this, all is over, and the diſembodied ſpirit of our dear ſiſter is ſafely landed on the bliſsful ſhore, beyond the reach of ſin and ſorrow, ever in the preſence of that Jeſus, whoſe preſence was ſo ſweetly and ſo graciouſly with her, even while paſſing through the river of Jordan,

and

and in dying moments enabled her to ſhout victory through the blood of the Lamb. The laſt words ſhe uttered before the happy ſpirit fled to join the heavenly choir, were, 'the mighty God, the everlaſting Father, the Prince of Peace."

"Join me, my dear friend, in praying that the Lord in his infinite mercy, be my teacher, guide, and portion for ever; and that he would carry on an effectual work of grace on my heart, bleſſing this late teſtimony of his never failing love, moſt abundantly to my ſoul. I am, &c.

MARY BULLEN.

THE following account is not only intereſting in itſelf, but may be uſeful to encourage the Benevolent Societies, which are formed in various places for the viſitation of the ſick.

M. B. in her childhood had a remarkable love to the ſcriptures, which ſhe preferred to all the uſual amuſements of youth. This was the more remarkable, as ſhe had no advantage from parental inſtruction or example: but it proved eventually a happy circumſtance. Through poverty, nine years attendance on her parents, and hard labour for her own ſupport, ſhe became a perfect recluſe, being ſeldom without the door of her habitation, and but twice at a place of worſhip in her whole life. This neglect, however, ſhe deeply lamented at laſt. Yet it appeared to the viſiters, that from the Lord's enlightening her mind in the knowledge of the ſcriptures, ſhe was made truly and deeply acquainted both with her fallen guilty ſtate, and with the only way of a ſinner's ſalvation. Her memory became a fund of moſt uſeful knowledge, when, for a long time, her eyes were ſo diſeaſed that ſhe could not read.

When the viſiters attended her, ſhe was brought, as it were, into a new world. Not having heard the goſpel, or ever converſed with experimental chriſtians, their prayers, ſinging hymns, and uſeful converſation enraptured her ſoul. When Chriſt, his love, offices, and characters were mentioned, ſhe diſcovered great animation, and would ſay, "ſhe had not been accuſtomed to the ſound of thoſe precious words, they were heavenly muſic in her ears." She was favoured with delightful anticipations of glory, which ſhe expreſſed in a remarkable manner. On taking a little wine, ſhe ſaid, "this comforts my body, but what is this to the ſweet conſolation which Chriſt now affords me." The night before her death, ſhe told her friends that on the following day the great change would come; a few hours before which, ſhe exclaimed with joy, "My death warrant is come: bleſſed Jeſus! open thy gates and let me in; open thine arms to receive me." The ſenſe ſhe enjoyed of the love of Chriſt was almoſt too much for her weak frame. Some time before ſhe departed, ſhe cloſed her eyes, ſaying ſhe would open them no more, leſt outward objects ſhould abate her joy, or draw off her thoughts from that Saviour who was her life in death. Thus ſhe departed full of faith, and of the Holy Ghoſt, *Auguſt*, 1797.

ANN EWINGS.

(This caſe may ſerve alſo to the great encouragement of religious ſocieties for the viſitation of the ſick, which cannot be too ſtrongly recommended.)

ANN EWINGS, of Charles-ſtreet, Hatton-garden, died of a conſumption, on the 4th of October 1797, aged only fourteen; the Good Samaritan Society

ciety meeting in Shoe Lane, was led in Providence to visit her. Her mind appeared quite ignorant of the things of God, though she had been brought up under the care of religious friends. The doctrines of original depravity, and justification by the imputed righteousness of Christ, were explained to her from the epistle to the Romans, by the first visitor. She heard with attention, though not as yet benefited. After a few visits, her mind was opened by the Holy Spirit, to receive and experience the truth of the message. Through the conversation of the visitors, and reading the word of God, the Lord taught her the worth of her soul, the necessity of the new birth, the nature of the atonement, and the importance of having the righteousness of Christ for her justification before God. She rapidly grew in experience and divine knowledge. She told one of the visitors, that "she was sure that God's love to her was the cause of his afflicting her; and that his design by it, was to bring her to the knowledge of his name." She again said, "The Lord did her no wrong, and that she was thankful for her affliction though it was so severe." Upon being asked whether she would like to get better and enjoy her young friends again: "No," she replied, "it was better to die and go to Jesus; and added, all her former little pleasures were only vanity." Then taking the ear-rings from her ears, and giving them to her aunt, "take these baubles, (said she), I shall want them no more." Upon being asked whether the mind was always at peace; "No, (says she), I feel sometimes great opposition in my mind, sometimes the enemy tempts me to swear, and to blaspheme the name of Jesus, and 'tis as if he spake in me." She was then, she said, in great darkness and uneasiness of mind, but found some degree of peace and joy in prayer, though not a deliverence from her temptation.—In reply to the question whether she was as great a sinner as those of riper years who stood bye. "Yes, (says she), I am as vile as the thief upon the cross, but Jesus died for sinners, and I am a sinner, therefore he must have died for me;" and with a sweet emphasis repeated, "particularly for me." When reading to her the 17th John, at the third verse, she said with much earnestness, "I do know him, I know he has died for me." Being asked why she loved Jesus, she replied, "Because he first loved me, and died for me." In answer to the question whether she should be happy in heaven if she saw her father and uncle there, (who died in the faith) and Jesus not present; she replied, "I should like to see them very well, but to see Jesus is my desire, for they did not die for me, but Jesus did." When her aunt complained of the trials and difficulties she met with, she sharply rebuked her, saying, "For shame aunt! Jesus is all sufficient for you." She often requested those who visited her, to pray that she might be kept from an impatient spirit, for her complaint she said sometimes made her very fretful. On the sabbath before she died, her soul was filled with divine joy, and though in much pain, she could not help singing,

"Could I but climb where Moses stood
"And view the landscape o'er;
"Not Jordan's streams nor death's cold flood
"Should fright me from the shore."

And collecting a little more strength, she again sung audibly, though before scarcely to be heard,

"Death cannot make my soul afraid,
"If Christ be with me there."

On the Wednesday morning following, she was seized with strong convulsions; about ten at night she had a short interval; then she exclaimed, "O my dear Jesus, I long to be with thee! come Lord Jesus, come

quickly—do not be angry with my impatience—come Lord Jesus!" The convulsions shortly returned, and about twelve o'clock she went to glory.

AWFUL DEATH OF A MURDERER.

THE following awful fact has been communicated, and is inserted, as an instance what an evil and bitter thing sin is.

A young woman, being upon a visit to her sister, at Littleton in Middlesex, fell into a strong convulsion-fit. On recovering from it, she exclaimed, "I am damned!—I *see*, I *feel* the flames of Hell all around me!" Her friends concluding that a sudden frenzy had seized her, medical aid was immediately sent for; she assured them that she was *not mad*, but that she was A MURDERER! This (as she had always been a young woman of remarkably good character) confirmed the opinion that it was frenzy; when she began the following shocking tale: "This time three years I came over from my father's to attend my sister here while she lay-in of that fine child below. Very soon after she was brought to-bed, I fell in labour. I went out into an out-house, where, in little more than an hour, I was delivered of a fine beautiful boy. I looked at it some little time, then pinched its throat till I killed it. I then wrapped it up, carried it into the house, and locked it into my box; went to my sister, asked how she did, then went down to the nurse and assisted her. After a fortnight I took my murdered infant out of my box, and threw it into the common horse-pond by the road-side, where it was soon trod to pieces; and I have never had one happy, no, not one easy, minute since; and *now* the sight of my sister's sweet little lively child playing about distracts me! for, I think that, if it had not been for my dreadful wickedness, I might now have had one also. But I murdered it; and I am going to Hell for it." Upon recollection and conference it appeared that she had been missing an hour and a half at the time she mentioned, and could not be found. She also told them, that, in consequence of her milk, she had two broken breasts; for cure of which, she applied to a surgeon in the neighbourhood, who said to her, 'If I did not know you, and know that you are a young woman of such extraordinary good character, I should swear that you had borne a child.' She soon after married a young man who had coureed her some time. She said, that, some time after her marriage, her husband asked her what became of her pregnancy previous to their marriage? To which, she said, she replied, "*It never came to good.*" It surely came to evil for all parties. Immediately upon this, several ministers were sent for, one of whom, in particular, earnestly exhorted her to fly to Christ, endeavouring to show her the gracious promises of the Redeemer to ALL who will come to him—"Him that cometh to ME I will in NO wise cast out"—Though your sins be as SCARLET, they shall be white as snow; though they be RED as crimson, they shall be as wool." But, alas! for her, poor, unhappy woman, she was not enabled to come; for, her uniform reply was, when she was entreated to cry to the Lord Jesus for mercy and pardon, "I cannot *even name his name!*—I cannot utter it!—I am damned to all eternity!—I see, I feel the flames of Hell within and all around me!" Thus died this unhappy woman—of, as said all about her, *no* disorder but a wounded spirit; not having, as the medical men who attended her said, any bodily disorder—only the horrible agonies of her mind!—How strong a proof this of the wise man's aphorism: "The spirit of a man can sustain his infirmities—but a wounded spirit who can bear?"

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

The Works of the late Rev. W. Romaine, A. M. 8 vols. 8vo. 2l. 8s. boards. Chapman.

THE ſix firſt volumes of this neat and uniform edition of Mr. R.'s works, contain thoſe which are moſt popular, and which have long ſince received the ſtamp of the public approbation. The two laſt contain the Author's life, by Mr. Cadogan, a valuable collection of letters to his moſt intimate friends, an anſwer to conſiderations on the Jew bill, and his well known eſſay upon pſalmody.

The common remark, that an author's character appears no where ſo juſtly drawn as in his private letters, is eminently juſt when applied to Mr. R. There his temper and experience, his daily communion with God, and his growing acquaintance with his own heart—his zeal for divine truth, and eſpecially for the honour of the Lord Jeſus Chriſt, are depicted in the ſtrongeſt and moſt glowing colours.

But the tract which we would more immediately point out to the attention of our readers, is Mr. R.'s anſwer to conſiderations on the bill for naturalization of the Jews, which ſo greatly agitated the public mind in the year 1753. There never was a time, the Editor thinks, when this could be brought forward with more propriety than the preſent, "when the Dutch Republic has granted the Jews an Act of Naturalization, and when the attention of ſociety has been called to ſome attempts toward their converſion in this metropolis."

Mr. R. endeavours to prove, That the Jews are not natural born ſubjects, but aliens and vaſſals, having no property, and no rights of their own; or in the words of an old law of Edward the Confeſſor, that "the Jews and all they have belong unto the king." For this Mr. R. quotes ſome great law authorities, and it cannot be denied that many of our kings acted in perfect conformity to this opinion. But when Mr. R. argues the ſame thing from the authority of ſcripture and the nature of the caſe, he is certainly leſs happy. He urges the curſe of excommunication againſt the avowed enemies of Chriſt, and inſiſts upon the Apoſtolic principle of not being unequally yoked with unbelievers. We agree however with Mr. R. in his concluſion, that Jews, as ſuch, ought not to be naturalized, and incorporated with us, becauſe we believe the Lord has wiſe ends to anſwer in keeping them diſtinct and ſeparate; but we are very happy to ſee a different method taken to recommend Chriſtianity to them, and that the bowels of Chriſtians are moved for them, to pray and attempt their converſion in the true ſpirit of the goſpel.

The following curious anecdote from Raguent's hiſtory of Cromwell, in page 321. will probably gratify many of our readers.

"About the time Rabbi Manaſſeh Ben Iſrael came to England to ſolicit the Jews' admiſſion, the Aſiatic Jews ſent hither the noted Rabbi Jacob Ben Azabel, with ſeveral others of his nation, to make private enquiry, whether Cromwell was not that Meſſiah whom they had ſo long expected. Which deputies, upon their arrival, pretending other buſineſs, were ſeveral times indulged the favour of a private audience from him. And at one of them, propoſed buying the Hebrew books, and manuſcripts belonging to the Univerſity of Cambridge, in order to have an opportunity, under pretence of viewing them, to inquire amongſt his relations in Huntingdonſhire, where he was born, whether any of his anceſtors could be proved of Jewiſh extract.

"This project of theirs was very readily agreed to, (the Univerſity being at that time under a cloud, on account of their former loyalty to the king) and accordingly the embaſſadors ſet forwards upon their journey. But diſcovering by their much longer continuance at Huntingdon than at Cambridge, that their buſineſs, at the laſt place, was not ſuch as was pretended; and by not making their enquiries into Oliver's pedigree with that caution and ſecreſy which was neceſſary in ſuch an affair, the true purpoſe of their errand into England, became quickly known at London, and was very much talked of; which cauſing great ſcandal among the ſaints, he was forced ſuddenly to pack them out of the kingdom, without granting any of their requeſts."

Sermon the firſt, with an Introductory Addreſs to the People of Iſrael throughout the world. By *T. Haweis*, L. L. B. and M. D. Price 6d. Button.

THIS is the firſt of a courſe of Sermons to be publiſhed monthly, during the year 1798, by the Rev. Dr. Haweis, Dr. Hunter, Mr. Love, Mr. Greatheed, and other miniſters; addreſſed to the Jewiſh People, as well as to Chriſtians in general.—The public attention has been already conſiderably excited to theſe diſcourſes; and the firſt, which is here printed, is an excellent ſpecimen of the ſpirit in which they are compoſed. The particular object of this diſcourſe is to ſtate the articles in which Judaiſm and Chriſtianity agree, in order to prepare the way to a ſtatement of thoſe in which they differ.—We cannot but cordially wiſh ſucceſs to every attempt to extend the Redeemer's kingdom, and we truſt that the hearts' deſire of all the Lord's people now is, that Iſrael may be ſaved; and therefore cordially unite with Dr. H. in recommending it to our Chriſtian friends to endeavour to circulate theſe diſcourſes among the Jewiſh people.

The Beauties of Henry, ſelected from his Commentary, with Memoirs of the Author, by *W. Geard*. Hitchin. Vol. I. 12mo. 4s. 6d. Button.

Mr. Henry's work hath been long admired for the many pithy and practical remarks with which it abounds; but its uſefulneſs hath been hitherto impeded by its voluminouſneſs and expence: the public are, therefore, much obliged to Mr. G. for his labour in reducing the moſt intereſting parts of this work to a convenient form and eaſy purchaſe. The preſent volume contains a faithful abſtract of Mr. H. on the hiſtorical books of the Old Teſtament, from Geneſis to Job inclusive; and we wiſh Mr. G. much ſucceſs in the proſecution of his deſign. If we have obſerved any fault, it is in too ſtrict an adherence to the words and phraſeology of the author; a fault however, which moſt of his readers will be very ready to forgive.

Village Sermons; or twelve plain and ſhort Diſcourſes on the principal Doctrines of the Goſpel; intended for the uſe of families, Sunday Schools, or companies aſſembled for religious inſtruction in country villages. By *George Burder*. Matthews and Chapman, &c. London; Luckman, and Meridew, Coventry. 12mo. 148 pages. Price 1s.

IT is well known that the value of a book does not depend upon its bulk; and it may reaſonably be aſſerted, that neither the merit of its compoſition, nor even the importance of its contents, is that which principally conſti-

tutes

tutes its worth. The firſt queſtion that our author ſhould put to himſelf; is, " What need hath the public for the work which I have in contemplation?", and the next ſhould be, " How may I execute it, ſo as beſt to ſupply that need?"

This ſmall volume will ſtand the teſt of enquiry in both theſe reſpects. We look upon it as one of the greateſt mercies of the riſing generation, that the call for ſuch a work is obvious and general. Much good has been, and we truſt much more will be done, both near the metropolis and at a diſtance from it, by the zeal of private Chriſtians, which has excited them to apply their knowledge of Chriſt to the advantage of their ignorant and carnal neighbours. They have been admitted to pray, and read ſermons in houſes, where miniſters could not gain acceſs to preach; and have thus, in various places, trodden a path, which the goſpel has quickly purſued in the fullneſs of its bleſſing. But wherever conſiderable exertions of this kind have been made, there has been a ſenſible want of proper diſcourſes to read to ſuch auditories. " Though," as Mr. B. obſerves, " there are " hundreds of admirable ſermons extant, yet, as moſt of them were origi- " nally calculated to edify intelligent and well-informed congregations, and " were publiſhed on account of ſome ſuperior excellence in ſtyle or compo- " ſition, they are ill ſuited to the inſtruction of a ruſtic and untaught peo- " ple. This has induced the author to attempt a few VILLAGE SERMONS " —very plain, and ſhort, yet on the moſt intereſting ſubjects, and with " frequent appeals to the conſcience."

Each of the ſermons is printed on one ſheet, the pages of which are numbered ſeparately from the reſt; in order that each may be diſpoſed of in the moſt uſeful manner, after having been publicly read. The ſubjects are— the Jailor's converſion, the broad and the narrow way, the law, Chriſt the end of the law, the fall, redemption, the new birth, repentance, work of the Spirit, holineſs, death and judgment, hell and heaven. The leading truths of the ſcriptures are ſtrongly diſtinguiſhed, familiarly illuſtrated, and ſometimes powerfully enforced. As they are likely to be read for the greater part, to perſons, who, though deſtitute of all religion, profeſs to be of that *eſtabliſhed* in this country, ſuitable appeals are occaſionally made to the articles and homilies of the Church of England. Brevity was indiſpenſably neceſſary; and each ſermon may be read aloud in twenty-five minutes. This circumſtance rendered it impoſſible to exhauſt any of the ſubjects, and muſt greatly have increaſed the difficulty of executing the work. Clearneſs of thought, and plainneſs of expreſſion, have evidently been Mr. B.'s principal aims; and in theſe, we think, he has remarkably ſucceeded.

He obſerves that " Theſe diſcourſes may be uſeful to families, eſpecially " thoſe who cannot procure more expenſive volumes," and that " teachers " of Sunday Schools, where the means of grace are not enjoyed, may read " them to the children." He intimates alſo his thoughts of publiſhing another volume, if the preſent ſhould prove acceptable and uſeful. As we are confident of the need, and the uſeful tendency, of this cheap and well-executed publication, we ſtrongly recommend it to our readers, and earneſtly pray that the bleſſing of God may give it the moſt extenſive ſucceſs.

The Danger of neglecting the great ſacrifice. A Sermon, preached at the aſſizes at Cambridge, Auguſt 22, 1797. By the Rev. *Charles Simeon*, M. A. Fellow of the King's College, Cambridge. 8vo. Pages 17. Price 6d. Deighton, Cambridge; Matthews and Dilly

Dilly, London; Cooke, Fletcher, and Hanwell, Oxford; Ogle, Edinburgh; Braſh and Reid, Glaſgow.

THIS diſcourſe is ſtrongly characterized by loyalty to the exiſting government, and faithfulneſs to the Saviour. Its ſtile is forcible and manly, and its ſentiments are highly evangelical. It attracted the notice and approbation of the Lord Chief Baron Macdonald, to whom it is dedicated. After a ſhort, but beautiful explanation of his text, (1 Sam. ii. 25) Mr. Simeon obſerves, that the diſpenſing of juſtice, by perſons duly qualified and authorized, is an unſpeakable bleſſing to a nation; appeals to our own country in exemplification of the remark; praiſes the equity and mildneſs of the government, and pays a fine compliment to Lord Kenyon, for his fortitude and integrity in ſtemming the torrent of iniquity even in the moſt opulent. But as there are many moral evils which are not cognizable by human laws, he very properly directs the attention of his hearers to that awful tribunal, where the ſins of thought and deſire, as well as thoſe of purpoſe and act, will be charged on every impenitent tranſgreſſor. Hence he takes occaſion to exhort them to ſeek pardon by confeſſing their guilt and pleading the atonement offered up by the Son of God; and enforces his exhortation by praying that the neglect of Chriſt will be found, at that day, to have been the moſt fatal of all offences, ſince it leaves the ſinner expoſed to all the conſequences of offended juſtice, without the leaſt excuſe for his conduct, and without the poſſibility of eſcaping deſerved puniſhment.

The Conſtitution and Order of a Goſpel Church, by the Rev. *John Fawcett*, M. A. 12mo. 58 pages. Price 6d. Wills. Johnſon. Button.

THE worthy author of this tract is known to the world by ſeveral uſeful publications. The work before us is diſtinguiſhed by the ſame accuracy of thought, neatneſs of ſtile, and ſteady attachment to the goſpel, which are apparent in the other labours of his pen. A church of Jeſus Chriſt is here deſcribed on the congregational plan; and an enquiry is made concerning the proper officers of it, with their reſpective duties; and the diſcipline neceſſary to be obſerved. The whole is diſcuſſed with great candour, and contains much uſeful information. We do not think it inferior to any thing on the ſubject, within the like compaſs, which has fallen under our notice.

A Sermon addreſſed to the General Baptiſts, on the cauſes of their declenſion, and the means of their future proſperity. Preached at the Baptiſt Meeting, Portſmouth. By J. Kingsford. Pages 32. Price 6d. D. Taylor.

THE ſelection and application of this text, (Eccles. vii. 27.) though ingenious, muſt have made many of the hearers ſmile; but it is a faithful ſermon to perſons of his own denomination. He enquires into the cauſes of a decay in religion among the General Baptiſts, and thoſe which he aſſigns appear to us perfectly ſatisfactory. Their miniſters have not inſiſted on the guilty and miſerable ſtate of man—the neceſſity of regeneration—the perſon, work, ability, and love of Chriſt—the work of the Spirit in man's ſalvation—the devotional part of religion, from an idea that it ſavours of enthuſiaſm—the progreſs of religion in the ſoul—the obſtructions which Chriſtians in general experience in the ſpiritual life—and ſuch a love for the ſouls of men, as will produce an unconquerable zeal for their conver-

POETRY.

A MISSIONARY HYMN.

CHRIST's UNIVERSAL KINGDOM.

WHILST Europe flames with bloody wars,
And ranſack'd cities lie in duſt,
Whilſt mortal conq'rors in their cars,
In armed thouſands put their truſt;
Diſplay the banners of our King,
Whoſe peaceful throne for ever ſtands:
Angels and men triumphant ſing—
"He reigns, he reigns on Heathen lands!

Whilſt floating on the foaming flood,
The furious veſſels meet the fray,
And dreadful ſcenes of human blood,
Tarniſh the glories of the day:
See from afar, the willing tide
Bears the benev'lent Herald's o'er,
To ſpread the tidings far and wide,—
"He reigns, he reigns on Afric's ſhore!

Whilſt ſinners riſe in glitt'ring ſhow,
And ſhoot their branches to the ſky,
At length cut down in endleſs woe,
To weep with ever hopeleſs eye;
The righteous in the Saviour's love
O'er wrecks of worlds undaunted ſoar,
And ſing in endleſs bliſs above,
"He reigns, He reigns for evermore.

Whilſt Rome's proud prieſts preſume to boaſt
Their Idol Gods with fronts of braſs,
Their temples levell'd with the duſt
Shall fade away like ſummer graſs:
But Zion's prieſts on heav'nly plains,
In everlaſting glories dwell;
And thus attune th' immortal ſtrains,
"He reigns, he reigns o'er death and hell.

SERENA.

THE BACKSLIDER's RETURN.

O Thou, my God, who from thy throne ſupreme,
Art mindful of the penitential tear,
Kindly diſperſing, with thy mercy's beam,
The gath'ring clouds of darkneſs and deſpair;
Lord, lend thine ear! O hear a ſinner's cry!
And ſave a wretch thy law condemns to die!

Long has thy goſpel ſounded in mine ears,
And once I thought, I made thy ways my choice;
But now, alas! o'erwhelm'd with gloomy fears,
I ſcarce can hear my heav'nly Shepherd's voice.
Oh ſhine again! revive my drooping heart!
Subdue my foes, and bid my fears depart!

Entangled with the world's deluſive charms
Mine enemies againſt my ſoul prevail;
Prevail to thurſt me, wretched, from thine arms,
Whilſt guilt and unbelief my hope aſſail.
O God, my God, diſplay thy guardian care,
Nor let me fall a victim to deſpair!

Does not thy promiſe bid me reſt ſecure?
And can I truſt thy faithfulneſs in vain?
Shall not thy truth from age to age endure?
And wilt thou not thy people's cauſe maintain?
Then ſhine again, my fainting ſoul reſtore,
And hold me with thy hand to fall no more.

J. D.

LINES

ADDRESSED TO Mr. AND Mrs. M——
on the DEATH *of their* CHILD.

WEEP not, fond Parents, for your darling ſon,
But acquieſce in what your God has done;
'Tis the kind hand which does one infant ſave,
That ſends another to an early grave.
With grief you view'd the little, breathleſs form,
And wiſh'd him back to life's tempeſtuous ſtorm.
Ah! cruel wiſh! to change his heav'nly dreſs,
And wrap him round in ſorrow and diſtreſs!
O could your wat'ry eyes behold him riſe,
And ſoar aloft thro' yonder brilliant ſkies;
Fond as you are, you could not wiſh to rob
The new-form'd angel of his crown and God.
Behold him take his golden harp to praiſe,
Hear him already tune immortal lays:

Then

Then caſt his radiant crown at Jeſus' feet,
And raptur'd fly thro' each celeſtial ſtreet,
Well-pleas'd each new inhabitant to meet,
(Perhaps the guardians of his infant years)
And hail their entrance on thoſe happy ſpheres.
O could he now behold your tears and grief,
Hé'd point you to the Saviour for relief;
Bid ye purſue Religion's ſacred way,
Which leads to bliſsful everlaſting day.

SARISSA.

NUMBERS XXI. 4.

And the ſoul of the people was much diſcouraged becauſe of the way.

HOW many and great are the foes which infeſt
The way through this world to the Canaan of reſt?
The Traveller ever his Lord would obey,
Yet oft is diſcourag'd becauſe of the way.

Tho' Satan, the world, and corruptions combine,
And try to prevent the poor Pilgrim's deſign;
They cannot deſtroy, tho' they often betray,
And make him diſcourag'd becauſe of the way.

When good he would do, imperfections abound,
His graces are weak, and temptations ſurround;
For many turn back, and would lead him aſtray,
Which makes him diſcourag'd becauſe of the way.

Yet, why ſhould the Chriſtian of Canaan deſpair,
Perplex'd or alarm'd with diſhonouring fear?
Let him but his map and his Leader obey,
Nor more be diſcourag'd becauſe of the way.

In Chriſt inexhauſtible treaſures are ſtor'd,
And Jeſus will ſuitable bleſſings afford:
Then why ſhould the Pilgrim be fill'd with diſmay?
Or why be diſcourag'd becauſe of the way?

Unquenchable love, and omnipotent power
Will land him e'er long on the heavenly ſhore:
There pleaſuree eternal will amply repay
For all the diſcouragements found in the way.

J. E.

HYMN OF PRAISE.

AWAKE, awake! my ſoul, to praiſe
The great Eternal King;
Begin, my tongue, ſome humble lays,
And his bright glories ſing.

Behold, they ſhine all Nature through,
In all her works appear:
Where'er I turn my wond'ring view,
I ſee JEHOVAH there.

The ſun, the ſtars, and all the ſkies
Bear my dear Maker's name:
Suns, ſtars and ſkies, in all your ways,
Your God and mine proclaim.

Ye verdant trees, ye fruitful fields,
Unite in grateful ſongs;
Prone animals and ſoaring birds,
Tune your harmonious tongues.

And while the Earth and Heav'ns combine,
In this belov'd employ,
I too, will with the ſongſter's join
And ſwell th' unbounded joy.

JUNIUS.

HYMN FOR A SUNDAY SCHOOL.

CHILDREN of old Hoſannas ſang
To praiſe the Saviour's name;
We too would join our infant Songs
To celebrate his fame.

Chief prieſts and ſcribes were ſore diſpleas'd
That Children thus ſhould ſing;
But JESUS own'd their early praiſe,
And we our praiſes bring.

We bleſs the Lord for all his gifts,
For life, for food, and friends;
We bleſs him for the word of life,
The choiceſt gift he ſends.

God's ſacred word we learn to know,
Where heav'nly wiſdom lies;
Here too, are kind inſtructions giv'n,
That teach us to be wiſe.

We bleſs his name, that we are taught
To keep his ſacred day;
And that we thus are brought to join
With thoſe who praiſe and pray.

O! may we prize theſe favours well,
Nor let them be in vain;
Teach babes and ſucklings, Lord, to raiſe
Their ſongs to Chriſt again.

Save us from ſin, and make us thine,
Impart thine early grace;
That we on earth our God may love,
And ſee in heav'n his face.

J.

EVANGELICAL MAGAZINE.



Rev.d JOSHUA THOMAS,

late of

Leominster.

Published by T. Chapman, N.o 132 Fleet Street, Mar.h 1.1798.

THE

Evangelical Magazine,

FOR MARCH, 1798.

BIOGRAPHY.

MEMOIRS
OF THE LATE
REV. JOSHUA THOMAS, OF LEOMINSTER.

MR. Joſhua Thomas was born February 22, 1718-19, in the pariſh of Caio in Carmarthenſhire. His father, Mr. Morgan Thomas, was a reſpectable farmer, and the firſt of the family whoſe religious character has come within our knowledge. By what means he was brought to a ſaving acquaintance with God we have not been able to learn.

Diſſenters had been numerous in theſe parts from the time of the non-conformiſts, and drank of the cup of perſecution in the period ſucceeding the Common Wealth; but with theſe Mr. Thomas's family had no connection till about the year 1716, when it pleaſed God to cauſe a conſiderable revival of religion in thoſe parts. At this time Mr. Morgan Thomas, with two of his ſiſters, and three or four of their couſins, joined a congregation of Independents. In 1718, Mr. M. T. married a ſerious young woman, whoſe family were diſſenters. In the latter part of the laſt and beginning of the preſent century, emigrations to America from the Principality were numerous, to which, ſoon after marriage, Mr. T. was ſtrongly inclined, and took meaſures accordingly. His ſon Joſhua has ſince been informed, that ſoon after he was born, his father, laying hold of his hand, ſaid, "Probably this little hand will hereafter be ridding ground in Pennſylvania:" but he, in whoſe diſpoſal our times are, had otherwiſe determined. Inſtead of croſſing the Atlantic,

with a view to which he had quitted one farm, another offering at a few miles diſtance, he engaged and ſettled in it. Being a diſſenter, he was at firſt received amongſt his new neighbours with coldneſs, and treated with ſome contempt; but being a man of good ſenſe, and ſociable diſpoſition, ever ready to do acts of kindneſs, and his whole deportment adorning his profeſſion, he, by degrees, grew into repute and was generally reſpected by them.

The ordinance of baptiſm having long occupied his mind, he received it from the hands of the excellent Mr. Enoch Francis, (father of the Rev. B. Francis of Horſley) by a bleſſing upon whoſe labours, together with thoſe of other miſters invited to preach in the neighbourhood, a large congregation was raiſed, and a meeting houſe erected in the year 1741; chiefly through the inſtrumentality of Mr. M. T. who had the pleaſure of ſeeing it well filled, and his ſecond ſon, Timothy, (father of the Rev. Thomas Thomas of Mill-yard, London) an acceptable and very uſeful preacher in the place of his nativity.

While labouring to promote the beſt intereſts of his neighbours, Mr. M. Thomas was not leſs ſolicitous conſcientiouſly to diſcharge the important duties of a parent. His ſon Joſhua appearing to have a good capacity, his father was much inclined to give him a liberal education, but having a growing family the deſign was laid aſide on account of the expence. At an early age, however, he was taught to read, to repeat paſſages of Scripture, the Aſſembly's Catechiſm, &c. and had every advantage that could be derived from the prayers, precepts, and examples of truly godly parents.

When twenty years of age, with the approbation of his parents, Mr. J. Thomas went to reſide at Hereford: but though great pains had been taken to bring him up in the nurture and admonition of the Lord, he ſtill found, as he was afterwards brought to acknowledge and lament, that *childhood and youth are vanity*. To *morality*, in the vulgar ſenſe of the word, he very ſtrictly adhered; but with the alienation of the mind from God, and the natural enmity of the heart againſt him he was unacquainted; and, of courſe, had little or no concern to know Chriſt and him crucified. Hereford (as moſt of our cathedral cities) has long been a ſoil unfavourable to the precious ſeed of the goſpel; but not accuſtomed to ſpend his Sabbaths in excurſions of pleaſure, and naturally diſpoſed to a ſteady, regular deportment, the young man could neither be ſneered nor diſſuaded out of his form of

of religion; but regularly attended a preſbyterian meeting; though of the doctrine preached he could form little or no judgment at that time, and afterwards recollected ſcarce any thing more than that the miniſter was a dull, heavy preacher.

Falling in company with an elderly woman, who had formerly lived near Leominſter, and had been a member of the Baptiſt church there, Mr. Thomas was entertained with long accounts of the people, and many anecdotes of individuals, which occurred in the forty preceding years. Of ſeveral worthy members, who had a long time adorned the goſpel, but were then gone to reſt, ſhe gave a very good account; and mentioned others, who, in various ways, had greatly diſtreſſed the church.

Having ſpent ten or eleven months in England, he now viſited his parents, and ſtaid a few weeks with them; but was greatly ſtruck with the change that had taken place, during his abſence, in many of his former ſchoolfellows and acquaintances, to whom he uſed to conſider himſelf ſuperior in religious knowledge: but now his brother and ſiſter, who were his juniors, and a number of young people flocked together, converſed freely about the things of God, of the kingdom of Chriſt, and the ſtate of their own ſouls, and engaged with each other in prayer and other religious exerciſes; which filled him with ſuch ſhame and confuſion that he could ſcarce open his mouth in converſation with them. Such is the difference in the effects produced by the utmoſt efforts the moſt pious parents can make in religiouſly educating their children, and thoſe wrought by the power of God in effectually turning them from darkneſs to light. "I will give them (ſaith God *) an heart to know me;" and "out of the abundance of the heart (ſaith the Saviour) the mouth ſpeaketh." † This new appearance of things was not ſuffered to paſs off with the tranſient emotions that reſult from mere novelty; but it was the mean of impreſſing ſuch convictions upon his mind, as were never afterwards to be eradicated or effaced. He was now made to ſee and feel his ignorance, and thirſt after divine knowledge. He alſo ſaw ſomewhat of the exceeding ſinfulneſs of ſin; and became in ſome meaſure acquainted with what Solomon calls, "the "plague of his own heart ‡," which deeply humbled him under the mighty hand of God. This he afterwards con-

* Jer. xxiv. 7. † Matt. xii. 34. ‡ 1 Kings viii. 38.

ſidered,

ſidered as the time when God firſt took poſſeſſion of his ſoul. He now read and prayed, and thought differently from what he had before ever done. Under theſe new impreſſions he returned to Hereford, having ſaid little or nothing to any one of the ſecret workings of his mind; but the work was of God and therefore to be carried on to the day of Chriſt. Being returned, he again called upon the woman above mentioned, who, with her huſband, deſired him to read to them on a Lord's day evening, which was to him an agreeable employment. The converſation about the people at Leominſter was again reſumed; and made him deſirous to pay them a viſit; this he ſcarcely knew how to do, as the diſtance was thirteen miles, and he was engaged in buſineſs. However, in December 1739, at the beginning of the great froſt which continued ſome months in the year 1740, he walked over; but being unknown and very baſhful, was not otherwiſe noticed by any of them than as a ſtranger, who might have happened accidentally to drop into their place of worſhip. Here he found that in the miniſtry of the goſpel, which was more ſuited to the ſtate of his mind than what he had at Hereford; therefore returned with a deſign to go again. This he continued to do at times during that long and ſevere froſt, by which he contracted ſome little acquaintance with the people; but found they were not harmonious among themſelves; yet being of a thoughtful turn of mind, and quite the reverſe of a prying diſpoſition, he paid little attention to their concerns, conſidering his own of greater importance to himſelf. He was now much in earneſt about the ſtate of his ſoul, and anxious to know whether he was a proper ſubject of goſpel ordinances, of which he had many fears, and was at a loſs to know how to be ſatisfied. And when ſatisfied, being very baſhful, and pronouncing the Engliſh very imperfectly, he was much concerned about giving a reaſon of the hope that was in him. However, truſting that he was a ſincere believer in Chriſt, and being perſuaded that baptiſm and the Lord's ſupper were ordinances inſtituted by divine authority; to regard or neglect which (as may ſuit their inclination or convenience) believers were not at liberty; he therefore formed the following reſolution, "I will give "up myſelf to God, and to his people, and will take the "church as inſtruments in his hand to ſhew me what I ought "to do. If they aſk me to relate my experience, that "thereby they may be able to form a judgment, whether "I have

"I have been brought to the knowledge of the truth as it "is in Jesus, though in a broken way, I will do it, and be "sincere. If they are willing to receive me into their com- "munity, I shall reckon it my duty to proceed; but if they "refuse me, I shall conclude, that I ought to wait in the "exercise of prayer and self-examination." He accordingly proposed himself, was accepted, baptized, and received into full communion with them in May 1740. Such were the leading steps by which he became a member of that church, of which he was destined to be the future Pastor for more than forty years. There is wisdom and goodness in hiding from the inquisitive mind of man the events of futurity. Our great concern is, or at least ought to be, with things, not as they *will be*, but as they *are*.

Having given himself in fellowship to the church of Christ at Leominster, he considered it his duty to unite with them in public worship as frequently as possible, which he continued to do with considerable uniformity till the latter end of the year 1743, when he returned to Wales, with a determined resolution to live and die in his native country. Though he had found many friends in England, yet so strongly was he attached to the Principality, that he deliberately resolved never more to reside in England, nor, if possible, even to set his foot on English ground: but he who hath "fixed the bounds of our habitation," and whose "counsel shall stand," had otherwise determined.

He had engaged with the people at Leominster in their prayer-meetings, though with much diffidence and some difficulty, being as yet very imperfect in pronouncing the English language; and when this difficulty was removed, by his return to his native country, it did not remove a natural timidity which made him backward to engage with others in prayer, though, when called upon, from a sense of duty, he constrained himself to comply.

He was not eloquent, nor possessed of remarkable readiness of utterance; yet such was the soundness of his judgment, his thirst for knowledge, his true humility, his prudence of deportment, and above all, his habitual devotedness to God, that, before he had spent a whole year among them, his christian friends pressed him to make trial of his ministerial gifts. With great reluctance he submitted, and when they decidedly expressed their opinion, that he had such talents, he was still greatly harrassed with doubts and fears, lest he should run without being sent. He, however, made

a beginning, and as preaching in private houſes was by this time pretty much practiſed in thoſe parts, he made choice of the moſt obſcure places, and where the ſmalleſt number of hearers was expected. At length his doubts and fears increaſed to an almoſt habitual dejection of mind, and induced him to lay aſide preaching: nor could he be prevailed upon to make another trial for a conſiderable time; but after repeated ſolicitations, he preached again occaſionally, though not often.

Having contracted an acquaintance with a ſerious, godly young woman, (his now mournful relict) they were married in September 1746, and being ſolicited to engage in buſineſs at the Hay, in Brecknockſhire, he conſidered, after due deliberation, the hand of God as providentially directing him, and therefore, with his wife, immediately went and ſettled there.

As Leominſter, where he ſtill continued a member, was not leſs than twenty miles diſtant, and another Baptiſt church with which he became acquainted in Brecknockſhire was ſeveral miles nearer, he applied for a diſmiſſion from the former, and became a member of the latter. By this, and other churches in the neighbourhood, his occaſional aſſiſtance in the miniſtry was ſtrongly ſolicited; and well knowing he had no right to expect an extraordinary revelation reſpecting his call to the miniſtry, his fears upon that ſubject began now to ſubſide, and he conſidered it his duty henceforward, as circumſtances would admit, to give his aſſiſtance when required, which he continued to do for ſix or ſeven years.

He had now been abſent from Leominſter about ten years, during which time, though far from flouriſhing at firſt, the cauſe of Chriſt had greatly declined. They had been without a ſettled miniſter five years, and ſometimes without an occaſional one, four or five months together; beſide which, they were far from comfortable among themſelves; even the "things that remained among them were ready to die." In 1753, they ſent to deſire he would viſit and preach to them. Having preached but little in Engliſh, he, with ſome reluctance, engaged to do ſo, and on the 7th of October appeared in their pulpit; when he took for his text, Iſa. viii. 17. "I will wait upon the Lord that hideth his face from the houſe of Jacob, and I will look for him." The text was choſen by him, and received by them, as applicable to their caſe. Former friendſhips renewed are tender and endearing. Many circumſtances

circumſtances combined to render the preſent interview affectionate on both ſides. Having preached twice, they were deſirous of his fixing a time to repeat his viſit to them which, on account of domeſtic affairs, he could not do before that day four weeks, and afterwards once in two or three weeks through the winter. In the ſpring they gave him an unanimous and preſſing invitation to come and ſettle with them: but to this many conſiderations oppoſed themſelves, and ſome of them very diſcouraging. The auditory was not only very ſmall, but wanted union among themſelves, and cordial affection for each other. Mr. Thomas was ſtrongly attached to his native language and country, his family was increaſing, and the ſupport the people could afford him very ſlender. About the ſame time he received an invitation from Bridgnorth, and to induce him to give that the preference, ſome of the above things were urged. His chief concern was, however, in the ſight of God to commend himſelf to every man's conſcience, and to have the approbation of his own; the dictates of which, under all diſcouragements, inclined him towards Leominſter, and thither with his family he removed in November 1754, and according to previous agreement ſolemnly took the overſight of the church there in the ſucceeding month.

Finding his annual income inadequate to the ſupport of his family, he opened a day-ſchool, which he continued for many years, with conſiderable encouragement, and attended to it with cloſe application and great conſtancy; yet not to the neglect of the various duties of his paſtoral office, to which he applied with great ſerioufneſs, fidelity, and perſeverance; nor were his labours wholly without ſucceſs. He had the pleaſure, after waiting ſome time, of ſeeing ſeveral ſeals to his miniſtry; and, under a divine bleſſing, by his exemplary conduct, wiſe counſels, and ſavory converſation among the members of the church, they became more harmonious and comfortable among themſelves.

Though he was not a man of natural elocution, nor ever took pains to form himſelf for a public ſpeaker; yet ſuch was his knowledge of the ſcriptures, his acquaintance with the deep things of God, his obſervations upon mankind and what paſſed within himſelf, that his diſcourſes being well ſtudied, came with warmth from the heart, and were delivered with an unction, that did not fail, through the courſe of a long life, to recommend them to the approbation of a judicious auditory.

Notwithſtanding, as a miniſter of Chriſt, he met with many painful occurrences, yet he was greatly ſupported and comforted in ſeeing that his labour was not in vain in the Lord. Whilſt ſome were removed by death, and others in the courſe of providence, to diſtant parts, more were called under his miniſtry to fill up their places, ſo that for a conſiderable time the church was gradually upon the increaſe; and though in the courſe of more than forty years, it had its various fluctuations, at no time was it in any reſpect at near ſo low an ebb, as when he firſt became the Paſtor of it.

Poſſeſſing ſtrong, active powers of mind, he was very attentive to the uſe and diſtribution of his time. It is believed, that for near ſixty years, upon an average, he was not in bed, ſummer or winter, later than five o'clock. He ſpent much time in his ſtudy, and every part of the day, not according to the inclination of the moment, but in conformity to a plan previouſly arranged. The time allotted to domeſtic duties and enjoyments was ſcarce ever compreſſed through the urgency of other calls, or ſo protracted as to exclude buſineſs that demanded his attention. In viſiting his people, unleſs upon particular occaſions, as illneſs, &c. moſt of them knew not only the day, but the hour when they might expect him, and how long he would remain. When in company, how much ſoever his continuance might be deſired, his friends knew that to ſolicit it would be in vain, when he had ſignified it was time for him to depart; and uſed therefore only to expreſs their regret that he could ſtay no longer. He was, to the laſt week of his life, a companion truly cheerful and agreeable; and poſſeſſed a fund of narrative and anecdotes that ſerved either to illuſtrate the goodneſs, and kind interpoſition of God on the behalf of his people, or to ſet forth the trial of faith, the exerciſe of patience, or the reality and meekneſs of that wiſdom which cometh from above. He partook of the momentary pleaſure ariſing from the unexpected ebullitions of wit; but idle, frivolous converſation and fooliſh jeſting was extremely offenſive to him, eſpecially in thoſe whoſe characters demanded the cultivation of a grave deportment. By his moſt intimate acquaintance it might be ſaid of him, as he uſed to relate that Burnett ſaid of Archbiſhop Leighton, that he ſcarce ever ſaw him in a frame of mind in which he would not wish to be when he came to die!

The county of Hereford contains but few diſſenters. Beſides that at Leominſter, there is only one Baptiſt church in it,

it, which is near Roſs: but though remote from moſt of them the church at Leominſter was united in aſſociation with others, which embraced a circuit from thence weſterly, to Hook-norton in Oxfordſhire eaſterly; from Cirenceſter in the ſouth to Dudley in the north of it. Theſe churches held their annual meeting in rotation from place to place; where no miniſter more frequently attended than Mr. Thomas. At theſe aſſemblies, where no eccleſiaſtical authority is exerciſed or aſſumed, the end is mutual edification, ſocial worſhip, the cultivation of Chriſtian friendſhip, among the miniſters and members of the reſpective churches; from each of which the general ſtate of religion is collected, and mutual advice given in caſes of difficulty which occur. In theſe meetings it will eaſily be ſuppoſed his company was peculiarly acceptable; nor can they, who moſt frequented them, or the families into which upon ſuch occaſions he was received, forbear to ſorrow that *they ſhall ſee his face no more.*

Neither by new connexions, length of abſence, nor diſtance of place, did his affection for his native country ſuffer the leaſt diminution. Many miles has he ridden in dark nights, through bad roads, and over bleak and inhoſpitable mountains to attend the more public meetings of his brethren and countrymen, in ſerving whoſe intereſts, either ſpiritual or temporal, he took great delight; and for the latter of which, being ſettled in England, and having connections in the Metropolis, he had opportunities, all of which he embraced with great readineſs, punctuality and diſintereſtedneſs, as many miniſters and widows of miniſters can teſtify.

He was laborious and indefatigable in obtaining as exact a knowledge as poſſible of the riſe and progreſs of religion in Wales. Beſide a hiſtory of the Welch Baptiſts, which he publiſhed ſeveral years ſince; he has left behind him an eccleſiaſtical hiſtory of Wales in manuſcript, that would probably make two large quartos, and another, equal to one volume, of the Baptiſt churches in the Principality. It is at preſent deſigned to depoſit theſe in the library belonging to the Briſtol Education Society, where they may hereafter be found, and perhaps, be of uſe to ſome future hiſtorian.

Though he took numerous excurſions to different parts, he told the writer of this, not long before his death, that he believed he never had gone from home a ſingle day, when he did not conſider *duty* to call and go before *inclination.* The laſt of theſe was in July, or Auguſt 1797, to the opening of the new Baptiſt meeting-houſe in Worceſter, when he appeared in

in as good health and ſpirits, and performed the journey on horſe-back with as much eaſe and pleaſure as, perhaps he had ever done; but the end of this active, uſeful, and exemplary life was now approaching.

Of his laſt illneſs and death the following account is juſt come to hand by a profeſſional gentleman, a member of his church, dated, Leominſter, February 12, 1798.

"Your's I received laſt night and haſten to anſwer it.—— My ever venerable friend and paſtor's illneſs was ſhort. As uſual he preached three times Lord's day, 20th of Auguſt laſt. I knew nothing of his illneſs then; but obſerved him ſeveral times through the courſe of the day, as though his mind was particularly affected.

"On Monday afternoon, as was his cuſtom, he paid me a viſit, and then informed me he had not been quite well ſince Saturday, but was unwilling to take any thing leſt it ſhould interfere with his engagements on the Lord's day. The complaint and ſuppoſed cauſe ſtill continuing, I gave him ſuch medicines as I thought calculated to remove them. At this time his ſpirits were good, and his converſation, as uſual pleaſant and intereſting. On Wedneſday, at noon, he came again to my houſe, told me that the pain continued, and the cauſe was not removed. From that moment I began to ſuſpect ſomething alarming in his caſe, and therefore, without delay, adminiſtered the medicines I thought moſt ſuitable in an obſtinate conſtipation of the bowels. Still, however, he grew worſe; the pain at times was extremely violent; and his ſtrength rapidly declining, the aid of a phyſician was called in; but all was in vain, the obſtruction continued, and about five o'clock on Friday afternoon, he gently breathed his laſt.

"His moſt ſevere pains he bore with patient reſignation, and would now and then ſay, "'tis a mercy it is not worſe." Till the morning of the day in which he died, he did not appear to be apprehenſive of danger; and when he became ſo, his mind appeared tranquil and compoſed, in which ſtate it continued, and his ſenſes remained good to his dying moment. During this time many ſavory expreſſions fell from his lips. To ſome young friends who were ſtanding by his bed-ſide, he ſaid, "I am almoſt come to the end of my journey. You are ſtill in the wilderneſs, but you have a ſafe guide. Truſt in him, and all will be well." In the near view of his diſſolution, his confidence was unſhaken. In anſwer to one who

who aſked him, How it was with him? He replied, "I am upon the rock," and added, "I know in whom I have believed, and I know that he is able to keep that which I have committed to him againſt that day." I might enlarge by a more circumſtantial detail, but am apprehenſive you will not think it neceſſary.

"When his ſpeech failed him, his lips were obſerved to move, as if employed in prayer to God, till at length he yielded up his immortal ſpirit without a groan, into the kind hands of his divine Maſter, in the ſeventy-eighth year of his age.

Such was the upright *life*, and ſuch the peaceable *death* of this good man, that ſcarce any one who had a knowledge of the former, and has been made acquainted with the latter, but will join with the writer of the preceding narrative in praying "*Let me die the death of that righteous man, and let my laſt end be like his.*" Amen!

SPIRITUAL DISEASE AND REMEDY.

Copy of a Letter from the late Rev. R. Hall ſen. of A—y, to another Baptiſt Miniſter, who had ſome knowledge of Medicine, inviting him to viſit a certain ſmall County Town, into which the goſpel was then but newly introduced.

Brother M——,

SINCE I had the pleaſure of ſeeing you, I have been at a certain place where your aſſiſtance is very much deſired. I am requeſted in the name of ſeveral there to ſolicit you to go as ſoon as poſſible. I ſhall give you a ſketch of the awful ſtate and condition of the people, (I mean, of the town in general) and leave you to judge whether they are not objects worthy the moſt tender compaſſion, and ſpeedy aſſiſtance. When you ponder their diſtreſſed, and truly deplorable condition, I doubt not but your bowels will be troubled for them. That you may the better from an idea of the melancholy ſtory, ſimply as in itſelf, I ſhall not mention the place's name, but only obſerve that it is a county town, and that there has been an awful malignant diſorder there for a long time; but the inhabitants, not being willing to own it; yea endeavouring, all they could, to conceal or make light of it, the matter has not been much talked of abroad. But many are now ſenſible it is wrong to conceal it any longer; nay indeed they find it impracti-

cable,

cable, therefore they ſpeak now freely of the matter. The opinion of the moſt ſenſible is, that they have got the plague; and indeed the beſt of phyſicians has given it out to be a plague of the worſt kind, and extremely infectious. Yet it operates very differently upon different perſons. Some labour under terrible obſtructions. Some ſwell to a prodigious degree, all proper paſſages being ſtopt, and appear monſtrous. Some have ſuch a heart-burning as if they had fire within them, and drink amazingly. Some are even putrified within, ſo that their very breath has a ſtench enough to make you ſick, or ſtrike you down, eſpecially when they have their fits of eructation upon them, which are pretty frequent, and exceedingly violent. Some are quite giddy, and cannot walk one ſteady ſtep for the world. In ſome it appears principally by a breaking out of the mouth. Their tongues ſwell to that degree, they cannot keep them in, which appear awfully black, even as a torch; and their lips as hard as ſteel, and operate like flint and ſteel when agitated, ſo that they have no command of them, not ſo much as to take in the leaſt proper nouriſhment. Theſe are miſerable objects to behold, indeed. Some break out in dreadful blotches, I dare ſay, full as bad as ever Job's were. Others are in a lethargic way; theſe ſeem as ſtupid as ſtones, and are always as if aſleep. Some are taken with awful tremblings. Theſe commonly ſoon loſe the power of all their limbs, and become entirely helpleſs. Yet theſe generally do well. Others have ſuch extreme heats, and anon as cold as if dead, and ſo alternately. Some are quite raving, ſcarcely ſpeaking a ſenſible word for days together. Theſe ſeem to feel little. Some again are ſullen, and will ſay nothing; while others appear as if raging mad, and would even kill one if they had their liberty. Some are quite inſane, but peaceable, and will not hurt any body. Theſe count themſelves the moſt happy creatures. Even ſome of them, though (they ſay) they came of beggars, boaſt of their high birth. Theſe delight to wear rags, and think themſelves very fine becauſe their patches are of diverſe colours. Theſe are building what we may call caſtles in the air, having great eſtates hard by, in the empire of imagination, and immenſe treaſures in the bank of the capital city Fancy. In a word, I could not learn, when there, that any one in the place is quite free from ſome ſad ſymptom or other. Yet ſeveral appeared hopeful, ſeemed to be reſtored to their right minds, and felt,

felt their diſorder. Theſe complain much of frequent palpitations of the heart, are much troubled with faintings, being brought very weak, partly by their diſorders, and partly by taking ſeveral ſevere doſes of a purgative mixture; but although they have ſeveral heavy complaints, I hope they are paſt all danger. Others, when I was there, ſeemed juſt upon the turn, ſo that it was hard to ſay how things would iſſue, as to them. To cloſe this dreary narrative, I may inform you, that I underſtand, the inhabitants of the town at this very time (a very few excepted) are ſuppoſed to be all dead. But I am credibly informed that ſeveral that were even dead, have been brought to life again, by the pecular ſkill of a foreign phyſician, who it ſeems has paid the town a viſit out of mere compaſſion. I converſed with ſome of thoſe, who told me how matters were with them when they were dead, and the manner of the dead's converſing with each other, which they can well remember. Again, another thing I obſerved there, which indeed is not another, and which ſeems quite ſupernatural, namely, that the ſpirits of ſome who are really dead, appear and converſe about various ſubjects. Though theſe ſpirits have a different manner of converſing now, than they had when alive. Yet they do not appear in any frightful forms, except to thoſe who ſee them in the dark, who are often alarmed by them. Theſe firſt mentioned, want much to ſee you, and converſe with you, as they have been informed you know how to talk and deal with ſuch ſpirits, having heard you were once dead yourſelf. Nay, the ſouls that appear and act in the ſame manner, as aforeſaid, want much to commune with your ſpirit, having had intelligence that you are now really dead, as they are. Theſe ſay the Lord has ſo limited them that they cannot pay you a viſit, but believe their God and yours, grants you a greater latitude, ſo that they hope ere long to enjoy your company. Some that ſeemed to be dying want much to ſee you, having heard your ſpirit had been employed in directing others in their way to the other world. The phyſician before mentioned has ſent them, (I mean the afflicted people,) a valuable receipt, but as they have not been accuſtomed to read ſuch writing, they cannot well make it out; and as they hear you are acquainted with his hand, they earneſtly deſire to ſee you as ſoon as poſſible. They underſtand the ingredients are to be differently compounded, according as their complaints are, and they are afraid they ſhould make ſome

blunders that way, as they do not fully underſtand the terms by which they are diſtinguiſhed, which you know are hard, being often technical; beſides which they complain of great weakneſs of ſight, for you muſt know, that whenever any perſon begins to mend of the aforeſaid diſorders, they find their eyes very weak and tender. They are ſo dim, that without more than common light, they cannot read at all. And yet when the ſun ſhines, their eyes water, and frequently run much. Before the diſorder takes a favourable turn, they are quite blind, owing to a thick dry ſcale that grows over the ſight. But when the eyes begin to water much, it is counted rather a hopeful ſymptom. Well ſo it is that they not being able to read properly the ſaid receipt, and hearing you underſtand ſuch things, are deſirous you will ſpeedily pay them a viſit.

Put all theſe things, dear brother, in the balance together, and I hope they will preponderate in favour of a viſit to O——.

R. H.

ON DOMESTIC PEACE.

THE introduction of ſin has not only deſtroyed the friendſhip which ſubſiſted between God and man, but it has alſo laid the foundation of diſcord in nations and families. Hence, man who ſhould be the counſellor and helper of his brother man, riſes up againſt him to defame, injure, and deſtroy. The page of hiſtory is full of the moſt calamitous proofs of this remark; nor has experience, obtained at the expence of much treaſure and blood, yet inſtructed human governments in the true policy by which they ought to be guided.

The demon of war, which has ſpread deſolation and ruin over the moſt fertile plains of Europe, will, perhaps, continue to exhibit theſe awful ſcenes in the world until that glorious and long predicted period, ſo beautifully deſcribed by the Prophet, "They ſhall beat their ſwords into ploughſhares, and their ſpears into pruning-hooks; nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more *."

The ſtrife and diſcord which agitate the great world, is ſeen alſo upon a ſmaller ſcale in too many families, in which

* Iſaiah ii. 4.

almoſt

almoſt every day furniſhes a proof of that ſcripture, "The father ſhall be divided againſt the ſon, and the ſon againſt the father; the mother againſt the daughter, and the daughter againſt the mother; the mother-in-law againſt her daughter-in-law, and the daughter-in-law againſt her mother-in-law †." The paſſions, prejudices, and intereſts of perſons belonging to the ſame family, often predominate above reaſon and judgment, and hurry them into intemperate diſcuſſions and reproachful recriminations, which deſtroy the friendſhip and harmony of thoſe whom the laws of nature and the ties of common intereſt ſhould unite in indiſſoluble bonds.

This is not much to be wondered at in families where the religion of Jeſus Chriſt is neither known nor profeſſed. But alas! it is a melancholy truth, that the remark applies to too many profeſſors of religion. Yes, there are families who are called by the name, and profeſs the goſpel of Jeſus Chriſt, who ſit down at the table of the Lord together, and offer the ſacrifice of prayer upon the ſame family altar, and yet, (O ſhame!) there are among theſe "Debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults ‡."

The genius of the Chriſtian religion is mild and gentle: its natural tendency is to ſubdue the unruly paſſions of the human heart, and hold them under a powerful and conſtant reſtraint. Of courſe every Chriſtian family ſhould ſo underſtand the doctrine of Jeſus, and act under its influence, as to be an epitome of that glorious place above, where all is harmony and concord. Strife and diſcord are odious in their nature; they come from beneath, and ought not ſo much as to be named among Chriſtians; but peace and unity are beautiful, and come down from the Father of lights, who is the God of peace, and the God of order.

David draws a beautiful picture of that family, and of that church, over which peace extends her balmy wings. "Behold how good and how pleaſant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the ſkirts of his garment: as the dew of Hermon, and as the dew that deſcended upon the mountains of Zion; for there the Lord commanded the bleſſing, even life for evermore ‖. "Joſeph's parting injunction to his

† Luke xii. 53. ‡ 2 Cor. xii. 20. ‖ Pſalm cxxxiii.

brethren when they were going to fetch Jacob into Egypt, was, "See that ye fall not out by the way §."

He that would preſerve peace and harmony in his family muſt cautiouſly guard againſt all occaſions of ſtrife: and ſhould the hydra-headed monſter appear, he muſt ſtrangle it while in its infancy. Thus did Abraham; he no ſooner ſaw the ſeeds of diviſion ſpringing up between his own ſervants and thoſe of his nephew, than he flew to Lot, with all the meekneſs and dignity of a true ſaint, and breathed forth this requeſt, "Let there be no ſtrife, I pray thee, between me and thee, and between my herdſmen and thy herdſmen, for we be brethren ¶." He enjoyed peace in his own ſoul, and walked in friendſhip with God, and that led him to follow peace with all men, but more eſpecially with all the branches of his own family.

There is nothing feigned in this addreſs of Abraham to Lot. He proves the integrity of his mind, and the ardour with which he deſired to perpetuate their friendſhip by the ſacrifice he is willing to make. He might have claimed precedence on many accounts, but he waves them all; he is neither tenacious of his own opinion, nor governed by any regard to his worldly intereſt. *Peace* is his eſtimation, a jewel of ſuch immenſe value as abundantly to repay the loſs of any other advantage. Hear his language on this occaſion: "If thou wilt take the left hand, then I will go to the right; or if thou wilt depart to the right hand, then I will go to the left *." Abraham's pacific diſpoſition is adopted, and they part in friendſhip; nor does either of their minds appear to be tinctured with the ſecret leaven of prejudice. The truth of the laſt remark is peculiarly obſervable in the conduct of Abraham towards Lot: for when he hears the awful doom pronounced againſt Sodom, and that Lot is thereby expoſed to loſs and danger, inſtead of feeling any of that malicious ſatisfaction which too often ariſes in the breaſt, from a view of the diſtreſs of any who have differed with us: he is alive to all the feelings of genuine friendſhip, and becomes a ſtrenuous advocate with God for the preſervation of that guilty place; and among the many motives by which Abraham might be influenced on ſuch a prayer, we may naturally conclude that regard to his relation was one.

Who can but admire ſuch a temper of mind? Who can

§ Gen. xlv. 24. ¶ Gen. xiii. 8. * Gen. xiii. 9.

but

but commend ſuch a line of conduct as that purſued by Abraham? and with what propriety may the writer and the reader charge it upon their own ſouls to go and do likewiſe? If the temper and diſpoſition of the Father of the faithful was more univerſally cheriſhed in all Chriſtian families, how much ſtrife and contention would be prevented. But alas! there is in ſome profeſſors ſuch a tenaciouſneſs of their own opinion, ſo much ſelf will, and ſo great a regard to every thing which concerns either their imaginary honour, or their worldly intereſt, that they would rather ſacrifice the peace of the family for years, than yield one *iota* of their pretenſions.

Chriſtian reader, permit me to deal faithfully with you. Are you at variance with any branch, or with the whole of your family? I urge it upon you to examine your own heart, if you have not kindled this unhallowed fire? or at leaſt whether you have not enlarged and encreaſed it? if ſo, be the firſt to make reparation for the miſchief you have done, by acknowledging your error, and making ſuch conceſſions as will tend to ſeal the diviſion which has diſturbed the tranquillity of your domeſtic circle. Let neither pride nor ſhame deter you from this neceſſary line of conduct: it will be as profitable as it is praiſe worthy.

The peace and friendſhip of a family once deſtroyed, there is ſo much to blame on all ſides, that it is difficult to aſcertain on whom to fix the crime of having firſt violated that great Chriſtian doctrine, "Be at peace among yourſelves †." Nor is it leſs difficult to root out this bitter weed of contention, though it both defiles and deſtroys, ſeeing all the parties involved in the diſſention generally contend they were not the aggreſſors, and conſequently are neither bound to propoſe, or make conceſſions in order to produce a reconciliation. Real Chriſtians ought not to reaſon in this manner. They may, or they may not be the firſt aggreſſors in domeſtic broils, but they are ſure to be right; yea, they aſſume the moſt honourable poſt, if they ſtand forward as the reſtorers of peace and unity. Let Chriſtians look to the doctrine and example of their heavenly Maſter. He never ſaw any ſigns of a haſty or quarrelſome diſpoſition in his diſciples, but he checked and reproved them in ſuch language as this: "Ye know not what manner of ſpirit ye are of ‡." Remember alſo that wiſe and beneficial maxim of

† 1 Theſſ. v. 13. ‡ Luke ix. 55.

the

the Saviour's: "Therefore, if thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee, leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift ‖." His own temper and conduct were in harmony with his precepts, "Who, when he was reviled, reviled not again, when he ſuffered, he threatened not, but committed himſelf to him that judgeth righteouſly §."

Oh ye families of the righteous, who name the lovely name of Jeſus, be more earneſt to imbibe the ſpirit, and imitate the example of your divine Maſter! Hear his ſolemn injunction to you, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls ¶." Seriouſly meditate on the evils which ariſe out of ſtrife and contention. Your own ſpirits are grieved, your communion with God is interrupted, your uſefulneſs to each other is hindered, and in proportion as your want of union, and meekneſs is diſcovered by the world, the glory of your profeſſion is tarniſhed, and the truth and excellency of the Chriſtian religion queſtioned; whilſt, on the contrary, how heavenly are the fruits of Chriſtian friendſhip and love! "Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh not evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Nay, the good Lord breathe into all our ſouls a ſpirit of gentleneſs and peace, and enable us to adorn the doctrine of God our Saviour, to whom be glory and dominion for ever and ever! Amen.

J. J. B.

FALL OF MAN PROVED

From his preſent ſituation, contraſted with the moral perfections of the Deity.

IN this age of free inquiry, the doctrine of original ſin is very generally exploded, and is pronounced both unworthy of God, and extremely degrading to humanity. It is conſidered as the cant of ſchoolmen, and the implicit tenet

‖ Matt. v. 23, 24. § 1 Pet. ii. 23. ¶ Matt. xi, 29.
* 1 Cor. xiii. 4, 7.

of

of the vulgar. By the worldly-wiſe it is declared inadmiſſible, and denied a place in the faſhionable creed of freethinkers. Theſe men, with an intention to avoid the difficulties which accompany this doctrine, reject it altogether, without ever thinking of the unexplicable difficulties which attend its denial. That is neither fair nor candid. That natural and moral evil exiſts, muſt be granted, or the teſtimony of experience and of the moſt ſtubborn facts rejected. That this was the original conſtitution of things muſt be proved conſiſtent with the nature and the *perfections* of the Almighty before it can be admitted; for God can create nothing that is contrary to his nature, or inconſiſtent with his perfections. Let us then ſuppoſe for a moment that man was created a ſinful creature, as experience now atteſts him to be, and ſee if the ſuppoſition will agree with *them:* if it will, it may go a conſiderable length in eſtabliſhing the poſition, that man is now in the ſituation he was when created; but if not, we have no doubt of proving that he hath loſt his original dignity. By ſtating then the perfections of God, and attending to their operations, and oppoſing to theſe the real character of man as deſcribed in the ſcripture, and atteſted by experience, the concluſion will be obvious.

God is infinitely *good.* Goodneſs is expreſsly ſtated as one of the eſſential perfections of God, Pſalm xxxiii. 5. "the earth is full of the *goodneſs* of the Lord." But proofs from ſcripture need not be multiplied on this part of the ſubject. Freethinkers admit God to be good, and allow the operations of this perfection to be conſiſtent with his nature. On this perfection they reſt all their expectations; but granting this will compleatly overturn their ſyſtem; for if God is infinitely good, will the operation of this perfection tally with the ſituation of man, if his original apoſtacy be denied? For inſtance, is it agreeable with our notions of a being who is good, and delights in the communication of goodneſs to place his creatures in a ſtate of calamity and diſtreſs—to behold his offſpring agonizing with pain from their birth to the hour of diſſolution, viſited with ſickneſs in a vaſt variety of forms and circumſtances—labouring with vitiated minds, and tormenting one another from principles of pride, vanity, envy, and malice; from the influence of luſt, ambition, and avarice, engaging in ruinous and deſtructive wars, which thin nations of their inhabitants, and hurl continents into wild uproar and confuſion; cauſing the groans of diſtreſs and the ſhrieks of anguiſh to penetrate the

the hearts of friends and relations, and making the tears flow from the eyes of the father, the widow, and the orphan. That ſuch things exiſt—that ſuch evils prevail—cannot be denied. Now, if God is good, and delights in the communication of goodneſs, could he create man with ſuch diſpoſitions? the ſuppoſition is impious. How then is the difficulty to be avoided? They who allow the original apoſtacy of man are furniſhed with ſufficient reaſons, and can eaſily account for all theſe appearances. They who deny it may attempt it, but may well find that the rejection of the doctrines of ſcripture, from the difficulties which may attend them, will be accompanied with difficulties ſtill more conſiderable.

God is infinitely *holy*. God is holy in his nature, and the neceſſity of holineſs in his creatures is drawn from this conſideration, "Ye ſhall be holy, for I the Lord your God am holy." The operations of all the divine perfections are beautified with holineſs, Pſalm cxlvi. 17. the Lord is righteous in all his ways, and holy in all his works. Holineſs is expreſſive of the beauty of the divine character, entitles God to the worſhip and reverence of his creatures, and renders their religious homage dignifying and honourable: ſo valuable is this perfection in the eſtimation of the Almighty, and ſo offenſive is every thing in oppoſition to it, that in ſcripture it is affirmed, "He is of purer eyes than to behold evil, and cannot look upon iniquity;" and reaſon perfectly agrees with the aſſertion. Now, if ſuch is the nature of him, is it poſſible that man was created in the ſame circumſtances in which we now find him placed? His underſtanding ſees no beauty in the character of God; he rebels againſt his authority, and will not ſubject himſelf to his righteous precepts: his heart is filled with enmity againſt him, and altogether alienated from a life of holineſs: the powers of his mind are placed under the abſolute controul of ſinful diſpoſitions, irregular affections, and turbulent paſſions. Happineſs is ſought for, not in the enjoyment of God, but in the indulgence of luſts, and in the gratification of carnal appetites. That this is the real character of man, is atteſted both by ſcripture and experience. Could God then originally form a creature the very reverſe of his own character? could he form him the very oppoſite of his own nature? the ſuppoſition is blaſphemous; even reaſon revolts at it. Let then the oppoſers of original ſin attend to the difficulty. Let them reconcile man's preſent condition with the

the holineſs of the divine nature if they can; or elſe, let them admit the doctrine of the ſcriptures, that man hath apoſtatized from God.

God is infinitely *juſt*. Juſtice is an eſſential perfection in God. "Shall not the Judge of all the earth do right." Juſtice is as eſſential to God as goodneſs and holineſs: the the eclipſe of this perfection would as effectually ſully the glory of the divine character as the loſs of any other attribute. Even throwing aſide the Bible, and viewing God as the moral governor of the world, the poſſeſſion of juſtice is abſolutely neceſſary; without it, he could neither vindicate the rights of his government, nor manage his adminiſtration. Admitting then this principle that God is juſt, let us try if it be poſſible to reconcile this with the poſition that man is in the ſame ſituation he was in when firſt created. Can it be imagined that God implanted principles and diſpoſitions in man at his creation, which infallibly and neceſſarily lead him to reject his authority, and trample upon his precepts? That man naturally purſues ſuch a conduct cannot be denied. If theſe principles and diſpoſitions then were implanted by God—if ſuch conduct neceſſarily flows from them—then can God be juſt in puniſhing his creatures for the poſſeſſion of thoſe principles and diſpoſitions which himſelf implanted, or for that ſinful conduct which neceſſarily flows from them? The ſuppoſition would place the divine character in the moſt odious point of light, and render the great God an object of averſion; not of love, admiration, and eſteem. If ſuch contradictions cannot be reconciled, then the concluſion is obvious, that man hath loſt his original dignity. Upon no other principle can theſe difficulties be removed. In ſcripture the fact is clearly ſtated, (Rom. v. 12.) "Wherefore as by one man ſin entered into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned." If this ſolution of the difficulties be rejected; men may quibble, but all their reaſonings will be in vain. For if the univerſal bias to iniquity, which prevails, is not derived from our connection with the firſt man who violated his engagements with his God in the firſt covenant tranſaction, it is impoſſible to account upon any other principle for the inclination of evil in infancy, and the death of thoſe who have not ſinned after the ſimilitude of Adam's tranſgreſſion.

It is matter of regret that men in general are more diſpoſed to vindicate themſelves, and to account for the intro-

duction of natural and moral evil into the world upon principles different from the expreſs declarations of ſcripture, than to bewail their original depravity, and improve the goſpel method of ſalvation. All ſuch attempts prove that pride is the reigning principle in the hearts of men, and that the glories of rich grace ſhining in the ſalvation of ſinners through Jeſus Chriſt are deſpiſed; for in proportion as men think of their ſituation, they will form their opinions of the worth of redemption. If they flatter themſelves with innocence of character, and find an excuſe for every act of tranſgreſſion, they will ſee no neceſſity for the atonement of the Redeemer. If they allow themſelves to be guilty in ſome reſpects, but ſtill able to make ſome atonement for their offences, the love of the Redeemer in giving himſelf a ranſom will make a ſlight impreſſion upon their hearts; for ſlight notions of ſin proceed from ignorance of the nature of God, and the ſpirituality of his law; and never fail to ſully the glories of rich grace, which ſhine in the redemption of ſinners.

ON THE OTAHEITAN SACRIFICES.

THE occaſions of ſacrifices and oblations are multitudinous, as from the day a perſon is born, a number of Amoas, or offerings, are neceſſary, at various ſtages, to render them capable of eating with their different relatives, and on a variety of feſtal ſeaſons; as the building of war canoes —the ſacred canoes—meeting of chiefs, &c. The general oblations, are hogs, fiſh, cloth, and a variety of roots and fruits, with the plaintain, &c. Theſe are all performed at the Morais, and attended with much feaſting.

But the moſt ſingular are the human ſacrifices, which on many occaſions form an eſſential part of the ſervice. Theſe always accompany warlike preparations to engage their Deities to proſper their enterpriſes, or to deprecate their wrath under any great calamities: and are eſpecially numerous on the acceſſion of a new monarch. A tranſaction of this ſort, reported by one preſent, will convey the ſtrongeſt idea of the horrible ceremony.

The ſucceſſion of inheritance is known to be ſingular, as the child ſupplants his father, and as ſoon as he is born becomes the head of the family. The preſent king of Otaheite is the ſon of Otoo, who on the acceſſion of his ſon, became Pomarree,

Pomarree, and ſunk down into one of the chieftains, to give place to his child. On the day of his inauguration, the greateſt preparations were made, and the feaſting immenſe.

The Royal Maro, or badge of ſovereignity, is a ſaſh of network, and thrummed with red and yellow feathers. This is placed on the Morai and from thence, with ſolemn prayers brought by a chief Prieſt, and bound round the young king, who is carried on men's ſhoulders.

His uncle, a chief of Eimeo, firſt harrangued his majeſty, acknowledging his ſupreme dominion. He then produced three dead human victims, which were ſolemnly conveyed from the canoes to the Morai. A chief Prieſt, with a young plantain tree in his hand, ſcooped out an eye from each of the victims, and with a long train of ceremonies preſented them to the young king. The bodies were then conveyed away, and buried in the Morai. The ſame ceremony was repeated by the Chieftains of the ſeventeen diſtricts into which the iſland is divided; ſome offering one, and ſome two human ſacrifices, according to the extent of their diſtrict.

Theſe were followed by a large drove of hogs, and immenſe quantities of turtle fiſh, and vegetables, on which the chiefs feaſted in the greateſt abundance, and continued for two months. The reaſon aſſigned by their Prieſts for offering the eye of each victim to the King, was, that the head of a man being reputed ſacred, and the eye the principal feature, this was the propereſt to be preſented; as the king holds his mouth open during the preſentation, additional ſtrength and diſcernment is ſuppoſed to enter into him thereby; and as his tutelar Deity receives the ſoul of the ſacrifice, his own is ſuppoſed to be in conſequence greatly enlarged.

The deſtruction of the human ſpecies by this inhuman cuſtom cannot but be great, and its abolition among the mercies to be ſought in conveying to them the goſpel.

The mode of ſelecting the victims has been ſomewhat differently reported, though probably reconcileable. One ſays, that whenever a victim is required, the Prieſt, with five or ſix other perſons, goes round the diſtrict, and that the man whom the Prieſt fixes upon, is immediately knocked down with a club, by a perſon coming behind him, unſuſpected, and ſuddenly.

But a perſon who more explicitly deſcribes the proceſs may perhaps be more exact in the mode, and as ſome circumſtances take off a little from the horror of the proceeding, I ſhould hope the facts may be credited.

When a human ſacrifice is demanded, the chief of the diſtrict convenes the Ratirras, or principal landholders, and none are permitted to be preſent but ſuch as are nobles by birth. After ſtating to them the purpoſe of the meeting, they confer together, upon the moſt criminal, and the moſt worthleſs ſubject in their diſtrict; fixing uſually upon a culprit, who has been guilty of blaſphemy, a notorious thief, or who hath fled into that diſtrict from another, on account of his crimes. This deciſion, once formed, is kept a profound ſecret, and probably the only one of the kind. Perſons are appointed to execute the ſentence with the greateſt privacy. They are to watch their opportunity, uſually at night, and when the victim is aſleep. The weapon uſed on this occaſion is a ſtone adze: and they are eſpecially careful to ſtrike on the nape of the neck, and kill with a blow, without diſfiguring the body, as the Prieſts may not offer any body which is mangled. And if a woman even bites a man to draw blood, he is thenceforth profane, and cannot be offered in ſacrifice, nor admitted to any ſacred ſervices of the Morai. The dead body is immediately put into a baſket of cocoa-nut leaves, and carried to the canoe to be conveyed to the Morai.

But it is not always that the chief can find a man, who is judged deſerving of death, nor can he oblige the Ratirras to pronounce ſentence, if they think the requiſition improper, or find none deſerving death for their crimes; for this ſeems the only way in which criminals are executed, as they never bring any perſon to trial face to face, leſt his friends ſhould interpoſe, and attempt a reſcue: but no notice is taken of his death in this caſe, and every one ſuppoſes it was juſt.

On ſuch occaſions, they who are conſcious of guilt, ſhelter themſelves on the ſacred ground near the Morai, where they may not be ſlain, unleſs trepanned from their retreat. If the Ratirras will grant no human victim, a hog is then ſubſtituted.

This, with the horrible cuſtom of murdering the newborn infants, a frequent uſage, forms the moſt forbidding feature of theſe otherwiſe mild and gentle iſlanders. We hope to teach them a ſacrifice, that will put an end to theſe atrocities; and ſet them examples of paternal love, that will make them cheriſh their offſpring.

T. H——s.

ANSWERS

ANSWERS TO QUERIES.

No. I.

" How does God *ſpeak peace to his people:* Or, in what way " doth he ſay to a ſoul, *I am thy ſalvation?*"

THIS queſtion is founded upon two paſſages of ſcripture, namely, Pſal. lxxxv. 8. *I will hear what God the Lord will ſpeak: for he will ſpeak peace unto his people, and to his ſaints.* And Pſal. xxxv. 3. *Say unto my ſoul, I am thy ſalvation.* The meaning of theſe paſſages requires to be aſcertained from the context. The 85th Pſalm appears to have been written after the captivity; and on account of the Jews having fallen into ſad declenſions, which had brought on freſh troubles. In the foregoing part of the Pſalm, the writer acknowledges God's great goodneſs in their reſtoration; and grounds a plea from thence, that he would again turn them from their ſins, and cauſe his anger to ceaſe. And having offered up this petition, *Shew us thy mercy, O Lord, and grant us thy ſalvation,* he ſets himſelf, as it were, upon his watch-tower, to receive an anſwer, which his confidence in the divine goodneſs preſumed would be an anſwer of peace. The word *Shalom* in the Old Teſtament commonly ſignifies *proſperity.* This was the object for which he had been praying; and when he ſays *God will ſpeak unto his people,* he means, I take it, that *he will beſtow proſperity upon them:* for to ſpeak peace with God, is the ſame thing as to beſtow it; becauſe he ſpeaks, and it is done; he commands, and it ſtands faſt. The meaning of the other paſſage is much the ſame; it is a prayer of David, that God would ſave him from his enemies; as if he ſhould ſay, " Speak but the word, *I am thy ſalvation,* and all my enemies will be diſappointed."

Concerning Chriſtians of the preſent day, the queſtion amounts to this: *In what form or forms does God communicate peace, and the knowledge of intereſt in his ſalvation, to our minds?* There is no doubt but that true Chriſtians do poſſeſs, though not without interruption, peace of mind, joy in the Holy Ghoſt, and a ſolid and well-grounded perſuaſion of their intereſt in eternal life: and ſome have repreſented theſe enjoyments as conveyed to the heart by immediate revelation from heaven, or by the ſuggeſtion of ſome paſſage of ſcripture to the mind, the import of which ſeems to include the happy intelligence. Suppoſe, *e. g.* a perſon to be under great

great dejection and fear reſpecting his intereſt in Chriſt, and while he is poring over his caſe, the paſſage above alluded to is ſuggeſted to his mind, "I am thy ſalvation;" ſome would ſuppoſe that this was no other than the voice of God ſpeaking peace to his ſoul, and that for him to queſtion the goodneſs of his ſtate after this would be unbelief. If this be God's way of manifeſting himſelf to his people, then revelation is not perfect; but God is making new revelations, and revelations of new truths too continually: for as to the intereſt that any individual has in ſpiritual bleſſings, be it ever ſo much a truth, it is no where directly revealed in the Bible; nor is there any poſſible way of proving it from thence, unleſs it be by *inference*. There is not a paſſage in the Bible that ſays concerning any one of us, *I am thy ſalvation*. The ſcripture ſpeaks only of *characters*, and if we anſwer to theſe characters, we can prove that the things promiſed belong to us, but not otherwiſe. I own I conſider all ſuch ſuggeſtions, wherein it is not the truth contained in the paſſage itſelf, but a preſumption of its being immediately ſent from God to the party, that affords the comfort, as real enthuſiaſm; and as deſtitute of all foundation in the word of God. I do not deny but that many godly people have been carried away by ſuch things; but I have ſeen evils, more than a few, which have ariſen from them

Thoſe perſons who ground their evidences for heaven on impreſſions of ſcripture on their minds, are generally favoured, as they ſuppoſe, with many other revelations beſides thoſe which relate to their intereſt in eternal life. They are often *directed* as to preſent duty, and *foretold* of future events.—If they are in a ſtate of heſitation as to the path of duty, they pray to the Lord, and ſo far they do well: but in addition to this, inſtead of inquiring into the mind of God, as revealed in his word, they expect ſome immediate ſuggeſtion from him. And if, while they are thinking of the conduct in queſtion, ſuch a paſſage as that in Iſaiah xxx. 21, *this is the way, walk ye in it*, occur to their minds, they immediately conclude that this is a direction from God to follow that particular courſe which at the time occupied the mind; and which generally, if not always, proves to be the courſe to which their hearts were previouſly inclined. By ſuch means many have been deluded into great errors, to the diſhonour of God, and the ruin of their future peace.

By the ſame means others have been led to ſuppoſe themſelves

ſelves in the ſecret of God concerning *future events*. They have been praying, it may be, for the converſion of a favourite child, and ſome ſuch paſſage as this has been ſuggeſted to their minds, *I will ſurely have mercy upon him, ſaith the Lord*; from whence they have concluded that the child would ſome time be converted and ſaved. And this their confidence has been communicated, till the child himſelf has heard it; and being willing to catch at any thing that might buoy up his vain hope he has preſumed upon a future converſion while living in a courſe of ſin. At length, however, the parent has witneſſed the death of the child, and that without any ſigns of a change. The conſequence has been deſpondency, and a calling in queſtion his own perſonal religion. If, ſays he, this promiſe did not come from God, I have no reaſon to think any other did; and ſo all may be deluſion.

But this is not the worſt: godly perſons are not the only characters who have ſcriptures impreſſed upon their minds, and that with *power*, as it is often termed. The moſt abandoned ſinners, if they have been uſed to read and hear the word of God, can talk of ſuch things as theſe. I have ſeldom known perſons of this deſcription but who have ſome ſuch falſe hope by which they quiet their minds amidſt a career of iniquity. Twenty or thirty years ago, they will tell you, they were under ſtrong convictions, and they had a promiſe; and ever ſince they have had ſome hope that they ſhould at laſt be ſaved; though they muſt confeſs their life has been very far from what it ſhould have been.

But the queſtion will again be aſked, "In what way does God ſpeak peace to his people; or ſay unto a ſoul, I am thy ſalvation?" If I were to anſwer, *by beſtowing goſpel peace upon them, or enabling them to diſcern and approve the goſpel way of ſalvation*, it would be a juſt application of the paſſages where theſe expreſſions are found. And this accords with other ſcriptures: the Lord directs poor ſinners, ſaying, *Aſk for the good old way, and walk in it, and ye ſhall find reſt for your ſouls*, Jer. vi. 16. Our Lord takes up this language, and applies the good old way to *himſelf*; ſaying, *Come unto* ME *all ye that labour, and are heavy laden, and* I *will give you reſt. Take my yoke upon you, and learn of me, and ye ſhall find reſt unto your ſouls*, Matt. xi. 28, 29. Thus it is by an approving view of God's way of ſalvation, ſuch a view as leads us to *walk in it*, that we may obtain peace; and it is thus that God ſpeaks peace to the ſoul, and ſaith unto it, I am thy ſalvation.

It

It is very indifferent by what means we are brought to embrace the gospel way of salvation, if so be we do but embrace it. It may be by silent reflection, by reading or hearing the word, or by some suitable part of scripture occurring to the mind, by means of which the soul is led to see its lost condition, and the only door of hope opened by the gospel. There is such an harmony in divine truth, that a proper view of *any one branch of it* will lead on to a discovery of others; and such a connection, that we cannot cordially approve of a part, but the whole will follow. And no sooner is the gospel in possession of the heart, but joy and peace will ordinarily accompany it; for if we behold the glory of God's way of saving sinners, and approve of it, we must in a greater or less degree be conscious of it; and knowing that the whole tenor of the New Testament promises eternal life to believers, we cannot but conclude ourselves interested in it. Believing on the Son of God we are justified; and being thus justified, we have *peace with God through our Lord Jesus Christ*, Rom. v. 1.

GAIUS.

THOUGHTS UPON CHRISTIAN EXPERIENCE.

A CONSIDERABLE part of Christian experience may be comprehended under those effects produced in the mind, by believing the doctrine of Christianity; and this opinion varies according to the circumstances of the person believing, or the truths he believes.

The experiences of believers are so boundless in their variety, that only a small specimen can be given in a paper suited to the plan of a magazine. Language is almost inadequate to express the happiness of an awakened sinner when first brought to the foot of the cross; it surpasseth all enlightened understanding. In consequence of his former rejection of Jesus, he was compleatly miserable, a fearful looking for judgment consumed his spirit; he died, as it were, a thousand deaths. But now his mind is opened to perceive the mystery of God: the proclamation of divine mercy and forgiveness is attended with such evidence, that inattention and disbelief are rendered impossible; he hears and believes the joyful sound; he rejoices because of the tidings he believes; the suitableness and welcomeness of the tidings raise his ideas of their Author.—He loves him; he praises him;

him; he recommends him to every one, for he knows none like him! Thus he begins to experience love and joy in God.

He finds it recorded in ſcripture, that the blood of his Saviour cleanſeth from all ſin. He believeth it. This belief not only calms, but purifies his conſcience; becauſe of this purification, through the blood of Jeſus, he experienceth a peace unutterably precious, which ten thouſand worlds could not purchaſe. Now, his conception of the atonement of Jeſus are conformed to the revealed mind of God. He is freed from the labour of ſelf-righteouſneſs, and all the pungent diſappointments which daily aroſe from dependance on this mutable, miſgiving foundation.

The ſcriptures reveal the power and malice of the enemies to which he is expoſed; at the ſame time they promiſe him the ſupport, defence, and direction of the Holy Ghoſt. He believes theſe teſtimonies; he meets enemies; he depends upon the promiſes; the Lord deals with him in a manner anſwerable to his confidence: according to his faith, ſo is his triumph. Thus he has experience of the faithfulneſs of God.

While a Chriſtian continues believing the truths of God, he is abſolutely invulnerable; but the moment his faith fails, he is defenceleſs. While he triumphs in Chriſt as his ſtrong rock, high tower, &c. he is fully fortified againſt every weapon that can be uſed againſt him. Indeed he is conſcious of it.

When the Holy Spirit takes the revealed doctrines of Chriſt, and ſhews them to his mind with the full force of their evidence, the belief of them is ſo ſimple and eaſy, ſo naturally and neceſſarily animating and tranſporting, that he is diſpoſed to think his belief ſhall continue uninterruptedly the ſame to the end. The abſolute neceſſity of ſtrict watchfulneſs over his ſpirit and walk, may not ſtrongly appear in its indiſpenſable importance. This overſight may lay him open to yield to ſome marked temptation; and ſuch a compliance will mar his confidence with God. But lo! he reads what is the teſtimony of Chriſt to *all* his ſervants—"Without me ye can do nothing." He believes it, and by it he is cautioned againſt relaxing his dependance on the promiſed power of the Saviour. He is not ſorry becauſe of his weakneſs; he rather rejoices in the promiſed ſtrength of his Lord. Inſtead of deſponding, he learns, like Paul, to glory

in his infirmities, that the grace of God may be glorified in him.

He reads many promiſes of the Lord, to be preſent with him in his allotted afflictions, in order to ſweeten and ſanctify his trials; to ſupport under, and at the proper time to deliver from them. He believes the teſtimony. His faith frees him from unneceſſary anxiety before they arrive, it renders him happy while bearing them; and when they are over, bleſſed effects are found to be produced. Thus he experiences more of the loving kindneſs and faithfulneſs of God; thus his peace is more permanently eſtabliſhed, and the perfections of God more glorioufly demonſtrated.

He finds from ſcripture that the Lord attends to his temporal concerns, that he appoints his lot in the wilderneſs, that in his perplexities and ſtraits he is a preſent help; that he is the hearer of prayer in every caſe. He believes all this: But to prove him, the Lord brings him into difficulties; then he calls upon his God, perſuaded he will hear, and to his ſweet ſatisfaction he perceives his prayers are anſwered: this forms an addition to his experience, and extends his views of God. By means of it he learns to talk more largely and feelingly of his character and glory. By theſe various experiences he is rapidly ripened for glory and immortality. He is rendered more converſant with the plans and procedure of the Moſt High. The truth appears more valuable, and more neceſſary to be believed, loved, and practiſed.

He reads that Jeſus is the bread of life—that his doctrine is to the ſoul, what bread is to the body. He believes it. When he feels faint and feeble in his mind, he has recourſe to the teſtimony of Jeſus; by the faith of it he is revived, and rejoices in hope of the glory of God. Hence he experiences the truth of that declaration, that Chriſt is the true bread: he underſtands it better, and afterwards feeds upon it with more filial freedom. Such experience tends to turn him from ſelf, and to make Jeſus more the foundation of his faith and hope.

The perpetual preſence of temptation, the riſings of corruption, his omiſſions of duty, and unwilful commiſſions of ſin, ſometimes ſeem to threaten his deſtruction. But he reads the anſwer to Paul's prayer for the removal of his thorn, "My grace is ſufficient for thee." He believes the truth, which the anſwer contains. *Immediately* his fears are removed; he depends on omnipotent grace for his honourable perſeverance in holineſs and comfort. "Need I be diſcouraged?" ſays he; "the work is not mine, but the Lord's—

his

his honour and faithfulneſs are concerned in my caſe!—he *cannot*, becauſe he will not deny himſelf. I know this,—I cannot but truſt in him, and hope in his mercy! According to my confidence in his faithfulneſs, ſo is my progreſs in holineſs. The conſciouſneſs of this, diſpoſes me triumphantly to run in the ways of wiſdom, which are pleaſantneſs; and in her paths, which are peace."

Theſe I conſider as the moſt prominent parts of Chriſtian experience. They reſemble the operations of my own mind upon truth. In this way I have learned Chriſt. Yet I am far from holding them up as infallible touchſtones to any. If, however, we ſay, we believe the doctrines of the goſpel, and yet have none of the conſolations they are deſigned and calculated to give, how can we be ſaid to know the truth?

But we cannot experience all theſe things at once. No: it is a work of time: we experience them as we travel along the tract which infinite wiſdom hath chalked out for us in the wilderneſs. They combinedly tend to the perfecting of the ſaints; each of them having an influence in promoting the eſtabliſhment of our knowledge and faith in God—our aſſurance of the truth of his doctrine, and conſequently of our eternal enjoyment of himſelf. They make us more and more ready to give, to thoſe who aſk, a reaſon of the hope that is in us—not that we refer them to our experience, but to the grand truths, the reality of which we believe and feel.

HEMAN.

ANECDOTE.

SENECA ſpeaks (fabulouſly no doubt) of certain Witches, who uſed their eyes only occaſionally. When at home, they laid them aſide, and conſequently were totally blind: but whenever they went abroad, they put their eyes in their heads, and ſaw every thing perfectly.

Juſt ſo it is with many perſons, who are always blind to their failings; but abroad are ſharp-ſighted, and can diſcover in every body elſe, abundance of faults.

Solomon tells us, (Eccl. ii. 14.) "The wiſe man's eyes are in his head," where they ſhould be; and there he keeps them, at home and abroad.

RELIGIOUS INTELLIGENCE.

Extract of a Letter from Springfield, New Jersey, dated Nov. 1797.

FRIEND A.

IF I were to apologize ſufficient for my neglect, I might fill the ſheet, therefore I omit it. In all places where I go there are thorns and briers; the bleſſing is here, and alſo the curſe. We enjoy many national bleſſings under our conſtitution, but it is much feared they will not long remain undiſturbed. The poor here, if induſtrious, cannot fail of proviſions; the farmer reaps the whole of his labours, nor bows to an imperious landlord; but (oh, ſad to tell,) high as he eſtimates his own freedom, he binds his fellow creature to the yoke, and makes him tremble at the deſpotic laſh; and too often even he, who proclaims liberty to the ſpiritual captive, has his ſlave at his feet, for whom he hath never proclaimed a jubilee, even a fiftieth year. We have the goſpel in many of our places of worſhip, but often very much adulterated; and the miniſters thereof, though free from ſtate ſhackles, are very much ſtraitened in themſelves. There is a general profeſſion of ſome ſort of religion, and moſt think it their duty to attend a place of worſhip. The church indeed has reſt, but not proſperity, in theſe days; ſome of the poor oppreſſed Indians, whoſe forefathers were plundered and murdered by the whites, have received the goſpel, and ſolicited the New York Baptiſt Aſſociation for aſſiſtance in the farther ſpread thereof. The occaſion of their writing was this: A Baptiſt Miniſter, named Elkanah Holmes, an American, found it in his heart laſt year to viſit his poor benighted, oppreſſed brethren, which he did, met with a kind reception, and found, to his ſurpriſe (at Brothertown, about 190 miles from New York, which was the firſt Indian town he came at), that ſome of them had already received the word, and were baptiſed, but had no miniſter; he was obliged to have an interpreter to repeat his ſermon, as very few underſtood the Engliſh tongue; they heard with great attention, and, he ſays, ſang in parts with a pleaſing harmony. Their order in public worſhip is admirable; he ſays, he ſcarce ever ſaw an inſtance of a perſon moving from his ſeat, or looking round at another, during the whole time of worſhip; and being appointed one evening to preach a ſermon to children, he was ſurprized to ſee them in ſuch order.—This may ſuffice to ſhew, that Chriſt does not want worldly Philoſophers to aid his goſpel; here it appears in its primitive ſimplicity, not yet being ſpoiled by the traditions of men. Elder Holmes is a poor, but good man: he is now gone to viſit them again, having no Miſſionary ſupport, but a little caſh to ſtart with, collected amongſt his friends; yet he purpoſes, if Providence will help him, to go through the tribes. On his return, or receiving letters from him, you may perhaps hear further.

I long to hear from you,—ſend me a line ſoon,—tell me how M—— friends go on, ever precious to me, go where I will; give my love to them all. I rejoice daily in the proſpect of meeting you on the celeſtial ſhores. O Brother! what joys await us: Why are we ſo anxious about theſe little things, who are heirs to crowns in worlds of light? Bleſſed be God who makes me rejoice daily in hope of his glory, and gives me to mourn daily in the duſt on account of my ſins, and to ſee them all cancelled by the precious Blood of the Lamb.

Mrs. O. joins me in love to you and yours, eſpecially to my old friend and acquaintance Mrs. A.——My ſpirit is with you. Farewell.

W. O.

ORDI-

ORDINATIONS.

NOVEMBER 2, 1797. The Rev. A. Dixon was ordained to the paſtoral office in the independant church at Milbourn Port, in Somerſetſhire. The Rev. Mr. Herdſman delivered an appropriate diſcourſe both to the paſtor and the people, from iii John ver. 4. and the Rev. Meſſrs. Moſen, Edwards, Underwood, Warlow, and Grey, engaged in the other parts of the ſervice.

REV. MR. ATTLEY.

FEB. 1, 1798, the Rev. Henry Attley was ſettled over the independant church and congregation in Hornchurch-lane, Romford. Rev. J. Douglas, of Chelmsford, began the ſervice with reading ſuitable chapters and a ſhort prayer. Mr. Platt, of Holywell-mount, deſcribed the proper ſubjects, and the glory of the church of Chriſt; and propoſed the uſual queſtions. Mr. Brookſbank, of Haberdaſhers'-hall, engaged in the general prayer. Mr. Matthew Wilks, of the Tabernacle, preached to the miniſter and people on Ezek. xxxvii. 16 and 17; and Mr. Buck, of Princes-ſtreet, concluded by prayer. Meſſrs. Douglas, Humphrys, and Gold, gave out the hymns. In the evening Mr. Douglas prayed, and Mr. Brookſbank preached.

OBITUARY.

MISS INGHAM.

ON Sabbath evening, July 16, 1797, died at Nottingham, Miſs Elizabeth Ingham, eldeſt daughter of the Rev. G. Ingham.

Miſs I. had long diſcovered a conſiderable attachment to the public worſhip of God, and was obſerved to diſcharge private religious duties with conſcientious exactneſs; but had not made a public profeſſion of the faith of Chriſt. During her illneſs, which was long (a pulmonary conſumption), ſhe read the ſcriptures with much attention, liſtened with pleaſure to the converſation of chriſtian friends, and, when reduced very low, uſed much pains to be always preſent at family prayer. When converſing on the great concerns of the ſoul (which in conſequence of natural reſerve ſhe did freely but with few), ſhe expreſſed a very proper conviction of their importance—ſuitable views of the ſalvation of the goſpel—and an anxious concern to be found in Chriſt; but complained of much darkneſs of mind, and the want of that love, joy, and peace which ſhe conceived to be the genuine fruit of faith; hence, as might be expected, ſhe was ſubject to bondage through fear of death. On the morning of her diſſolution ſhe prayed earneſtly that her darkneſs might be removed; this ſupplication appeared to be very graciouſly anſwered, and ſhe departed expreſſing by words, and by tokens when unable to ſpeak, her faith in Chriſt, ſolid peace, and lively hope of immortality. Earneſtly exhorting her ſiſters and friends to attend to the one great concern, ſhe recommended to them the goſpel which now proved ſo firm a ſupport for herſelf; expreſſing her gratitude to thoſe who had prayed with her in her affliction, ſhe now deſired them to join with her in thankſgiving and praiſe.

ANN PARROTT

DIED, on Thurſday Sept. 14, 1797, at Blechley, in the county of Bucks, aged 23 years (after a ſhort but painful illneſs). She was a pious young

young woman, who in the moſt peaceful manner breathed her ſoul into the hands of her Redeemer, and had an abundant entrance into the joy of her Lord. Her diſpoſition was naturally chearful: true piety and integrity of conduct were the leading features of her moral character. In her deportment ſhe was affable and ſerious, and a true lover of the goſpel of Chriſt; the openneſs of her temper excellently diſcovered that experience of the grace of God which ſhe profeſſed, and the manner in which ſhe left the world plainly ſhewed ſuch a peaceful and unſhaken dependance on her Redeemer, who had bought her by his blood, that it was a confirmation to her ſurviving relatives and friends of the bleſſed effects of living by the faith of Jeſus, in promoting holineſs of life, removing the fears of death, and anticipating future happineſs and glory.

MR. THOMAS BAGEHOT.

WAS born at Great Torrington, Devonſhire, in the year 1774. His grandfather was a Diſſenting Miniſter, educated under Dr. Doddridge. His father and mother both dying very nearly together in a conſumpton, left Mr. T. B. and his brother to the care of an uncle, who was a Diſſenting Miniſter at Torrington, and he alſo dying ſoon they fell into other hands; and the meeting being ſhut up, they went to church with their truſtees. Mr. T. B. was always thoughtful and well inclined, but was little known till the late Rev. Mr. Reader, of Taunton, ſent his ſtudents to preach there occaſionally. He then eagerly caught at the opportunity of hearing the goſpel, and made himſelf known to the preachers, who finding him a perſon of good capacity and great ſeriouſneſs, encouraged him to go to Mr. R. with them. He needed no perſuaſion, and ſoon put himſelf under his care. But he had not been there much above two years, when Mr. R. died. All the churches felt and lamented their loſs, but it was more ſeverely felt by Mr. B. as it put a ſtop to the proſecution of his academical ſtudies. He made ſome attempts to finiſh them in other ſeminaries; but not ſucceeding, and finding his conſtitutional infirmities increaſing, he endeavoured to improve himſelf at home, with what little aſſiſtance he could get from neighbouring miniſters. He was ſo ſtrongly bent upon doing good, that, there being no miniſter at the meeting, he collected the very few of the congregation that were left, and prayed and read a ſermon to them twice, and generally three times, every Lord's day; and, latterly, would now and then give them a ſermon of his own. When any appeared affected under the word (as one or two were remarkably ſo), his joy was inexpreſſible. But he could not long continue this labour of love. The ſymptoms of a conſumption increaſing rapidly, he was adviſed to change the air. Accordingly, in September laſt, he went to Bideford; but was then ſo weak as not to be able to go abroad, but in a ſedan. He was, from the beginning fully ſenſible of his danger, and reconciled to his approaching diſſolution. When the apothecary was flattering him with the hope of things taking a favourable turn, and heſitated to anſwer ſome queſtions, Mr. B. ſaid, "You may ſpeak out, Sir, I am not afraid to know the worſt." He had ſuch a ſtrong affection to his native place, that he ſometimes expreſſed a wiſh to live to attempt to do ſome good there. But even that he gave up, and ſubmitted entirely and cheerfully to the divine diſpoſal, without the leaſt uneaſineſs or apprehenſion. He had taken care to lay a good foundation, or rather to build on that precious and ſure foundation which God hath laid in Zion. And though his trials were very great, from the violence of his cough, his difficulty of breathing, and extreme weakneſs,

weakneſs, yet none of theſe things moved him. He knew that God had made with him "an everlaſting covenant ordered in all things and ſure; and this was all his ſalvation and all his deſire." He was confined to his bed about a fortnight, and was full of admiration and thankfulneſs for the love and tenderneſs of his heavenly Father in taking down his tabernacle ſo gently, pin by pin. "I believe," ſaid he, "I ſhall never more go to that dear place, the houſe of God, below; but I hope ſoon to eat of the heavenly manna above." Being aſked if he was comfortable in his ſoul, he ſaid, "I am not diſtreſſed about futurity: no one knows what it is to die till they come to ſtruggle with it. Sickneſs is a bad time to prepare. I dread the paſſage, but am not afraid of the conſequences."

"Corruption, earth, and worms
"Shall but refine this fleſh,
"'Till my triumphant *Saviour* comes
"To put it on afreſh.

"What a mercy that I have ſuch a great Saviour to to look to! and a precious Saviour he is. Oh that I loved him more! He is my hope, my dependence is entirely on him." And then added, with tears of joy,

"This is the man, th' exalted man,
"Whom I, unſeen, adore;
"But when my eyes behold his face,
"My heart ſhall love him more."

"I ſometimes want clearer views, but I would not part with the hope I have for twice ten thouſand worlds. The Comforter is promiſed, but I am ſo weak that I could not bear much comfort. Pray for me, I am ſo weak that I can hardly pray for myſelf. 'Tis a mercy that God hath given me ſuch patience. My ſighs do not proceed from murmuring, but weakneſs. What ſhould I do now without the conſolation of the goſpel?" To one who expreſſed an uneaſineſs that he could not diſtinctly underſtand him, he ſaid, "'Tis a mercy for me that God hears whiſpers." He was much pleaſed with that hymn, and would have it often read to him,

"When langour and diſeaſe invade
"This trembling houſe of clay,
"'Tis ſweet to look beyond our cage
"And long to fly away."

He was heard in the night to ſay ſeveral times, "Oh how I long for heaven!" And when his end drew near, being aſked how he was, he ſaid, "*almoſt home.*" Thus died this excellent young man, Nov. 12, 1797, aged 23.

MRS. BAR.

MRS. ELEANOR BAR was a character highly reſpected, though in a low eſtate. She was chapel and veſtry-keeper of the Lock Chapel, near Hyde Park Corner, about forty years; during all which time ſhe was well known to a great multitude of God's people, and held in cordial eſtimation by them. She was awakened early in life among the Methodiſts. About 20 years of age an impoſtumation and caries of the os humeri, or upper part of the bone of the arm, brought her to St. George's Hoſpital, where nothing, on a conſultation of ſurgeons, was judged capable of ſaving her life but the diſſection of the arm at the articulation with the ſhoulder; an operation in ſurgery that, if I remember right, had hardly then ever been

been attempted. Their decision was communicated to her as the only possibility of preserving her life; and she, on reflection, resolved to submit to the terrible sentence. That eminent surgeon, and excellent man, Mr. Bromfield, was appointed to perform the operation; and it was five and twenty minutes before it was completely finished: during which the admirable skill of that great anatomist in so unusual an operation, was only exceeded by the astonishing patience and fortitude of the gentle sufferer, who never once complained, or manifested the least impatience; and when she was conveyed from the theatre to her bed, burst out in singing, "Praise God from whom all blessings flow," &c. To the astonishment of many she was restored to perfect health. Mr. Bromfield bore her the kindest friendship; and as there were few occupations in which she could be placed for a provision, he, who was the father of the Lock Hospital, and the great instrument of bringing the gospel, with all its blessings, there, made her chapel-keeper, which office she held with great fidelity to her dying day.

It is not my intention to enter into the particulars of her life and conversation, but having heard of her happy death and departure about a month ago, I send you the inclosed letter, which was sent to the minister of the chapel, who engaged to preach the funeral sermon. May my last end be as happy and triumphant. T. H.

Rev. and Dear Sir,

Understanding you mean to mention something on Sunday evening concerning the death of my dear mother, by your desire have sent an account of her glorious end.---She sweetly prayed for friends that had been kind to her, that the Lord would reward them and theirs, not forgetting even her enemies! Being in great bodily pain till the last day and night, her time was chiefly spent in prayer for faith and patience to hold out a little longer. Once she cried out, "Cut short thy work, O God! yet in thine own good time," and then repeated the first verse of that hymn,

Jesu, lover of my soul, &c.

Mrs. H. a neighbour, hearing how happy and perfectly sensible she was, came to see her; to her she said, "I am going home; shout—rejoice," and then added,

"He is a God of sovereign love, who promised heaven to me," &c.

On Mrs. H. taking her leave, the deceased said, "Don't weep; we shall soon meet again."---To another she said, "Don't go back—press forward—look to Jesus."---In the dead of the night she broke out singing,

"Freely, fully justify me, give me eyes thy love to see."

When she saw one of her children crying, she said, "Weep not for me—rejoice, rejoice! I am going home—this is not my home. Into the hands of my ever dear Jesus I commit the five children which he gave me; fear him, trust him, love him, and we shall meet in his kingdom." To another she gave her blessing, and said, "I have a good hope for you, that I shall meet your spirit in the realms above, and be for ever with the Lord." Frequently she would say, "I am coming, Lord! I am coming."

To an old Christian friend she said, "'Tis almost over—what a precious Saviour, to have paid the ransom for unworthy me by dying in my place!" and added, "Present me to thy Father, and my Father---to thy God and my God! Ah! this triumphant spirit of mine will triumph over this corruption of flesh, and the worms too.

"Pre-

"Prepare me, Lord, for thy right hand,
Then come the joyful day!"

Dr. Underwood coming to ſee her the night before ſhe died, he ſaid, "My old friend, I did not expect to ſee you ſo bad;" to which ſhe ſaid, "I have got the ſtart of you, Doctor, and am going home;" adding,

"Where all the ſhip's company meet,
Who ſail'd with the Saviour on earth," &c.

Dr. U. deſired that if ſhe was alive in the morning, we ſhould ſend to your houſe, with his compliments, and ſay if you wiſhed any thing that would do your own ſoul good, or the ſouls of others, to come and ſee her: but early that morning ſhe ſweetly ſlept in Jeſus.

Nov. 30, 1797.

REVIEW OF RELIGIOUS PUBLICATIONS.

Proofs of a Conſpiracy againſt all the Religions and Governments of Europe, carried on in the ſelect meetings of Free Maſons, Illuminati, and Reading Societies. Collected from good authorities, by *J. Robiſon*, A. M. Profeſſor of Natural Philoſophy, and Secretary to the Royal Society of Edinburgh. 8vo. Price 7*s*. Cadell and Davies.

PROFESSOR R. informs us that, after being early initiated in the myſteries of Free Maſonry in England, he viſited many of the moſt celebrated lodges on the Continent, where he "learned many doctrines," and ſaw "many ceremonials," which have no place in England: and that, beſide peruſing the moſt authentic and intereſting publications on this myſterious ſubject, he was ſo happy as to gain poſſeſſion of ſome very curious MSS. From theſe various ſources he has derived the proofs here offered of a conſpiracy againſt government and religion, of which we ſhall give our readers a brief analyſis and review.

Chap. I. *Schiſms in Free Maſonry.* Mr. R. traces the origin of theſe ſocieties in the friendly aſſociation of artiſts and mechanics employed in architecture; and finds the firſt certain inſtance of admitting perſons, who were not builders by profeſſion, in the caſe of Mr. Aſhmole, the antiquarian, and Col. Mainwaring, into the lodge at Warrington in 1648. From England this cuſtom ſoon ſpread abroad, and obtained generally in all the foreign lodges: whence originated the diſtinction between *free* and *accepted* maſons. Of the latter claſs was our King Charles II. who condeſcended to frequent the lodges; but his brother James was of a graver caſt, and no admirer of theſe frivolities. In his time, however, the Engliſh lodges became the faſhionable reſort of his courtiers; and after his abdication the French lodges ſerved them as places of rendezvous, and afforded the means of correſpondence with their friends in England.

Maſonry received a vaſt number of embelliſhments and refinements from the gay and ſpeculative turn of the French philoſophers; and it is not at all wonderful that, under the veil of impenetrable ſecrecy, their ſocieties became the nurſeries of infidelity. Whenever religion becomes the topic of converſation in convivial ſocieties, it will be either boldly denied, reduced to ſuperſtition and formality, or refined to unintelligible myſticiſm; for the Bible is ſuch an enemy to vice, that wicked men can never cordially eſteem it. The miſchievous tendency of theſe meetings was the greater on

the continent, as the church prohibited free enquiry in all other places, and chriſtianity itſelf was known only in the form of Popery. Indeed it is but too evident, that churchmen themſelves, when admitted into theſe ſocieties, joined in the ridicule of their own profeſſion, and were, many of them, as groſs infidels in their hearts as the moſt licentious laymen.

In the courſe of this chapter the author conſiders the various ſchiſms and parties of free-maſonry; and ſhews that the principal authors of the revolution were diſtinguiſhed characters in the maſonic ſcience, and that at that memorable period many of their lodges were converted into Jacobin ſocieties.

Profeſſor R. however, candidly acknowledges, "I do not mean by all this to maintain, that the maſon lodges were the ſole corruptors of the public mind in France—No. In all nations that have made much progreſs in civilization, there is a great tendency to corruption, and it requires all the vigilance and exertion of magiſtrates, and of moral inſtructors, to prevent the ſpreading of licentious principles and maxims of conduct. They ariſe naturally of themſelves, as weeds in a rich ſoil; and, like weeds, they are pernicious only becauſe they are, where they ſhould not be, in a cultivated field."—(P. 55.)

The following remarks are alſo juſt and candid:—"But all the evils of ſociety do not ſpring from the diſcontents and the vices of the poor; the rich come in for a large and conſpicuous ſhare. They frequently abuſe their advantages. Pride and haughty behaviour on their part rankle in the breaſts and affect the tempers of their inferiors, already fretted by the hardſhips of their own condition. The rich alſo are luxurious, and often needy. Graſping at every mean of gratification, they are inattentive to the rights of their inferiors, whom they deſpiſe, and, deſpiſing, oppreſs. Perhaps their own ſuperiority has been acquired by injuſtice. Perhaps moſt Sovereignties have been acquired by oppreſſion. Princes and rulers are but men; as ſuch they abuſe many of their greateſt bleſſings. Obſerving that religious hopes make the good reſigned under the hardſhips of the preſent ſcene, and that its terrors frequently reſtrain the bad, they avail themſelves of theſe obſervations, and ſupport religion as an engine of ſtate, and a mean of their own ſecurity. But they are not contented with its real advantages; and they are much more afraid of the crimes of the offended profligate, than of the murmurs of the ſuffering worthy; therefore they encourage ſuperſtition, and call to their aid the vices of the prieſthood. The prieſts are men of like paſſions as other men; they are encouraged to the indulgence of the love of influence natural to all men, and they heap terror upon terror to ſubdue the minds of men and to darken their their underſtandings. Thus the moſt honourable of all employments, the moral inſtruction of the ſtate, is degraded to a vile trade, and is practiced with all the deceit and rapacity of any other trade; and religion, from being the honour and ſafeguard of a nation, becomes its greateſt diſgrace and curſe.

When a nation has fallen into this lamentable ſtate, it is extremely difficult to reform. Although nothing would ſo immediately and ſo completely remove all ground of complaint as the re-eſtabliſhing of private virtue, this is, of all others, the leaſt likely to be adopted. The really worthy, who ſee the miſchief where it actually is, are the laſt perſons to complain. The moſt worthleſs are the moſt diſcontented, the moſt noiſy in their complaints, and the leaſt ſcrupulous about the means of redreſs.

"Perhaps there never was a nation where all theſe co-operating cauſes had

had acquired greater ſtrength than in France. Oppreſſions of all kinds were at a height. The luxuries of life were enjoyed excluſively by the upper claſſes, and this in the higheſt degree of refinement, ſo that the deſires of the reſt were whetted to the utmoſt. Even religion appeared in an unwelcome form, and ſeemed chiefly calculated for procuring eſtabliſhments for the younger ſons of inſolent and uſeleſs nobility; for numbers of men of letters were excluded by their birth, from all hopes of advancement to the higher ſtations in the church. Their men frequently vented their diſcontents by ſecretly joining the laics in their bitter ſatires on ſuch in the higher orders of the clergy, as had ſcandalouſly departed from the purity and ſimplicity of manners which chriſtianity enjoins. Such examples were not unfrequent, and none were ſpared in theſe bitter invectives. Religion ſuffered, and its defence is too feeble when not ſupported by the blameleſs lives of its leaders. The faith of the nation was ſhaken; and when, in a few inſtances, a worthy curé uttered the ſtill ſmall voice of true religion, it was not heard amidſt the general noiſe of ſatire and reproach. The miſconduct of Adminiſtration, and the abuſe of the public treaſures, were every day growing more impudent and glaring, and expoſed the Government to continual criticiſm. But it was ſtill too powerful to ſuffer this to proceed to extremities! while, therefore, infidelity and looſe ſentiments of morality remained unpuniſhed, it was ſtill very hazardous to publiſh any thing againſt the State. It was in this reſpect chiefly that the maſon lodges contributed to the diſſemination of dangerous opinions, and they were employed for the purpoſe all over the kingdom. This is not an aſſertion hazarded merely on account of its probability; abundant proof will appear by and by, that the moſt turbulent characters in the nation frequented the lodges. We cannot doubt that, under this covert, they indulged their factious diſpoſitions; nay, we ſhall find the greateſt part of the lodges of France converted, in the courſe of a very few weeks, into correſponding political ſocieties."—(P. 57—61.)

In Germany Mr. R. dates the riſe of maſonry ſomewhat later. The firſt German lodge he ſtates to have been at Cologne, in 1716. This ſerious nation, inſtead of copying the gay fripperies of the French, gave a myſtic turn to the ſocieties, and profeſſed wonderful ſecrets: hence aroſe the Roſycrucians, who pretended to the philoſopher's ſtone, and formed their diſcipline on a ſyſtem analogous to that of the Jeſuits. Here, however, many ſchiſms aroſe, and a great variety of orders one above the other, none openly denying chriſtianity, but gradually refining it, till its ſpirit totally evaporated. Among the means employed to diſſeminate thoſe ſentiments more generally, our Profeſſor particularly mentions the literary journals of Nicolai, and Baſedow's grand Deiſtical Academy, under the flattering title of a *Philanthropine*.

Chap. II. *The Illuminati*. Theſe are repreſented as a higher order of maſonry, founded by the ingenious profeſſor Weiſhaupt, and which admitted of degrees minor and major; the former refining chriſtianity into mere natural religion, or rather deiſm; and the latter refining this into ſpinoſiſm, or atheiſm. Jeſus Chriſt, in the firſt inſtance, is repreſented as the great "preacher of brotherly love, and the grand maſter of maſonry," and then allegorized into *reaſon*. Reaſon is ſuppoſed to be "deſtroyed and entombed:" Philoſophy diſcovers "where the body is hid:" Reaſon riſes again, and Superſtition and Tyranny diſappear, and man becomes free and happy."—(P. 156.) In ſome of the paſſages here quoted, our divine Saviour is alſo repreſented as having, like many of the heathen philoſophers, both a hidden and a ſecret doctrine, which he wrapped up in the veil of parables." "Liberty and equality" are ſuppoſed to expreſs

the firſt pure ſtate of human nature; and "ſubordination and civil bondage" are the *fall and original ſin*: "the kingdom of grace" is reſtored by philoſophic illumination and morality, called in ſcripture the *new birth*. Thus Jeſus is made the "redeemer of ſlaves" to liberty, and the goſpel a philoſophical romance. (See the letter of Spartacus to Cato, p. 160, 164.) But the doctrine of the higheſt claſſes (Magus and Rex), and the great ſecret of all, is aſſerted to be, that the *ſoul of the world*, or "the general maſs of intelligence," (from which human ſouls are borrowed, and into which they are returned) is the only Deity; and that the higheſt perfection of ſociety is that of the *Patriarchal Sate*, in which the only princes and rulers were the heads of families, every man being prophet, prieſt, and king in his own houſe. That "all religion is the contrivance of ambitious men," and that "all ſubordination muſt vaniſh from the face of the earth," before it can be reſtored to its primeval happineſs.—(See p. 200.)

In the courſe of this chapter (p. 138), our author mentions the plan of a ſociety of *illuminated females*, in which the peculiar virtues of the ſofter ſex were to be attempted to be refined away, like the doctrines of chriſtianity. But this was not eſtabliſhed.

Chap. III. "*The German Union*, for rooting out ſuperſtition and prejudices, and advancing true (*i. e.* maſonic) chriſtianity." By this union our author means a ſecret aſſociation among the *literati* and bookſellers in Germany, by reading and literary ſocieties, to lead the public taſte and ſentiment to infidelity. Not "indeed a formal revival of the order under another name;" yet he conſiders the members as virtual "illuminati and minervals," or candidates for illumination.

Chap. IV. *The French Revolution*. Here Profeſſor R. endeavours to ſhew how far the preceding ſocieties of maſons, illuminati, &c. were active in preparing the public mind for, and producing the Revolution, with the melancholy events which have ſucceeded. This chapter is too political for our department.

Poſtſcript. Here the author candidly corrects ſeveral miſtakes relative to things and perſons into which he had inadvertently fallen—juſtifies the general tenor of his publication—exonerates the Engliſh maſons (with ſome exceptions) from the charges brought againſt foreign lodges—and earneſtly cautions his countrymen againſt being betrayed by the ſpecious pretences of illumination and reform into anarchy and infidelity. If the facts are true, they certainly deſerve the moſt ſerious attention; and that they are ſo in the main, we are authoriſed by many circumſtances to believe, till they ſhall be refuted.

General Union recommended to real Chriſtians, a Sermon preached at Bedford, Oct. 31, 1797, by *S. Greatheed*, with an an Introductory account of an Union of Chriſtians of various Denominations, which was then inſtituted to promote the Knowledge of the Goſpel; including a Plan for the univerſal Union of Chriſtians, formed at Bedford. Price 1s. Conder, Button, and Chapman.

IT is among the moſt pleaſing features of the preſent day to obſerve the ſpirit of love and of a ſound mind expanding its bleſſed influences on every ſide. The diſcourſe, and the aſſociation which gave riſe to its delivery, cannot but add a new link to the chain which ſhould bind the hearts of all who love our Lord Jeſus Chriſt in ſincerity, in one body of concentrated exertions for his glory; as every member acknowledges we are all one in Chriſt Jeſus. And if the noble efforts of the author produce not

not powerful effects, it will not be through the weakneſs of his arguments, or any defect in the admirable temper and manner with which they are enforced; but becauſe the god of this world hath blinded the eyes of thoſe who believe not, and hath ſpread the miſts of bigotry and prejudice over the minds of thoſe who profeſs to hold the ſame truths, but hold them in lukewarmneſs, and are only almoſt perſuaded of them.

The introduction details the ſteps taken at Bedford to form *an Union of Chriſtians*, of which we gave a particular account in our Magazines for October and December laſt.

The Sermon is founded on Pſalm cxxxiii. v. 1. "Behold how good and how pleaſant it is for brethren to dwell together in unity." The ſubject is treated under the following heads:

1. The character—*Brethren*. One in blood, but nearer, one in God through Chriſt, united in mutual relation and general reſemblance.

Here Mr. G. obſerves, that amidſt a great diverſity of ſentiments on particular points of doctrines and forms of worſhip, in *experience*, all true chriſtians are like ſtrings in uniſon.

"The bonds of chriſtian union," he adds, "ſubſiſt not only between the members of one ſociety, or of one denomination of Chriſtians, but between all who love our Lord Jeſus Chriſt in ſincerity, without any diſtinction ariſing from the circumſtances wherein they differ."

The author proceeds, 2dly, to recommend this union from our Lord's emphatic prayer, and from the handle given to adverſaries when we cultivate not this *oneneſs* of ſpirit. In the loſs of this ſpirit began the apoſtacy; and compulſive *uniformity* of worſhip ſubverted all *unity of ſpirit*: this led to popery and all its abuſes. The Reformation ſuffered by the ſame want of union and brotherly love. Sects multiplied, and diſputes for particular doctrines, not eſſential to ſalvation, and modes ſtill leſs eſſential, rent the church into parties, and weakened the efforts of all.

Mr. G. then ſhews a more extenſive union of *all* good men deſirable, and points out the means that their labours may be *univerſal*, and *every* individual active.

Such is the general analyſis of this excellent diſcourſe. In which will be found abundant matter deeply intereſting to every *real chriſtian*, and ſtrongly reflecting on thoſe ſons of *Meroz* who come not to the help of the Lord in theſe days of rebuke and blaſphemy.

"There is a diſtance," he ſays, "*aſſiduouſly promoted*, between different parties of Chriſtians, eſpecially between pious people *within* and thoſe *without* the pale of the religious eſtabliſhment of this nation." This he conſiders as a maſter-device of Satan at the preſent juncture. Who could have ſuppoſed that in exact proportion as infidelity prevails, any one claſs of ſerious Chriſtians ſhould become more and more averſe to join in any good work with the reſt of their brethren? "The fact, however, is notorious, both to the friends and the foes of the goſpel; but they behold it with very different feelings. The evil has increaſed awfully within five years paſt—it is increaſing to this day—would to God it may be diminiſhed before it is yet too late!"

Men and brethren, are theſe things ſo? At whoſe door lies this criminal charge? It need be ſolemnly conſidered, and cannot be too ſoon amended.

On the whole, we highly recommend the peruſal of this Sermon, full of information, and evidently flowing from a heart breathing truly chriſtian love, and warm with zeal for the glory of Immanuel, and for the ſouls of men.

Rules

Rules for the Compoſition of a Sermon, chiefly extracted from Claude. By the Rev. *J. Eyre*, M. A. Second edit. Price 6d. Chapman.

AS this impreſſion does not differ from the former, except in the correction of two typographical errors, and a ſmall improvement in the execution, and eſpecially as it was reviewed in the ſupplement of our laſt volume, it is ſufficient ſimply to announce it.

Sermon the Second. Chriſtianity and Modern Judaiſm diſcriminated; or a View of the leading differences of ſentiment between Chriſtians and Jews: delivered at Bury-ſtreet Meeting Houſe, for the inſtruction of the *Jews*. By *John Love*, Miniſter of Artillery-ſtreet Meeting, &c. 8vo. Price 6d. Button.

THIS diſcourſe is founded on an allegorical application of Gen. i. 4. "And God divided the light from the darkneſs," to a diſcrimination between truth and error. The controverſy between Jews and Chriſtians Mr. L. remarks relates to "the holy perfections of Deity, the moral law, the "Levitical Ceremonies, the condition of fallen man, the excluſive authority "of the inſpired ſcriptures, the Moſaic and prophetical delineation of the "Meſſiah, and the fulfillment of that delineation in Jeſus of Nazareth." After ſome enlargement on each of theſe topics, Mr. L. concludes with an animated and affectionate addreſs to the children of Abraham in the fleſh.

The next diſcourſe by Mr. Nicoll, will conſider Jeſus of Nazareth as claiming the character of the Meſſiah, and making good his claim: and a like connection will be preſerved in the whole ſeries of the diſcourſes.

Mercies in Judgment.—A Sermon preached on the General Thankſgiving, Dec. 19, 1797, in the Pariſh Church of St. Andrew, Wardrobe, and St. Ann's, Blackfriar's. By the Rev. *W. Goode*, A. M. 8vo. 21 pages. Price 3d. Rivingtons and Matthews.

BEFORE Mr. Goode enters upon the immediate ſubject of his diſcourſe, he endeavours to obviate an objection which he had *felt in his own mind*, and heard from others; namely, "that the preſent ſituation of our affairs rather required a faſt, and a ſpirit of deep humiliation, than the diſpoſitions implied in the exerciſes of a day of thankſgiving." He acknowledges the times are critical, the aſpect of providences gloomy, the judgments of God abroad in the earth, and the iſſue uncertain; but nevertheleſs he is convinced the objection is *not founded in truth*; for, ſince of the Lord's mercy we are *not conſumed*, he contends, that it is greatly incumbent upon us not to forget the tribute of gratitude and praiſe. A precedent for this he ſuppoſes may be found in the Jewiſh nation, juſt returned from captivity, who being in ſtraits and ſurrounded with enemies, obſerved a ſolemn faſt to the Lord; and celebrated a day of chearful thankſgiving for mercies received. Allowing the propriety of our thankſgiving for not being conſumed, we cannot ſee the validity of the precedent adduced, and we are perſuaded that Mr. G. by a re-examination of the eighth and ninth chapters of Nehemiah, will perceive that the Jews were aſſembled together with no other view than to celebrate the feaſt of tabernacles, and the faſt, which was twenty-four days after, and not before it, was obſerved on account of their ſinful marriages with ſtrangers.

The religious character of the king, the diſperſion of the fleet deſtined againſt Ireland, our naval victories, eſpecially the laſt, and the ſtriking conſtraſt between our happy iſland and the countries deſolated by the French, are briefly touched upon, with a view to excite thankfulneſs, and encourage us "quietly to wait for God under the neceſſary burdens that may ariſe from ſo unprecedented a ſituation."

POETRY.

POETRY.

LINES

Addreſſed to a Youth on his entrance into the World.

AS when a trav'ller on his way, attains
A height which overlooks the neigh-b'ring plains,
While Sol declining gilds the ample ſcene
With ſplendid rays, enliv'ning and ſerene,
His mind revives as he purſues his way,
In hopes t' attain his home by cloſe of day;
And there to his lov'd family impart
The joys which cheer'd, and pains which pierc'd his heart.
So I, long wand'ring in this vale of tears,
Tho' oft aſſail'd by threat'ning foes and fears,
With home in view, would thankfully ſurvey
The toils and comforts of life's chequer'd way;
And whilſt with glowing gratitude I raiſe
An Eben-ezer to my Saviour's praiſe,
Would point to erring inexperienc'd youth
The path which leads to happineſs and and truth.
Attend my *Theron* to a parent's voice:
'Tis thine to make his trembling heart rejoice;
To ſoothe with tenderneſs his life's laſt ſtage,
Or point with double force the pangs of age.
Oft hath he mark'd thy way with anxious fear,
And watch'd thy growing progreſs ev'ry year.
Yet ere thou enter on a world of pain,
Where thoughtleſs mortals ſeek for bliſs in vain;
Which ſpreads its ſnares, and with delu-ſive joy,
Like the feign'd Syren, ſmiles but to de-ſtroy.
Ere yet we part, perhaps no more to meet
Till we ſhall ſtand before the judgment ſeat;
O lend an ear, whilſt I in love impart
The laſt beſt counſel of a parent's heart.
Soon as the morning light ſalutes thine eyes,
To Heav'n preſent thy grateful ſacrifice;
And thro' the Mediator's precious blood
Implore the grace and bleſſing of thy God.
Thrice happy they who venture near his throne,
And in the ſurety claim him for their own;
Their Father, Portion, Counſellor, and Friend,
Whoſe mercy, like his nature, knows no end.
Dear to the ſoul be ev'ry ſacred page,
Youth's nobleſt monitor—the ſtaff of age.
Whate'er the ſcoffing infidel may ſay,
"Retire and read thy Bible to be gay."
To guide thy feet, peruſe each ſacred line,
To cheer thy hearts, its promiſes divine.
With holy rev'rence keep God's hal-low'd day,
Nor in forbidden paths with ſinners ſtray;
With willing feet to Zion's gates repair,
Where kindred ſpirits join in praiſe and pray'r;
And prove the Sabbath a delightful reſt,
Of all our days the brighteſt and the beſt;
Wherein the ſaints, with ecſtacy of heart,
Can "ſing together, tho' they dwell apart."
To Wiſdom's voice a fix'd attention give:
"Forſake the fooliſh, and thy ſoul ſhall live."
Allur'd by vanity's fantaſtic ſhow,
They graſp the ſhade, and let the ſubſtance go.
How vain is all their reſtleſs ſearch to find
A good to ſatisfy th' immortal mind!
Man form'd for God at firſt, can know no reſt
Till grace divine reanimate his breaſt.
But, while the giddy herd with careleſs feet
On pleaſure's flow'ry plains deſtruction meet,
Flee the enticing ruin, and attend
The invitation of the ſinner's friend:
"Give me thine heart, my ſon," the Sa-viour cries,
"And learn divine realities to prize:
"My ways are pleaſantneſs, my paths are "peace:
"The treaſures I beſtow can ne'er decreaſe.
"More choice than fineſt gold, or rubies "bright,
"Than health more ſweet, more cheer-"ing than the light—

"My

" My powerful arm shall all thy foes con-
" troul,
" And endless glory crown thy heav'n-
" born soul."
Yield then thy heart to him, no longer rove
From the blest centre of eternal love;
Acknowledge him in all thy future ways,
And be thy life devoted to his praise.
Seek first the Saviour's grace if thou
would'st know
True peace with God, or happiness below;
That grace enjoy'd, thou wilt be truly blest
Howe'er by men despis'd, or sorrow prest;
United to the Lord by faith divine,
Pardon, and life, and righteousness are
thine.
Sav'd from the pow'r of sin's detested reign,
Nor longer bound by Satan's cruel chain,
The favour'd soul true liberty shall prove,
And gladly urge its way to joys above.
Thro' devious wastes, and dangers yet un-
known,
Thy gracious Comforter shall lead thee on
Till, the last conflict won, thy spirit rise
To join the holy triumphs of the skies!
There shall be shining hosts unite to sing
The reigning grace of Christ, their God,
and King;
And with increasing joy the theme pro-
long,
While ceaseless hallelujahs swell the song!

J. A. K.

HYMN.

Isaiah xliii. 25. *I, even I, am he that blotteth out thy transgressions for my own name's sake*, &c.

OPPRESS'D with guilt, and torn with
grief,
And tortur'd with foreboding fear,
I eager sought around relief,
But no deliverer was near;
Some gave advice, some pity gave,
But none had pow'r to cheer or save.

Upward I turn'd my longing eyes,
And blindly thus in anguish pray'd,
" Ye purer spirits of the skies,
" Say, can ye give a sinner aid?
" O say, can all of ye sustain
" A sinner's punishment and pain!

I search'd the learned schools in vain,
My case perplex'd the casuist's pride;
Some said religion turns the brain,
And some would pious grief deride;
Some said, " You over righteous are,"
And some, " Your guilt has brought de-
" spair."

I try'd by arduous works anew
To make for past defects amends,
But as the sun dries up the dew,
Each vow in fruitless sorrow ends;
Corruptions strong would oft prevail,
And prove my best of doings frail.

I drank of pleasure's sparkling cup,
But found the dregs of poison there;
I hoarded wealth insatiate up,
And overwhelm'd my heart with care.
I sought the soothing charm of fame,
And reap'd applause with conscious shame.

Thus self-condemn'd and self-abhor'd,
And shudd'ring o'er the pit beneath,
" Ah! who (I cry'd) can aid afford
" To snatch a sinking soul from death?
" To rescue from the fearful doom
" Of endless fiery wrath to come?"

Love whisper'd to my inmost soul,
" The promise broken heart believe,
" I can *alone* thy sins controul,
" I can *alone* thy sins forgive.
" Lift up thy weeping eyes to me,
" Thy bleeding victim on the tree.

I saw the agonizing pains,
I saw the purple current flow;
The blood that wash'd away my stains,
The stripes that heal'd my sinful woe;
The conquest that my foes subdu'd,
The death that gave me life renew'd.

Peace brought my troubled conscience rest,
And gratitude inspir'd my praise;
Love warm'd with holy flame my breast,
And sweet obedience claim'd my days.
And now, my God, I gladly own,
Thou freely sav'st, and *thou alone*.

ALIQUIS.

ERRATA—In some copies of our last Number the following errata escaped correction.

Page 45, line 13 from the bottom, *dele* the 2d *are*.
ib. 11 for *Ged* read *God*.
69 read the name of the Otaheitan Deity uniformly *Eatooa*.
86, line 19, for *praying*, read *proving*.



Rev.d George Townsend.
Ramsgate.

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BIOGRAPHY.

MEMOIRS OF THE LIFE OF THE REV. JOSEPH MILNER, A. M. VICAR OF THE PARISH OF THE HOLY TRINITY, HULL.

THAT God, who raiſes up paſtors according to his own heart, and qualifies them for the important ſtations they are deſigned to fill, having employed them for the accompliſhment of his good deſign, in the advancement of the empire of Jeſus Chriſt, has a right, at what ſeaſon he ſees beſt, to diſmiſs them from their ſervice on earth, and introduce them to their everlaſting reſt in Heaven. Sometimes he does this, while his people are looking up to them with high expectations; concluding that a very large ſphere of uſefulneſs is yet before them. "God," ſays one, "gives men of the moſt eminent abilities their diſmiſſion, at a time when the Church can leaſt ſpare them, that the dependence and truſt of the Churches may be *wholly* in himſelf." While, therefore, we remember thoſe who once preached to us the word of life, and while we call to mind their holy converſation and exemplary conduct, may we never forget that it was with Chriſt's gifts they were enriched, with his grace they were adorned, and that it was in the brightneſs of his truth they ſhone! When theſe ſtars are removed, we ſhould be concerned to dwell under the beams of the Sun of Righteouſneſs, who is "the ſame yeſterday, and to-day, and for ever."

The Rev. Joſeph Milner, the ſubject of theſe memoirs, was born at Leeds, in the Weſt Riding of the county of

York. His parents, though neither great nor noble in this world, were ornaments in that ſtation in which an all-wiſe Providence had placed them. Under the miniſtry of the Rev. John Edwards of that town, his mother frequently attended, and it was her endeavour to inculcate upon the mind of her ſon thoſe important truths, which even then, impreſſed his memory, and were afterwards the delight and glory of his ſoul *.

His early diſcovery of a taſte for literature induced his friends to ſend him to the Free Grammar School, and afterwards to Cambridge, where he made ſuch proficiency as to obtain an honorary prize, the reward of his claſſical attainments. Upon his entrance into the miniſtry, there appeared in him great integrity and earneſtneſs. At this ſeaſon his religious ſentiments were orthodox rather than evangelical. Convinced, however, that religion was more than a form, the miniſtry more than an office of honour and emolument, and that "without holineſs no man can ſee the Lord," he laboured with much aſſiduity, if poſſible, to eſtabliſh his own righteouſneſs; and, as he ſometimes remarked, few perſons could poſſibly conceive what a difficulty it had been to him unlearn what before it had coſt him ſuch pains to acquire. His prevailing deſire was to be right; and, therefore, in him was verified the truth of our Lord's remark, that "if a man will do his will, he ſhall know of his doctrine whether it be of God." Comparing his religious ſentiments with the word of truth, he began to ſuſpect that all was not right; the deeper he ſearched, the more his ſuſpicions were increaſed and confirmed. This gradually brought him, with the ſimplicity of a little child, to ſit at the feet of Chriſt, that he might learn the truth from his mouth. The light he had now received tended to diſcover the former darkneſs of his mind.

About this time Luther's comment upon the Epiſtle to the Galatians fell in his way; a work which was not only then rendered peculiarly uſeful to him, but for which he retained the greateſt reſpect to the day of his death. He now ſaw himſelf to be in that very ſtate, in which the word of God repreſents all the unregenerate; and with him it was not a ſpeculative nicety, but a ſubject of infinite im-

* His mother, after he ſettled at Hull, lived with him, and had the happineſs to ſee, not only her prayers anſwered, but her labours crowned with ſucceſs, in the holy walk and abundant uſefulneſs of her ſon. He ſurvived her only about two years.

portance,

portance, how a guilty ſinner could be juſtified before a holy God. The truth as it is in Jeſus, accompanied with its divine evidence and energy, gradually prevailed againſt thoſe ſtrong holds of prejudice with which his mind had been hitherto fortified. He received it as "a faithful ſaying, and worthy of all his acceptance, that Jeſus Chriſt came into the world to ſave ſinners, even the chief of ſinners." This important change of ſentiment and of heart took place ſome years after he had been ſettled in Hull, as Lecturer and Maſter of the Free Grammar School. Indeed, the wiſdom of God was manifeſted in this, eſpecially toward the people to whom he miniſtered; for, had he at firſt been introduced to them, with all that ſplendour of divine truth in which he afterwards ſhone; it might have overpowered their minds, or have excited prejudices againſt his doctrine, not eaſy to be ſurmounted. Inſtead of this, as he received it of the Lord, ſo he delivered it to them, diſcovering error by a gradual diſplay of truth. It might be ſaid of him, both as a Chriſtian and as a miniſter of the Goſpel, that "his path was as the ſhining light, which ſhineth more and more to the perfect day." So forcibly and ſo effectually did he commend himſelf to every man's conſcience, as, in the ſight of God, that his greateſt opponents could not but revere his honeſt ſincerity. To all it was evident, that whether they ſuppoſed him right or wrong, he was in earneſt; and, *that becauſe he believed*, therefore had he ſpoken. His whole heart was in his work. In the cauſe of Chriſt he feared no man, but was bold as a lion; in the ſervice of the Goſpel he was aſſiduous and gentle, as a faithful ſhepherd ſeeking the good of all. While in the graces of the Chriſtian he flouriſhed as the palm-tree; he was deep rooted in knowledge and experience as the cedar of Lebanon. To know Chriſt and him crucified, was his daily ſtudy; and to make him known, was the grand ſubject of his public miniſtry. He preached Chriſt Jeſus the Lord, and held himſelf the ſervant of the people, for Chriſt's ſake.

The doctrine of human depravity, of atonement for ſin by the ſacrifice of Jeſus Chriſt, of juſtification freely by grace, of imputed righteouſneſs, and of the Spirit's work in regeneration, ſanctification, and comfort, were ſubjects upon which he inſiſted frequently with great clearneſs and energy; and his labours, ſo far from being vain, were crowned with abundant ſucceſs. Sinners were converted, the

the fearful encouraged, and believers were built up in their moſt holy faith *.

For many years he rode every Saturday afternoon to Welton, where in the evening he prayed, and expounded the Scriptures, and the people flocked to the houſe where he lodged, to hear him. On the Lord's-day morning, he preached at North Ferriby, of which he was Vicar †, and afterwards returned to Hull, where, in the afternoon, he publiſhed the Goſpel to a very crowded and attentive audience. Every other Wedneſday forenoon he delivered a lecture in the church; and on a Thurſday he read prayers and expounded the Scriptures in Liſter's Hoſpital. Not only the poor upon the charity, but perſons of great reſpectability attended. His labours in this place were, perhaps, as much owned of God for general and abiding uſefulneſs as any in which he engaged. Here he delivered himſelf with the greateſt freedom, faithfulneſs, and affection; and a peculiar favour and bleſſing attended the word. He was amongſt his people as a father with his children, and ſuch was his love to them, that, with holy Paul, he was "ready not only to impart to them the Goſpel of Chriſt, but his own ſoul alſo."

In whatever he engaged, he made it evident that conſcience was concerned. As a preceptor, his aim was at once to furniſh the minds of his pupils with uſeful knowledge, and to cultivate their hearts. Every poſſible opportunity was ſeized to enforce good morals, and to illuſtrate truth, by leading their minds to God as the ſource of all ſcience, and to Jeſus Chriſt as the fulneſs of all truth. Several eminent characters were formed under his tuition, who now ſhine both in the Senate and in the Church.

In converſation he was ſo affable and inſtructive, that probably he never left any company, but they were conſtrained to admire either his learning as a man, his piety as a Chriſtian, or his fidelity as a miniſter. In every place, and upon all occaſions, his concern was to diffuſe the ſavour of the knowledge of Jeſus Chriſt, his maſter.

* The Spirit of God had led Mr. M. into very deep and extenſive diſcoveries of the depravity of the human heart. He poſſeſſed a happy talent, almoſt peculiar to himſelf, in deſcribing and detecting the phariſaic profeſſor in all his ſubterfuges. In this ſubject he ſeemed only to have to review what he had formerly found in himſelf.

† It was through the intereſt and patronage of Mr. Alderman Wilberforce, grandfather to the preſent member for the county of York, moſt of his preferments in the church, in the earlier part of his life, were received.

But

But with all his excellencies, like others, he had his imperfections. Perhaps ſome of his greateſt conflicts were with himſelf. For he not only preached, but *felt* the deceitfulneſs and depravity of the human heart; and his natural temper being rather irritable, though this might be ſeldom viſible to any but himſelf, yet he found by experience, that it required all the influence of Divine grace to ſoften and meliorate his ſpirit.

As an author, his works being now before the Public, a liſt of them may ſuffice. In 1781 he publiſhed "*Gibbon*'s Account of Chriſtianity conſidered, with ſome Strictures on *Hume*'s Dialogues on Natural Religion." About 1785 appeared, "Some remarkable Paſſages in the Life of *William Howard*;" and, in 1789, "Eſſays on Religious Subjects, particularly on the Influences of the Holy Spirit." The firſt volume of his "Hiſtory of the Church," was publiſhed in 1794; the year following appeared the *ſecond* volume; a *third* is ſaid to be nearly ready for the Public; and, as we are informed, he has brought that work down to about the time of the *Reformation*, we hope it may appear hereafter.

Upon the death of the Rev. Thomas Clarke, D. D. Mr. Milner was inducted to the Vicarage of the Pariſh of the Holy Trinity, Hull. This he enjoyed but a very ſhort ſeaſon; for, ſcarcely had he entered upon his new reſidence before he was called up to his heavenly manſion. The catarrh under which he had frequently laboured, greatly increaſed; and, attended with other complaints, threatened a ſpeedy diſſolution. However, ſome time after he revived a little; and during this interval, in the week before his death, a miniſter who had been many years acquainted with him, being introduced into his chamber, and expreſſing the joy he felt upon finding him apparently ſo much better, and a hope that his mind had been happily ſupported during his illneſs, Mr M. replied, "I have reaſon to be thankful in that reſpect; but thoſe doctrines we have preached ſo many years, particularly that of the atonement, can alone ſupport a ſoul in ſuch a ſeaſon as I have experienced." Upon its being further remarked, that many were pleading with God for him, not only in the eſtabliſhed Church, but out of it, that he might be ſpared for greater uſefulneſs, he rejoined, "God's people may differ in leſſer things, but there is one ſpirit in which they are all united;—however, as to uſefulneſs, at our time of life, we are not to expect great things, but muſt be thankful for what God has wrought, and it will be well to ſee that work ſtand."

During his illneſs he was much in prayer for the flock committed to his charge; and though for a ſeaſon he had great ſoul conflicts, to an intimate friend he afterwards ſaid, "Satan cannot bring one charge againſt me now, but I am able to anſwer it." Toward the cloſe of life he ſlumbered much; and, on Wedneſday, Nov. 15, 1797, in the 53d year of his age, he finally cloſed his labours, and entered into the joy of his Lord.

Thus died the Rev. Joſeph Milner, in whoſe life and converſation the truth and influence of Chriſtianity appeared; in whoſe doctrine, the mind, the fidelity, and the gentleneſs of Jeſus Chriſt were manifeſted: his walk was exemplary, and his end was peace.

Truly the memory of the juſt is precious. May the great Head of the Church raiſe up many ſuch faithful labourers; and may the people, who have been deprived of this burning and ſhining light, retain not only the form, but the ſavour of his doctrine, following him, as he followed Chriſt, till they ſhall finally join with him in Heaven, in aſcribing "glory to *Him* that ſitteth upon the Throne, and the Lamb for ever and ever."

INCONSTANCY. A FRAGMENT.

SCARCELY had Philander entered his cloſet to meditate on the ſermon he had juſt heard, when his ears were aſſailed by a ſudden rap at the door; and he was quickly informed, that ſome company waited in the parlour to ſee him. With much reluctance, increaſed by the conſcious impropriety of Sunday viſits, he left his beloved retreat: and, upon entering the room, was ſaluted by the complaiſance of Curioſo, Mutator, and Ventoſus. After the formalities of an unexpected interview were adjuſted, Philander, addreſſing himſelf to Curioſo, ſaid, "Where have you been this morning?"—"Why, really," replied Curioſo, "I can hardly tell; for to be honeſt, I have ſpent a great part of the time in running about."—"Then, I fear," ſaid Philander, "you have not ſpent the time very profitably."—"Indeed you are much miſtaken," anſwered Curioſo, "for I have attended two prayer meetings, and heard three ſermons, and it is not dinner time yet."—"How can that be poſſible?" replied Philander, with an unuſual degree of earneſtneſs. "Why," ſaid Curioſo, "I heard Diligens at ſeven o'clock, and as ſoon as ſermon was over, haſtened to a ſocial

a ſocial prayer meeting at a friend's houſe. After breakfaſt, I met with ſome Chriſtian brethren in the veſtry of our meeting, and ſpent ſome time in prayer before ſervice commenced; then, after hearing our miniſter, I ran as hard as I could to a certain chapel, and was juſt in time for the text; ſo that you ſee I have made a *good* uſe of my time." Juſt as he was pronouncing the laſt ſentence, he was interrupted by Philander, who with a very ſerious air told him, he much doubted the propriety of his laſt expreſſion.—"Why ſo?" ſaid Curioſo. "Becauſe," replied Philander, "I think the time could have been better ſpent."—"Surely," anſwered Curioſo, "it cannot be more profitably ſpent than in hearing the Goſpel."—"Give me leave, friend," ſaid Philander, "to enquire what were the particular ſubjects you heard inſiſted upon?" The moſt tremendous clap of thunder could not have produced a more ſudden change in Curioſo than did this queſtion. He was mute: but at length, with a faultering accent, he begged that Philander would give him time to *recollect*. "That," anſwered Philander, "is what I wanted you to *take*. It does not appear to me that you have gained much good by your attendance, when you cannot call to mind even the general outlines of the ſubject. Had you been ſatisfied, as I was, to hear *one* ſermon, with a mind prepared by ſerious ſelf-examination, and after that, to retire, in order to apply what you had heard, which was ſuitable to your caſe, you would not only have retained in your memory the precious truths which fell from the lips of the preacher; but might, perhaps, have been able to ſay—They were life and ſpirit to my ſoul." Philander, perceiving that Curioſo was quite embarraſſed, in order to afford him time to recover himſelf, turned the converſation to Mutator, who, finding he was about to be addreſſed, was willing to be beforehand, and ſaid, "Pray who do you think I heard this morning?" "Why," anſwered Philander, "as I know your attachment to Gracilis, it is but natural to ſuppoſe you have attended upon him."—"Not I, indeed," rejoined Mutator, "I thought you had known that I have entirely left him." "Surprizing!" exclaimed Philander, "left Gracilis! why the laſt time I ſaw you, you were extravagant in his praiſes. His ideas were ſo original, his voice ſo ſonorous, his action ſo graceful, and his manner ſo energetic, you pronounced him the greateſt preacher you ever heard."—"I really thought ſo," ſaid Mutator, "till Eugenio came to town; but he has quite altered my opinion."—"Pray who is Eu-

genio?" enquired Philander.—"I do not much wonder," replied Mutator, "that you are ignorant of him; this is the *firſt* time of his viſiting the metropolis; but when he becomes known, he will eclipſe every body elſe."—"On what account?" ſaid Philander. "Why," anſwered Mutator, "becauſe——" "I ſuppoſe you mean," ſubjoined Philander, "becauſe he is a different perſon, a new face, that great *Goſpel magnet* of theſe wondering days."——"Surely," ſaid Mutator, "you are not ſerious in talking thus; you mean to banter me."—"Not I, truly," replied Philander; "if you could learn the impropriety of ſuch a changeable diſpoſition, and act accordingly, it would much more adorn the profeſſion of the truth than does a zealous, but *tranſient* attachment to a preacher; not becauſe he is really more eminent than others, but becauſe he is of more recent appearance."—"What, then," exclaimed Ventoſus, who had hitherto been ſilent, "I ſuppoſe you wiſh us always to hear one Miniſter. This would be lifeleſs work indeed. Variety and change are eſſential to improvement." "That I much queſtion," ſaid Philander. "Such a practice may gratify a fickle mind, and may, in ſome caſes, be attended with advantage; but it is not calculated to increaſe knowledge, or eſtabliſh the mind. Excuſe me for adverting to your caſe, Curioſo," continued he, "it gives birth to the error with which I think you are chargeable, and, perhaps, to ſeveral others." Here Ventoſus interrupted him by ſaying, "Really, Philander, I think you are very bigotted. You ſhould remember every perſon does not think as you do, and therefore give them the ſame latitude you take for yourſelf."—"This I will moſt cheerfully do," ſaid Philander, "and the evil will be cured at once. I embrace the liberty of the Goſpel, and wiſh to extend it to others. Thence I learn that it is *a good thing for the heart to be eſtabliſhed with grace.* Now I conceive you purſue methods, which have no tendency to promote this object. You gain no benefit from a miniſter unleſs he is popular. If he declines in this reſpect, you imagine his preaching is dry, inſipid, and perhaps *legal*; and concur in the cenſure of others, that ſuch a perſon, once a favourite with the Public, is not what he uſed to be. This clearly proves, either that *he* is changed, or that *you* are miſtaken; if *he* is altered, it muſt be either for the better or the worſe. In the former caſe, you are not juſtified in leaving him; and even in the latter, you may be miſtaken in your judgment; and if ſo, you careleſsly, though inadvertently, leave *him*,

under

under whom you once profited, and are hereby guilty of a contempt of one of God's meſſengers. I believe it ſeldom happens, according to the common courſe of things, that a miniſter is the worſe for advancing in years. If his knowledge and experience increaſe, this ought to endear him to the people; whereas, in common, his continuance with them is the oſtenſible reaſon for departing from him."

Philander was now aſſailed by all his viſitors, and charged with making unfriendly ſtrictures upon their conduct. "I can only ſay," replied he, with much coolneſs, "that what I have advanced on this ſubject is conſiſtent with reaſon and fact. Let me appeal to your experience."—"But ſtop," ſaid Ventoſus, "here comes Mnaſon; we will have his opinion." Upon being introduced, he apologized for his intruſion, which he ſaid he ſeldom had occaſion to do on that day, in which he never paid any idle viſits; but he had been to ſee a ſick brother, and finding himſelf weary, had called in for ſome refreſhment. Philander told him that apologies were needleſs in his circumſtances, at the ſame time that he perceived the confuſion of his other gueſts at this undeſigned, but poignant reproof, which had dropped from Mnaſon. "We have," ſaid Ventoſus, addreſſing himſelf to Mnaſon, "for ſome time been converſing on a ſubject, which we will now refer to you. Philander condemns the practice of many perſons, in following different popular preachers, and thinks we ought to confine ourſelves *chiefly*, to a ſtated miniſtry."—"In that," anſwered Mnaſon, "I think he is perfectly right. You ſee I am now old; I have ſtood for many years a tree planted, I hope, by the Lord's right hand; and though not ſo fruitful as I could wiſh, yet I truſt not altogether barren. I have for many years ſat under the truly venerable Judicator, and find more inſtruction, and as much ſatisfaction in him as ever. With him I began my Chriſtian race, and with, or ſhortly after him, I hope to end it."—"I am ſure," ſaid Mutator, "the caſe is very different with us: we have been but a few years in the good old way yet, and——" ſubjoined Philander, "have had as many favourites as moons." This ſudden interruption quite diſconcerted them; and though at firſt they intended to ſpend the afternoon with Philander, and the evening at ſome lecture, they now began to prepare for a departure. When Philander perceived this, he told them that he did not judge it a breach of true hoſpitality, to reject ſuch viſits as theſe; "and," added he, "as I never expect, ſo I never prepare for them; but if you will take

ſuch

ſuch fare as we have, you ſhall be welcome; and after dinner we will accompany Mnaſon to hear Judicator." They accepted the offer, and, amongſt other things which were mentioned in converſation, Mnaſon particularly requeſted them to remember, that there were relative duties between a Miniſter and his people, which ought moſt conſcientiouſly to be regarded. On the miniſter's part, by watching for the ſouls of his hearers; and on the people's part, by holding up, and ſtrengthening the hands of their miniſter. Theſe duties," continued he, "muſt be neglected by a conformity to that practice for which you have been contending againſt Philander. There ſeemed a general acquieſcence in this obſervation, and the time being come to go to the place of worſhip, they went accordingly, and were all of them properly ſeated before the commencement of the ſervice: for it was a maxim with Mnaſon and Philander never to diſturb public worſhip by a late attendance, which they conſidered both as *indecent* and *criminal*. They accompanied Judicator in his addreſs to the Throne of Grace; but were not a little ſurprized to hear him read for his text the benediction of David, "*Bleſſed are they that dwell in thy houſe, they will be ſtill praiſing thee* *." From which he took occaſion to ſhew the privilege they enjoyed in having public ordinances to reſort to. The duty of ſuch as have this mercy, as conſiſting in a conſtant, ſtedfaſt, and perſevering regard to them. The peculiar advantage which reſulted from DWELLING in the Houſe of God,—great cauſe for praiſe, and a diſpoſition correſponding to it. When the aſſembly were diſmiſſed, they departed from the courts of God, acknowledging the benefit they had received from the diſcourſe, and reſolving, in the ſtrength of Divine Grace, to be, in future, more *ſtedfaſt, and always to abound in the work of the Lord, which ſhall not be in vain.*

CHIOS.

* Pſalm lxxxiv. 4.

ON RESIGNATION.

A Spirit of reſignation to all the will of God ought ever to be conſpicuous in the life and conduct of every believer in Jeſus. The advantages that reſult from the continued poſſeſſion of it cannot be too much inſiſted upon, ſince our own comfort and uſefulneſs in the Church of Chriſt greatly depends upon our poſſeſſing this Chriſtian diſpoſition.

diſpoſition. Many examples we have in the Word of God of perſons living under its benign influence, who, on all occaſions, have been ſubmiſſive under difficulties of the greateſt magnitude. Nor is the Sacred Volume deſtitute of characters indulging a contrary temper of mind, the hiſtory of whoſe lives preſent to us a ſcene of diſcontent and miſery.

Let us enter into the meditations of a renewed ſoul under the influence of the Holy Spirit; ſuppoſe him to be deprived of his deareſt earthly comfort; is not his language ſomething like this?—"From thy bounteous hand, my God, I received the bleſſing; when I received it, I bleſſed thee for it; during the interval of its continuance, I was, in ſome meaſure, grateful that it was prolonged to me; and now thou haſt taken it from me, I chearfully reſign the gift to thee, the kind benefactor that beſtowed it." Is he called to part with the amiable partner of his life, to whoſe counſels and endearing care he was much indebted? Does he behold, or hear of a brother in Chriſtian fellowſhip change an abode of miſery for realms of bliſs? We find him ſtill acquieſcing in the Divine diſpoſal, being ſenſible that

"Such are not loſt, but gone before,
"Where ſin and ſorrow are no more.

But from what ſource do theſe lively, yet refined effuſions of his mind flow? Surely, they muſt ariſe from a firm perſuaſion that all things ſhall ultimately work together for his good: thus he is enabled to meet every event of Providence with compoſure; and he at laſt reſigns his ſoul into the hands of God, who is able to keep what is committed to him.

M. F.

ANSWERS TO QUERIES. No. II. and III.

"UPON what grounds may perſons apply to themſelves, or claim intereſt in what are called *abſolute promiſes;* ſuch as Iſai. xliii. 21. *I, even I am he that blotteth out thy tranſgreſſions, for mine own ſake, and will not remember thy ſin?*"

The ſenſe of this paſſage, like moſt others, requires to be aſcertained from the context. God is addreſſing Jacob, or Iſrael *as a nation*, and reminding them of their great depravity: from whence he aſſerts, that all the mercy that was exerciſed towards them muſt be free, or unmerited. God often ſpared them as a nation, when he might have utterly

utterly deſtroyed them, and muſt have done ſo, had he dealt with them according to their ſins; and his thus remitting the puniſhment of their iniquity was a kind of national *pardon*. See Numb. xiv. 19, 20. Such a pardon was beſtowed of God for his *own name's ſake;* or as he often reminds them, out of regard to the covenant which he had made with Abraham, Iſaac, and Jacob; and was extended equally to the godly and ungodly amongſt them. To fulfil the promiſe which he had made to the Patriarchs, of preſerving their poſterity in being as a nation, till Shiloh, or the Meſſiah, ſhould come, it was neceſſary that many ſuch national remiſſions ſhould be beſtowed: though multitudes amongſt them were unintereſted in ſuch a pardon as is connected with eternal life.

If the forementioned paſſage includes any thing more than the above; if it comprehend ſuch a forgiveneſs of ſins as implies the ſpecial favour of God, it could belong to none but the godly amongſt them. The truth taught in the paſſage will doubtleſs apply to them, and to all other godly perſons, viz. *that the forgiveneſs of their ſins is wholly owing to the free grace of God.* It is not for any thing in us, but for his own name's ſake that he ſaveth and calleth us, forgiveth and accepteth us. As to calling this an *abſolute promiſe*, all promiſes of ſpiritual bleſſings are in this ſenſe abſolute, though made to characters of a certain deſcription; yet it is not *on account* of any goodneſs in them, but for his own name's ſake, that every bleſſing is conferred. Where promiſes are addreſſed to particular characters, as in 1 John, i. 9. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins*, they are deſigned to point out the ſubjects intereſted in them, and to exhibit encouragements to return to God: where no character is deſcribed which is of a ſpiritual nature, as in the paſſage in queſtion, the deſign is to point out the *cauſe* of ſalvation. But the Scriptures ought to be taken together, and not in detached ſentences. No perſon has a warrant to conclude himſelf intereſted in a promiſe wherein God merely teaches the *cauſe* of forgiveneſs, unleſs he poſſeſs that contrition which leads him to *confeſs and forſake his ſins:* for this would be to *have fellowſhip with him, while we walk in darkneſs.* 1 John i. 6.

III. What uſe may the people of God in all ages make of thoſe promiſes and declarations of Scripture which were made *to particular perſons*, on *ſpecial occaſions*. Deut. xxxiii. 15, 27. *As thy day is, ſo ſhall thy ſtrength be. The eternal God is thy refuge, &c.* Joſh. i. 5. *I will not fail thee nor forſake*

forſake thee: Iſai. xliii. 2. *When thou paſſeſt through the waters, I will be with thee, &c?* To this I anſwer, examine *the truth contained* in each of the promiſes, and try if it does not fairly apply to your particular caſe, as well as theirs to whom it was originally addreſſed. General truths, or truths of general uſe, are often delivered in Scripture to particular perſons, and on ſpecial occaſions. If the above paſſages were originally addreſſed to men conſidered as the people of God in the higheſt ſenſe, that is, to the truly godly amongſt the Iſraelites, they are equally applicable to the people of God in all ages of time, when placed in ſimilar circumſtances. Or, if otherwiſe, if they had an immediate reference to God's providential care over Iſrael as a nation, ſtill it is juſt to reaſon from the leſs to the greater: Dear as that nation was to God, *Iſraelites indeed*, the *ſpiritual* children of Abraham, are more ſo. Therefore, that which to them would contain only bleſſings of an earthly nature, to the others would include bleſſings ſpiritual, heavenly, and without end. There is nothing in any of theſe paſſages that I recollect, but what in other parts of Scripture is abundantly promiſed to all the people of God in all ages of time: It is therefore conſiſtent with the whole tenor of God's word, that Chriſtians, through patience and comfort of ſuch promiſes of Holy Scripture, might have hope.

I may add one thing which may afford aſſiſtance to ſome who are deſirous of knowing whether they have an intereſt in divine promiſes. If the bleſſing contained in any promiſe of a ſpiritual nature be ſuch as to meet your deſires; if you be willing to receive it in the way that God beſtows it; if you would prefer this bleſſing, could you but obtain it, above any thing and every thing of a worldly nature, it is undoubtedly your own: for every one that thirſteth is welcome to the waters of life.

GAIUS.

And. Full

REMARKS ON MR. GILBERT WAKEFIELD'S MISREPRESENTATION OF THE ATONEMENT.

MR. WAKEFIELD, in page 36 of his Book on the Evidences of Chriſtianity, quotes a remark of the Scholiaſt on Ariſtophanes, expreſſed in the following terms, "*Amendment is a ſufficient declaration that the offence was involuntary:* i. e. in oppoſition to *conſcience* and *conviction.*"—And then Mr. W. adds, "For theſe reaſons we

may be indulged, as we paſs along, with expreſſing a more than ordinary ſurprize, that modern *Chriſtians* ſhould relapſe into the very filth of *Heatheniſm*, and imagine the *ſacrifice* of *Jeſus* on the croſs abſolutely neceſſary to appeaſe the *wrath* of God, to ſatisfy his juſtice, and render him placable to the human race, as if repentance and reformawere not adequate inducements with our heavenly Father, whoſe tender mercies are over all his works, to re-admit his alienated children into favour and protection."

As to the remark of the Scholiaſt, (eſpecially when compared with the explanation that follows) I can ſcarcely be certain that I rightly underſtand it. Can he intend this, That if ever a man amends a fault, the amendment is a ſufficient evidence, that, even at the time the crime was committed, the ſinner performed the act againſt his will, and was merely impelled to it by Fate? Or, how does he ſuppoſe that the feeble remonſtrance made at that time, by conſcience and conviction, though not ſufficient for the prevention of the crime, yet is a ſufficient mitigation to entitle the offender to pardon? Will he even ſay, that it conſtituted ſuch a title to forgiveneſs, that God muſt deſerve a greater load of reproach than the ſinner, if he does not forgive him? I would not willingly miſconceive of any man, much leſs would I intentionally miſrepreſent him, but if this be not his meaning, I know not what is.

Mr. Wakefield's following reflections, however, leave but little room to doubt his meaning. But let their juſtice be examined by every one who values the ſalvation of his ſoul. He charges modern Chriſtians with relapſing into the *filth* of *Heatheniſm*, on account of their imagining the ſacrifice of Jeſus to have been neceſſary: though he expreſſes the ends of that atonement in ambiguous and exceptionable terms. On which I remark,

Though the Heathens had ſome idea of the neceſſity of ſacrifices, derived, I doubt not, originally, by tradition, from Noah, and kept up by hints borrowed from the Jews, yet they were very far from diſtinct ideas of their import and deſign. They had hardly any clear conceptions of the moral government of God; of the nature, extent, and ſpirituality of the Divine Law; of the importance of ſupporting its honour and authority, and of *manifeſting the averſion of the Divine mind to moral evil, even in the very act of forgiveneſs*. But we believe that the original deſign of God, in inſtituting ſacrifices, was to inculcate theſe truths; and therefore, the Jews were taught, by thoſe types the great Atonement,

Atonement, that without ſhedding of blood there was no remiſſion; while the repetition of their ſacrifices, year by year, and even day after day, indicated that they could not make the attendants upon that introductory ſervice perfect, as touching the conſcience. It was not poſſible that the blood of bulls, and of goats, ſhould take away ſins, nevertheleſs theſe offerings uſefully repreſented the benefits they could not accompliſh, and prefigured the Lamb of God, who taketh away the ſin of the world. And now, we believe, that Chriſt, by an offering made once for all, and which needs no repetition, has *not* rendered the Divine Being placable, (whoſe placability and ſurprizing love appeared in his providing this ſacrifice) *but* has manifeſted and ſatisfied the *juſtice* of God, and thus made way for the *honourable* exerciſe of mercy.

Will Mr. W. who is well acquainted with the writings of the ancient Heathens, preſume to ſay that theſe ſentiments accord with their current opinions? Were they generally perſuaded of the exiſtence of a holy moral Governor of the Univerſe, who forbad all ſin under the ſevereſt penalties; who declared death to be its righteous wages; and would, on no account, ſuffer any one to eſcape the juſt puniſhment of his iniquities, unleſs he could equally ſupport his authority, and diſcountenance all future tranſgreſſion, by the proviſion of an adequate atonement? Had they any notion that the ſacrifices they offered were intended to prefigure a greater ſacrifice, provided by the ſovereign goodneſs of the Ruler of the Univerſe, on purpoſe that, having laid on him the iniquity of all who ſhould be ſaved, he might exhibit, in the very act of forgiveneſs, as entire an abhorrence of the crimes, as if the original offender had ſuffered the full curſe of the law? Are theſe indeed Heatheniſh ſentiments? or nearly related to their opinions? If they are, in what Pagan writings can they be found?

Moreover, Mr. W. is called upon to juſtify his aſſertion, that this is not only Heatheniſm, but "the *very filth* of Heatheniſm:" the chief cauſe of all the obſcenity and pollution in which the Heathens indulged themſelves; and that which naturally tends to encourage ſin, in every one who admits the neceſſity of any atonement, beſides repentance and reformation. Is it then poſſible, that the ſcheme which repreſents ſin as infinitely deteſtable, and ſo worthy of the Divine diſpleaſure, that nothing but an atonement of infinite value can render its pardon conſiſtent with the honour of the Divine character, and the ſupport of God's mo-

ral government, ſhould tend more to encourage licentiouſneſs, than that which repreſents its evil as ſo trivial, that bare repentance will certainly entitle the offender to complete forgiveneſs?

In fact, Mr. W. when he brands the doctrine of the Atonement, as the *very filth* of Heatheniſm, has not only ſlandered the Calviniſt, (who muſt never expect mercy or juſtice from a Socinian zealot) but has ſlandered the Heathens themſelves. There might be individuals who hoped to pacify their Gods by ſacrifices, though rather under the idea of coſtly preſents, than as offerings to atone for ſin, by which the juſtice of Heaven might be ſufficiently diſplayed in the death of the animal, and ſo the offender be exempted from perſonal ſuffering; but had any Calviniſt inſinuated that it was the general practice of the Heathen to encourage themſelves in criminal indulgences, by an expectation that ſubſequent ſacrifices would make amends for their crimes, I doubt not but Mr. W. has ſo much more regard for Heathens than for real Chriſtians, that he would have highly reſented the charge. I allow that their conceptions, reſpecting the proper end and object of ſacrifices were ſo beclouded, that the practice did them no good: and that they underſtood ſo little of the Divine purity, that many of their religious feſtivals were attended with practices that may juſtly be termed *filthy* and abominable. But I know of no evidence, that the *ſacrifices* even of the Heathen led them to make light of moral evil as ſuch. And however that might be, aſſuredly it is impoſſible for any one who really underſtands the import of the Great Atonement, and cordially coincides with it, to take encouragement from thence to indulge iniquity.

As to the neceſſity of repentance and reformation, they who believe in the ſacrifice of Chriſt inſiſt upon it as ſtrenuouſly as ever Mr. W. can do. We maintain earneſtly, that no faith can be genuine which is not attended with true repentance, nor can either faith or repentance exiſt, without producing immediate and thorough reformation. But if bare repentance, and return to duty would render it unneceſſary, and indeed improper, for God to ſhew any farther diſpleaſure againſt ſin, the Divine Law muſt be much more lax than any human law ever was. From what evil practice would men be reſtrained by a law, which ſhould enact that whoever was guilty of the crime therein forbidden, ſhould be certainly puniſhed, if he did not repent? Or, who will ſay of any law upon earth, which was ſuppoſed to

be

be juſt and good, and to the breach of which the original ſanction annexed a ſevere puniſhment, that the lawgiver is bound to remit the penalty upon the repentance of the offender? Surely, if the law was juſt, and the repentance genuine, the penitent muſt be ſuppoſed to be convinced of its equity, both as to precept and to penalty, and ready to acknowledge it. But what a plea would this be at any tribunal, "I own I am guilty, and deſerve the utmoſt ſeverity of the law; but becauſe I have made this frank confeſſion, I am certainly entitled to pardon?" Is that ſyſtem, then, worthy of the name of *rational* Chriſtianity, which would teach a profeſſed penitent to ſay to the Judge of the World, "I have deſerved the curſe of the law for my tranſgreſſions; but having made this ſincere and humble acknowledgment, the Father and Judge of the Univerſe can require nothing more to my re-admiſſion to his favour and protection?"

After all, there is no doubt but Mr. W. "*may* be *indulged*," by his *own* party, with "expreſſing more than ordinary ſurprize" at thoſe who believe in the Great Propitiation; he may charge them with Heatheniſm, "the very filth of Heathentſm;" if it is not poſitively applauded, it will will be excuſed by the Analytical and Monthly Reviewers, and no farther apology thought neceſſary than briefly to obſerve, "ſuch is the manner of the man."

S. C.

J. Ryl.

FRAGMENT OF ANCIENT HISTORY.

[FROM ROLLIN.]

WHEN Alexander was rebuilding the Temple of Belus, he ordered the Jewiſh ſoldiers who were in his army to work as the reſt had done; but they could not be prevailed upon to give their aſſiſtance; but excuſed themſelves with ſaying, that as idolatry was forbidden by the tenets of their religion, they therefore were not allowed to aſſiſt in building of a temple deſigned for idolatrous worſhip; and accordingly not one lent a hand on this occaſion. They were puniſhed for diſobedience, but all to no purpoſe; ſo that at laſt, Alexander admiring their perſeverance, diſcharged, and ſent them home. This delicate reſolution of the Jews is a leſſon to many Chriſtians, as it teaches them, that they are not allowed to join or aſſiſt in the commiſſion of an action that is contrary to the law of God.

AN

AN ATTEMPT TOWARDS A NEW

TRANSLATION, AND METRICAL ARRANGEMENT OF THE LAST WORDS OF DAVID.

2 SAM. xxii. 1—7.

Ver. 1. NOW THESE WERE THE LAST WORDS OF DAVID.

SAID David the ſon of Jeſſe;
Said the Man who was raiſed on high:
The anointed of the God of Jacob;
And ſweet in the ſongs of Iſrael.

Ver. 2. The Spirit of JEHOVAH ſpake by me;
And his word was upon my tongue:

Ver. 3. The God of Iſrael ſaid;
By me the Rock of Iſrael ſpake.

There ſhall be one ruling over men *who is* juſt,
Ruling in the fear of God.

Ver. 4. As the light of the morning, a ſun ſhall riſe,
A morning without clouds for brightneſs,
When after rain the tender graſs *ſpringeth* out of the earth.

Ver. 5. Is not my houſe thus with God?
Hath he not made with me an everlaſting covenant,
Prepared for all things and ſure?
Is not this all my ſalvation, and all my deſire?

NOTES.

The two firſt periods of this beautiful Poem are evidently parallels, conſiſting of four lines each, two diſtichs being ſo connected together by the ſenſe as to make one ſtanza; this kind of Hebrew verſe is deſcribed by Bp. Lowth, in his Introduction to Iſaiah, p. 16.

Ver. 1. *And ſweet in the ſongs of Iſrael.* This line is thus rendered by Cocceius in his Lexicon, Montanus, and others; the tranſlation is more literal than the common verſion. זמרות never ſignifies Singer, but Pſalms or Songs, as in Pſalm cxix. 54.

Ver. 3. *By me the rock,* &c. Between this and the following line a black ſtroke is introduced in the MSS. ſimilar to the one above, deſigned, perhaps, to indicate the tranſition from the Prelude or Introduction to the Ode itſelf, or more probably the change of metre from parallels of four lines to thoſe of two.

There ſhall be one ruling, &c. By inſerting "there ſhall be" inſtead of "there muſt be," as in the common verſion, it is apprehended the meaning is rendered more clear. Dathens adopts this alteration.

Ver. 4. The verſion of Dr. Grey is followed through this verſe.

Ver. 5. *Is not my houſe thus with God?* The word which our tranſlators have rendered although, is often uſed interrogatively. See 2 Kings xviii.

Ver. 6. Surely the wicked ſhall not flouriſh,
They are all of them to be thruſt away like thorns,
Becauſe they cannot be taken with the hand;
Ver. 7. But the man who ſhall touch them
Shall be armed with iron, and the ſtaff of a ſpear,
And at length, they ſhall be utterly burned with fire.

Reflections.

V. 1, 2. There never was a man who had been in a greater variety of ſcenes than the ſon of Jeſſe; at one time of life, we behold him in the humble capacity of a ſhepherd, at another "raiſed on high"—"the anointed of the God of Jacob and the ruler of Iſrael;" but in every ſituation, whether proſperous or adverſe, "the Lord was his delight," his "meditations of him were always ſweet." To all them that believe, "Jeſus ever was and ever will be precious:" the future coming and glorious reign of the Meſſiah was a ſubject with which the heart of David overflowed, and concerning which, his tongue was, "as the pen of a ready writer;" this was the glory of his brighteſt days, the light of his darkeſt nights, and the theme of his dying ſong.

Happy David! who deſcended from his throne in full aſſurance that it ſhould be filled by one ſprung
V. 3. from his own loins, "who ſhould be juſt, ruling in the fear of God;" at whoſe name every knee ſhould bow of things in heaven, and of things in earth, and
V. 4. things under the earth, Phil. ii. 5. and whoſe reign, like the refreſhing ſhowers on the tender graſs,

* NOTES.

xviii. 34. 1 Sam. xxiv. 18. ſee alſo Cocceius' Lexicon, and Lowth's Tranſlation of Iſaiah, xxxvi. 7. Both Datheus and Grey have rendered it as an interrogative in this place. This affords a ſenſe very different from the common tranſlation, but apparently more conſiſtent with the connection. David had been foretelling the riſing of the Sun of Righteouſneſs and the future glory of his offſpring, he now declares the ground on which theſe high expectations reſted, and aſks "Is not my houſe thus with God? Hath not he made with me an everlaſting covenant? &c."

Ver. 6. *Surely the wicked,* The verſe being divided in the middle of the line, inſtead of the ſoph-paſuk being placed at the end, as it uſually is, has led our tranſlators into an error, and they have ſeparated the verb [יצמית] from its nominative [ובליעל. the vau before בליעל is wanting in ſeveral MSS.]

Ver. 7. *At length,* &c. בשבת from שבת he ceaſed. Datheus.

ſhould

ſhould be as beneficial as it was extenſive, and cauſe
V. 5. righteouſneſs to ſpring up out of the earth. When fleſh and heart failed, he found, that the Covenant of his God was ſure, and prepared for all things, for death as well as for life, for things to come as well as things preſent.

Reader, may thy "laſt end be like his!" in the darkneſs of a dying hour may Jeſus be near thy ſoul! may he be, "all thy ſalvation and all thy deſire!" and that that thou mayſt die the death of the righteous, may the Spirit of Jehovah incline, and enable thee to live their life; to ſubmit to the authority of this juſt One, and to exerciſe a living faith in him who is able to ſave to the uttermoſt. One who hath experienced it, can record his compaſſion and truth; can bear teſtimony to the tenderneſs and love he manifeſts in the exerciſe of his authority and his faithfulneſs to his covenant engagements. But ſhouldſt thou refuſe to hearken to his voice, and reſiſt
V. 6, 7. his authority, it will be found that he is as faithful in the fulfilment of his threatenings as his promiſes; and though the wicked may flouriſh for a ſeaſon, yet in the end he will bring utter deſtruction on thoſe who would not have him to reign over them. ALEPH.

To the Editors of the Evangelical Magazine.

THE above attempt to illuſtrate a beautiful portion of Scripture, which in the common tranſlation is peculiarly obſcure, is at your ſervice, if you think it not unworthy a place in your Magazine. For the principal variations from the common verſion, the writer is indebted to the authors referred to in the notes.

I am yours, &c.

To the Editor of the Evangelical Magazine.

REV. SIR,

SEEING lately in your Magazine the want of cleanlineſs complained of, I wiſhed to mention other inconveniences in ſome places of worſhip, which I think of not leſs importance.

Since

Since the inſtitution of the Miſſionary Society and its circular Prayer Meetings, the viſiting various places has been more frequent, and it being hoped theſe would promote union among the different churches, every thing that may interrupt it ought, if poſſible, to be removed. I therefore beg to complain of the inattention ſhewn at ſome places to ſtrangers, in not ſeating and accommodating them as far as convenient; and appeal to thoſe concerned, whether if the perſons were invited to their houſes inſtead of their churches, they would not act differently, and inſtead of locking up all their ſeats, or ſitting at their eaſe, they would not be aſſiduous in teſtifying their civility? I have thought, and heard no reaſon to the contrary, that on ſuch occaſions the places are lent to the Society, and therefore, that all the ſeats ſhould be opened to perſons as they come in; this has been the caſe at ſeveral places, and the principal perſons belonging thereto have ſtood, or found ſituations which ſtrangers could not. This is ſomething nigher "preferring one another," than one or two perſons locked into a pew, ſitting at eaſe, waiting for thoſe who may not come, or taking poſt in any particular place, and ſaying, (as one lately did) "This is my ſeat—I pay for this place—I won't be interrupted."

I beg to ſuggeſt further to thoſe who conduct the exerciſes, that it would have good effect, if they would inſiſt that perſons ſit down where they have ſeats, and not ſuffer, on any account, ſtanding on the ſeats, by which many are hindered from hearing. I have no doubt but this might be ſoon brought about, if perſiſted in, as you may have obſerved lately*.

Z. Y.

March 9, 1798.

THE THUNDER STORM.

AN EXTRAORDINARY PROVIDENCE.

[*Extracted from a German Magazine.*]

IN a certain diſtrict of Upper Luſatia, there aroſe, on the Lord's-Day, April 18, 1773, about noon, an alarming thunder ſtorm. The Rev. Mr. G——, the pariſh miniſter at E——, immediately on perceiving it, felt ſome anxiety. He went to church, catechiſed the children, and intended to preach. But, while the congregation were ſinging an hymn,

* Surrey Chapel.

after the catechiſing, he went out of the church, to look round, and perceived the thunder ſtorm hovering over the village, and lowering over the very church. He ſeemed to feel an unuſual intimation of ſome impending danger and diſaſter, but could not, for a conſiderable time, come to a determination whether he ſhould aſcend the pulpit to preach, or cloſe divine ſervice, and diſmiſs the congregation. It was not till during the laſt verſe of the hymn, when he was to go into the pulpit, that he reſolved to drop the preaching. He ſtepped before the communion table, and addreſſed the congregation in words to this effect, "That a heavy thunder ſtorm was hanging over them, and it was ſtrongly impreſſed on his mind, that God was about to viſit them on this very day; but it might, perhaps, be moſt proper for every one to be at his own houſe; he therefore would now cloſe divine ſervice for this time." Having read the collect, and pronounced the bleſſing, the congregation ſung the uſual cloſing verſe, "Bleſs our going out, O God! when we come in alſo bleſs us, &c." During theſe laſt words, the miniſter being upon the point of entering the veſtry, a mighty flaſh of lightning ſtruck into the wall of the ſteeple behind the organ, and fell upon the gallery, in which about thirty perſons ſtood, chiefly ſchool-boys, and among them three ſons of the clergyman. The lightning ran from behind thro' the floor of the organ loft, along a beam towards the front of it, and then downward along a pillar which ſupported the loft. On both ſides of this pillar, on the lower gallery, a number of people were ſtanding. A youth was killed, and another man, ſtupefied, was fixed immoveable on his ſeat. From this lower gallery the lightning pierced through the floor into the pews of the women below, where one perſon was ſo ſtunned, that ſhe was carried out of the church for dead. From thence the lightning ran along the ground toward the church-door, out of which it forced a nail and a ſplinter. The whole church was ſuddenly filled with ſmoke and a ſulphureous ſmell, inſomuch, that it could not be diſcovered whether any one of thoſe in the gallery was ſtill alive. But after moſt people from the other galleries had, in the utmoſt confuſion, thrown themſelves down, as it were, tumbling over each other, on the only ſtair-caſe which leads to all the galleries, the Rev. Mr. G—— ventured to go up to the organ-loft, where he found moſt of the boys, together with his own ſons, quite ſenſeleſs, lying on the floor, or leaning againſt ſome object or other. However, they all

ſoon

ſoon recovered. Nine of them were curiouſly marked by the lightning on their arms, hands, thighs, and feet. Some had round red ſpots, about as large as a half-crown piece. Others had marks like branches of trees on the ſaid parts of their bodies. But in all of them theſe ſpots vaniſhed entirely after three or four days. Every one of theſe retained, for two days, a moſt loathſome ſmell and taſte of ſulphur. The man in the lower gallery, who was ſtupefied, came ſoon to himſelf; and the woman who had been carried out for dead, having been ſprinkled and refreſhed with cold water and vinegar, was likewiſe ſoon reſtored to her ſenſes. Upon the whole, no one ſuffered any eſſential injury but the youth who was killed, who had been in ſuch a lamentable condition, that every one conſidered his ſudden death as a great mercy. For he was not only extremely poor, but ſo weak in his intellects, that he could not have been capable of doing the leaſt work by which he might have earned a morſel of bread; yea, the miniſter declared he had not a ſufficient capacity to learn how to beg. His mother, a widow, who had maintained him partly by her own induſtry, and partly by the kind donations ſhe received, was far advanced in years, and her death would have rendered her poor ſon a moſt miſerable object, and a burthen to the pariſh. Thus the Lord, amidſt the diſplay of that mighty power, which could have inflicted the moſt awful judgments, was pleaſed to remember mercy, and we hope he extended it alſo to the ſoul of this poor ideot.

A MEDITATION.

I AM ſurrounded on every ſide with mercies, and yet feel myſelf a vile, unthankful wretch. I ſeem to grow more inſenſible of them, as they are poured upon me more abundantly from the Lord. Nothing ſuits my evil nature but a furnace. I am ſeldom well, except when I am ill. Bitter cups ſweeten my heart, ſtrengthen my appetite, and melt my ſoul. Lord, bleſs me with a broken heart, and lead me weeping all the way to Canaan—weeping at my own vileneſs, and weeping at the love of Jeſus. Oh! the depth of that mercy which can look on ſuch vileneſs!—— Oh! the riches of that love which has purchaſed this mercy! Seldom do we think of the agonizing woe of Jeſus; and when we do think of it, how little are our hearts affected with it! "They ſhall look on him whom they have pierced,

and mourn." But, where is this Gospel mourning? We are piercing him daily, but who is mourning daily?—mourning with sweet sorrow, made up of shame and love? Some are mourning for the world—some are mourning for perfection—some are mourning for their own sins, and cause enough they have—yet who is mourning at the sight of a crucified Jesus? Oh! the wonders of that Cross! Here let me lie, and love and weep. Nothing crucifies sin and self like this cross, and nothing kindles humble love like it. J.

ON UNBELIEF.

UNBELIEF is the root from which every other evil is produced. It sets a man's face, yea, more, his *heart* against the Bible—raises a man's prejudice against those who *love* the Bible—inspires light thoughts of sin, and, consequently, light thoughts of the Saviour—allows a man to pursue his inclinations though ever so vile—makes him outbrave all the thunders of the Divine law and eternal vengeance—allows him to sleep at the worship of God, and to laugh at what he does not understand—intoxicates his senses, drowns his reason till he staggers from the truth, and *falls* into perdition. This leads men to forsake God, the fountain of living waters, and to hew out to themselves cisterns, *broken cisterns, which can hold no water.* And where God is forsaken, every device of man will and must fail to yield real happiness. Unbelief made Adam eat the forbidden fruit, and Achan take the wedge of gold; made Peter deny his Master, and many a one since to imitate his crime. It was this made Ananias and his wife unite to coin a base falsehood, and has influenced many since to the same folly. This is *that sin* of which the Holy Spirit alone can convince a man. Dear Reader, may he thoroughly convince thee, and save thee from it! T. H.

ANECDOTES.

ARCHBISHOP USHER was a man of distinguished learning, piety, and diligence. The following circumstance will shew that his humility equalled his other valuable endowments.

A friend of the Archbishop repeatedly urged him to write his thoughts on SANCTIFICATION, which at length he engaged

gaged to do; but a conſiderable time elapſing, the performance of his promiſe was importunately claimed. The Biſhop replied to this purpoſe: "I have not written, and yet I cannot charge myſelf with a breach of promiſe; for I began to write; but when I came to treat of the new creature, which God formeth by his own Spirit, in every regenerate ſoul, I found ſo little of it wrought in myſelf, that I could ſpeak of it only as parrots, or by rote, but without the knowledge of what I might have expreſſed; and therefore I durſt not preſume to proceed any further upon it."

Upon this, his friend ſtood amazed to hear ſuch an humble confeſſion from ſo grave, holy, and eminent a perſon. The Biſhop then added—"I muſt tell you, we do not well underſtand what ſanctification and the new creature are. It is no leſs than for a man to be brought to an entire reſignation of his own will to the will of God; and to live in the offering up of his ſoul continually in the flames of love, as an whole burnt-offering to Chriſt; and O, how many who profeſs Chriſtianity, are unacquainted, experimentally, with this work upon their ſouls!"

Some months ago, a parcel was ſent to George Liele, the Negro Baptiſt Preacher in Jamaica, containing 50 copies of Chriſtian Inſtructions, a little piece printed by their Miſſion Society, 50 Baptiſt Catechiſms, and 12 of Mr. Beddome's Expoſition of the Catechiſm: the ſhip was taken by a French privateer, but the Engliſh Captain relates, that the Frenchman opened the parcel, and diſtributed the books among his men, who received them very thankfully; and many who could not underſtand Engliſh, were eager to engage others who did to read them to them. The Captain of the privateer alſo gave two or three to the Engliſh Captain, ſaying, "Here, do you take a copy or two of theſe books, perhaps they may do *you* ſome good."—If a grain or two of that ſeed which was intended to have been ſown among the ſlaves in Jamaica, ſhould be made to take root in the hearts of French ſailors, the angels will be glad, and no Engliſhman, who is of their mind, can be ſorry.

The celebrated Mr. Locke, in the latter part of his life, which he chiefly devoted to the peruſal of the ſcriptures, recommended them in theſe words: "Study the holy ſcrip-
" tures, particularly the New Teſtament, wherein are con-
" the words of eternal life. It has God for its author, ſal-
" vation

" vation for its end, and truth without any mixture of error " for its matter." Dr. Robinſon, the natural philoſopher, alſo has this expreſſion: " The ſcriptures of the Old and " New Teſtament, (ſays he) contain a ſyſtem of human na- " ture, the grandeſt, the moſt extenſive and complete, that " ever was divulged to mankind ſince the foundation of na- " ture."

SELECT SENTENCES.

SINLESS perfection and tearleſs joy conſtitute the ſupreme felicity of Heaven.

The wicked, though ſurrounded with pleaſure, only reſemble the Syracuſian tyrant's gueſt, who feaſted with a ſword ſuſpended over him by a hair.

All the gifts of Providence are in themſelves excellent, and only become hurtful when perverted to improper uſes.

The difference between a peaſant and a philoſopher may be ſcarcely perceptible to the eye of a ſuperior being.

Inſtability is marked on every object under the ſun; for Providence preſerves the world by keeping the things of it in a courſe of perpetual viciſſitude.

Sinners reverſe the very order of nature: offer pardon to a criminal, he accepts it with joy, they reject it with diſdain: offer pleaſure to a man of the world, he embraces it with gratitude; place true pleaſure in their view, they avoid it as deſtructive.

Our love to man ſhould be a reflexion of our love to God; nor can the latter be genuine without the former.

The love of the generality of mankind is mixed and vitiated; a commerce of intereſts or of pleaſures; but the univerſal charity enjoined on Chriſtians has a far different ſource.

The only way to be happy *is* to be holy; and it is a libel on religion, which God will proſecute, to ſay that there is no pleaſure in it.

You may go aſleep to hell, but not to Heaven; every ſtep thither muſt needs be a ſtep of difficulty and exertion.

The Old Teſtament is a treaſure locked up, of which Chriſt alone has the key; without him, the Bible is like the earth without the ſun; it has beauties, but they are all inviſible.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

AFRICAN MISSION.

ON the 9th of March advice was received of the ſafe arrival at Sierra Leone, of the Miſſionaries, who ſailed in October laſt, after a paſſage of ſeven weeks, in perfect health, which they continued to enjoy when the Calypſo left Africa. The Miſſionaries ſpeak in handſome terms of the great attention paid to them by Captain Cole during the whole of the voyage, and of the very kind reception they met with from Governor Macauley, the Rev. Mr. Clarke, the Chaplain, and other chriſtian friends at the colony. The moſt intereſting letter received is one from the governor to the treaſurer, in which the particulars of the voyage, and the various circumſtances which occurred after their arrival at Freetown are minutely detailed.* The above letter is too copious to be given by us, and is the leſs neceſſary as we underſtand the tranſactions relative to this Miſſion will be inſerted at large in the report of the Directors of the Miſſionary Society at the annual meeting in May.

We are ſorry to introduce this account with ſaying that the Calypſo had not long departed from Graveſend, before a miſunderſtanding aroſe among ſome of the Miſſionaries, which continued to ſubſiſt till they arrived at Sierra Leone; but, by the good offices of the governor, harmony was in a great meaſure reſtored, and the Miſſionaries were ſtedfaſtly determined to proceed in their work.

It is well known that the views of the Society in relation to the African Miſſion, referred principally to the *Foulah Country*; ſubject however to any alteration which ſhould appear expedient after their arrival at Sierra Leone. The unhappy war which had broken out among the Foulahs, in which their king was maſſacred, had not ſo far ſubſided as to open a free communication between the Foulah Country and the colony; and it was thought moſt adviſeable to employ the Miſſionaries in the countries adjacent to Sierra Leone. This propoſition meeting with their concurrence they were ſeparated into three diviſions agreeably to the manner in which they were originally claſſed.—We have therefore now to ſtate the following plan of their deſtination.

Meſſrs. Brunton and Greig, from the Edinburgh Society, are at Freeport Factory in the Rio ponges, which belongs to the Sierra Leone Company, and is ſituate about ſixty miles from Freetown.

Meſſrs. Ferguſon and Graham, from Glaſgow, are at the Bananas, which are three ſmall iſlands about 40 miles diſtant from Sierra Leone, and about 4 from the coaſt.

Meſſrs. Ruſſell and Cappe are at preſent on the Bullam ſhore, but it is probable ſome other arrangement will be made reſpecting them.

Theſe ſituations afford to the Miſſionaries the opportunity of acquiring the knowledge of three different languages, each of which prevails over an extenſive territory, and a numerous population, and thus opens an enlarged ſcope for their future exertions. The inhabitants of theſe countries are heathens, whereas the Foulah people are principally Mahometans, whoſe prejudice againſt the admiſſion of chriſtian teachers would probably have been more difficult to ſurmount. We have indeed the ſatisfaction to mention that ſome of the chiefs who reſide in the towns adjacent to Freeport Factory, have already expreſſed to Mr. Greig an earneſt deſire to receive inſtruction; and Mr. Cleveland, who is the proprietor of the Banana iſlands, as well as of an extenſive diſtrict on the continent, has invited

Meſſrs.

Meſſrs. Ferguſon and Graham to ſettle among his people, and has engaged to protect them. May we not, therefore, hope thath e who leads the blind by a way which they know not, has over-ruled their deſtination, for one of more extenſive uſefulneſs?

We would recommend it to the friends of this Society to pray earneſtly that the great Head of the Church would, by his ſuperintending grace, preſerve his ſervants, that, amidſt all their difficulties and dangers, their minds may be kept in a due equilibrium; and their labours ſucceeded to bring the heathen to the knowledge of his Son.

WE are happy to hear the Miſſionary flame begins to diſcover itſelf among ſome of the ſtudents under the care of the Rev. Dr. Williams, of Rotherham, in Yorkſhire; ſeveral of whom have offered themſelves to be employed in that honourable work.

The Netherland Miſſionary Society have received applications from ſeveral of their countrymen, two of whom have been accepted and tendered by that Society to the Miſſionary Society in London.

The following Miniſters are appointed to preach at the next Annual Meeting of the Miſſionary Society, on the ſecond Wedneſday and two following days in May.

The Rev. ROBERT BALFOUR, of Glaſgow.
The Rev. JEHOIDA BREWER, of Birmingham.
The Rev. JOSEPH COCKIN, of Halifax.
The Rev. J. WEST, Rector of Stoke, near Guildford, Surrey.

Notice of the places, and other particulars relative to the Annual Meeting, will be given in our next Number.

WESTERN MISSION.

THE public having been informed, through the medium of our Magazine, of the inſtitution of "A Society for extending the Goſpel through the unenlightened villages of Devon and Cornwall," we are favoured with the following particulars of its encouragement and proceſs.

The General Committee met at Aſhburton, Jan. 2, 1798; a conſiderable number of miniſters and laymen were preſent, who pledged themſelves to vigorous exertions, by every proper mean, to forward the object of the inſtitution. Mr. Richards, who has lately laboured in the ſame capacity in Shropſhire, was choſen an Itinerant for ſix months, the three firſt to be ſpent in the ſouthern diſtrict of Devon. He has already preached in the towns of Cawſand, Plympton, and Brent, and in the village of Buckfaſtleigh, with the greateſt encouragement, and the moſt promiſing appearances of ſucceſs.

SOMERSETSHIRE.

MR. ROBERT GALE, of London, has been engaged by the Aſſociation of the County of Somerſet, to itinerate in that county, eſpecially in the neighbourhood of Somerſet.

WELCH CHARITY SCHOOLS.

To the Editor of the Evangelical Magazine.

REV. SIR,

PERMIT me, through the channel of your uſeful Miſcellany, to acknowledge my obligations to an unknown Gentleman, who ſigns himſelf

G. T. G. for his very liberal donation of Fifty Pounds towards the ſupport and extenſion of the circulating Welch Charity Schools. I feel much obliged by the confidence he has placed in me. In the great day of account I hope he will find me to have been faithful to the truſt. With every other effort let all the followers of Jeſus unite fervent prayers for the removal of every thing that oppoſes, and the ſpeedy haſtening of his bleſſed kingdom. Among other attempts towards promoting that glorious cauſe, I truſt our little Seminaries will not be forgotten in the prayers of the faithful. The Lord has done much for us; but we want, and earneſtly pray for a continued bleſſing. I am, Sir, your humble ſervant,

Bala, March 22, 1798. THOMAS CHARLES.

LONDON.

DR. BEILBY PORTEUS, the Biſhop of London, has been during this Lent, preaching a courſe of ſermons at St. James's Church, Piccadilly, on the Life of Chriſt and the Evidences of Chriſtianity. The church has been uncommonly crouded on this occaſion, by nobility, gentry and divines of all denominations. His Lordſhip acquitted himſelf with honour to his great talents and piety, and much to the ſatisfaction of his auditory. Great numbers have been obliged to return under the mortification of being unable to get into the church. We hope, in theſe times of ſpreading infidelity, his Lordſhip will preſent theſe Diſcourſes to the public through the medium of the preſs; and that his example will excite a laudable emulation among the inferior orders of the eſtabliſhment.

On Sunday evening laſt, the Rev. Dr. Hunter, concluded his courſe of Sermons (being a continuation of the late Rev. Mr. Fell's) on the Evidences of Chriſtianity. We underſtand that theſe Diſcourſes will be printed.

On Sunday, March 25, two Sermons were preached at the late Rev. J. Weſley's Chapel, in the City Road, for the benefit of the Proteſtant Diſſenters' Charity School, Wood Street, Spital Fields; that in the morning by the Rev. John Eyre, M. A. of Homerton, from Galatians i. 8, 9. "But though we, or an angel from heaven preach any other Goſpel unto you, than that which we have preached unto you, let him be accurſed. As we ſaid before, ſo ſay I now again, If any man preach any other Goſpel unto you, than that ye have received, let him be accurſed."—The evening diſcourſe was preached by the Rev. Rowland Hill, A. M. of Surrey Chapel, from 1 Pet. i. 22. "Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren; ſee that ye love one another with a pure heart fervently."

Mr. Eyre's Sermon is now in the preſs, and will be publiſhed in a few days, by T. Chapman, Fleet-Street. The Public are therefore cautioned againſt any other Edition.

The ſame evening Dr. Coke preached at Surrey Chapel; and the preceding evening the Rev. S. Greatheed, in compliance with a friendly and obliging invitation, preached at the City Road Chapel.

WEEKLY REGISTER.

WE are happy to inform our Readers that a Weekly News-Paper is announced for publication under the above title, particularly adapted for RELIGIOUS FAMILIES, ACADAMIES, &c. *(the Proſpectus of which is ſerved in the front of this Magazine.)*

If this work be executed according to the Proſpectus, we flatter ourſelves it may have a ſalutary effect upon the morals of the riſing generation, and be uſeful to the cauſe of true Religion, which will give it a decided preference to other papers.

OPENING OF CHAPELS.

WHITCHURCH.

ON Sunday, Feb. 18, 1798, a neat place of worſhip was opened at Whitchurch, in Shropſhire. In this populous town there has been hitherto no ſtated evangelical preaching, excepting in a ſociety of Mr. Weſley's connection. Several neighbouring miniſters have of late preached occaſionally in the town; and a lady, who has been excited to promote the cauſe of God, built and fitted up the preſent meeting-houſe at her own expence.

In the morning the Rev. Mr. Little, of Hanley, preached from 1 Tim. iii. 16. with a view to illuſtrate and confirm thoſe doctrines of Scripture, which appear inſeparably connected with the uſefulneſs of preaching. Mr. Ball, of Weſtbury in Wiltſhire, preached in the afternoon on Matt. ix. 37, 38. The neceſſity of a laborious miniſtry, and prayer, the beſt means to produce ſuch. In the evening Mr. Palmer, of Shrewſbury, preached from Acts xxviii. 30, 31. The attendance all day was remarkably crowded, and many could not get into the place. May theſe beginnings be ſucceeded with an abundant increaſe!

NEWCASTLE.

ON Sunday, Feb. 18, 1798, a chapel, built by the particular Baptiſts in Newcaſtle upon Tyne, was opened, the foundation of which was laid on the 17th of July laſt.

Mr. Haſſell, miniſter of the congregation, began the ſervice with prayer and reading, and Mr. Hague, of Scarborough, preached from Iſaiah xlv. 22. In the afternoon Mr. Haſſell preached from 1 Cor. xv. 1. and Mr. Whitfield adminiſtered the ordinance of the Lord's Supper. In the evening Mr. Lyons, of Hull, preached from 1 Kings viii. 18.

ORDINATIONS.

THE REV. T. HASSELL

WAS ordained, Feb. 19, 1798, at Newcaſtle upon Tyne.

In the morning the Rev. Mr. Lyons introduced the ſervice with reading the Scriptures, and prayer. Mr. Whitfield propoſed the neceſſary queſtions, received the confeſſion, and offered up the ordination prayer. Mr. Hague delivered the charge from from John xxi. 17. "Feed my ſheep."

In the afternoon Mr. Whitfield introduced the worſhip as uſual, and preached from 1 Theſſ. v. 25. "Brethren pray for us." In the evening Mr. Lyons preached from Pſalm xxvii. 4.

MR. WILLIAM BIGGS,

A MEMBER of a little Baptiſt church at Sunderland, was ſet apart to the paſtoral office on Wedneſday evening, Feb. 21, 1798. The Rev. Mr. Lyons introduced the worſhip with hymns and prayer. Mr. Hague delivered the charge, and Mr. Haſſell concluded the ſervice in the uſual manner.

REV. JAMES LYONS

HAVING accepted the invitation of the Baptiſt church, in George Street, Hull, he was publicly ſet apart to the paſtoral office on Wedneſday March 7.

Mr.

Mr. Greenwood, of Barton upon Humber, began by reading ſuitable portions of Scripture, and offered up the firſt prayer. The farther buſineſs of the day was then introduced by Mr. Beatſon, by making ſome remarks on the conſtitution and order of a chriſtian church, and on the nature of ordination ſervices, and afterwards propoſed the uſual queſtions. Mr. Lyons then delivered a confeſſion of his faith, after which Mr. Kinghorn, of Biſhop Burton, prayed the ordination prayer, and delivered a charge to the miniſter from 1 Tim. iv. 16. Mr. Haſſell, of Newcaſtle upon Tyne, preached to the people from Geneſis xlv. 22, and concluded the ſervice with prayer.

OBITUARY.

MISS SUSAN HINSON.

MISS H. had a deſire from childhood to attend upon the means of grace, and uſed to walk from Potton to Everton on a Lord's day, when ſhe could get out, to hear the late Mr. Berridge, though often without her dinner, to prevent her being too late. She uſed alſo to attend the prayer meetings in the barn at Potton, and if any miniſter preached, the friends would contrive to let her know that ſhe might ſlip out to hear him. Three years before ſhe died, Providence removed her from Potton to Kimbolton, into a ſerious family, which kindneſs ſhe often acknowledged with tears of gratitude, as it placed her under the means where ſhe could hear the pure goſpel, and it was bleſſed to her ſoul in a very peculiar manner. The Lord brought her off from all forms, and cauſed her to depend upon Chriſt alone for ſalvation, and gave her an underſtanding to diſcern between legal preaching and ſound doctrine, in which laſt ſhe much delighted. When ſhe attended the means ſhe often regretted her own ſtupidity, and ſaid, "Now I have more opportunities I think leſs of them; when I get home again I ſhall know the want of them. Oh! if I could but make better uſe of them, and remember what I hear, and bring more away; but I cannot retain it." After ſhe had been here a year, ſhe was encouraged to give in her experience and join the church, which ſhe did in October 1795, and was baptized by Mr. Nichols the paſtor of it, and for ſome time went on her way rejoicing, hoping ſhe ſhould doubt no more. But ſhe ſoon found ſhe was not always to be ſo comfortable; the enemy began to tell her that ſhe had no right to ſuch privileges, which made her low and dejected, often in the dark, and fearful leſt her heart ſhould not be found right with God. In general ſhe enjoyed very bad health, and particularly laſt ſummer, when ſhe uſed to ſay ſhe thought ſhe ſhould not be here long, as ſhe was inwardly diſordered.

About a month before the expiration of the time for her leaving Kimbolton ſhe was took worſe, and on Saturday, Sept. 16, ſhe expreſſed a wiſh to go home to her friends at Potton. On Monday following her friend took her there in a chaiſe, where for a few days ſhe was better; but on Saturday, Sept. 30, death ſeemed to be rapidly advancing. On Monday ſhe expreſſed a wiſh to ſee her friend at Kimbolton once more; accordingly the next day ſhe was ſent for to take her leave of one whoſe affections were knit to her's like David's to Jonathan's. Having ſtaid two or three hours, ſhe ſaid to her friend, "Now you are here, my dear,

I ſhould like to make my will," and informed her friend of every particular reſpecting it. She was then aſked if ſhe had any thing elſe upon her mind, or any meſſage to ſend to her miniſter? ſhe ſaid "Yes, I wiſh him to preach a funeral ſermon from ſome words my mind has been exerciſed with ſince I came home, and will ſoon be fulfilled to me, and are very pleaſing as well as very ſtriking: the words are, "Thou ſhalt die, and not live." She then aſked for Dr. Watts's Hymns, referred them to the 110th in the firſt, and hymn 66 in the ſecond book, and expreſſed much ſatisfaction while they were being read. After this her will was made, and her friends were all amazed at her recollection and compoſure; her parents then took leave of her for the night; her friend from Kimbolton ſat up with her, and ſhe converſed about the things of God and eternity with great pleaſure. Part of the night was ſpent in reading the Scriptures, particularly the 91ſt pſalm, which ſhe ſaid ſuited her experience above all the others. After a little while ſhe ſeemed to be dozing, but preſently was rather reſtleſs, then again compoſed, and dropping into a ſweet ſerenity of mind began to lift up her heart and voice to the Lord; and in a low ſoft ſtrain was diſtinctly heard to ſay, "Oh, dear Jeſus, how I long to ſee thee! oh when ſhall I come and appear before thee! admit me into the bliſsful regions; ſend thy kind angels to convey me home; grant me the loweſt place at thy right hand; yes, the very loweſt. Smile upon me, oh bleſſed Redeemer! ſet me free, keep me from the power of the enemy. Oh bleſſed Lamb! draw me out of the enemy's net, my feet are entangled in it; oh draw me out of the mirey clay, ſet me on the rock. Oh thou enemy! I ſhall ſoon be out of thy reach—I ſhall ſoon tread thee under foot—ſin ſhall not have dominion over me—I am not under the law, I am under grace. Oh, dear Lord, thou haſt ſaid "I will be with thee," be with me through the dark valley as thou haſt promiſed; oh lead me by the ſtill waters; oh take me to thyſelf, take me this night, if it were thy pleaſure; but oh that I may be like Job, wait patiently *till my change come*—don't let a murmur come from my lips—bleſſed angels ye are come to take me home, where I ſhall ſee all my dear departed friends ſurrounding the throne of God and the Lamb—I ſhall be no longer under the power of the enemy, but free from ſin." After this ſhe was ſilent a little while, then again broke out and ſaid, "Oh, bleſſed Lamb, do I ſee thee? oh glorious ſight! ſuch a worthleſs worm as I am to behold the beauties of thy face for evermore!" She went on for near an hour in the ſame way, which was very delightful to the hearers, and they began to think ſhe would go off in that rejoicing manner. After a while ſhe lay ſtill, then again was combating the enemy; when at laſt her friend ſpoke to her, and ſhe ſaid, "I ſhall come off more than conqueror through him that hath loved me."—The time drew near when her friend was obliged to leave her, they were grieved to think they muſt part; but at laſt ſhe ſaid, "It is a joyful parting to me—we ſhall meet again—I would not have left you if I had known my time would have been ſo ſhort—adieu my dear, dear friend!" This was Wedneſday morning, and ſhe changed for death a few hours after, and was ſenſible only at intervals. She ſurvived till Saturday evening, when ſhe was taken to enjoy what ſhe had ſo long wiſhed for. Sabbath day ſe'nnight after Mr. Nichols preached her funeral ſermon at Kimbolton, where ſhe was a member, from the aforeſaid words, Iſaiah xxxviii 1. She died Oct. 7, 1797, aged 22 in Auguſt laſt.

MR.

MR. ISAAC UPSDALE.

Extract of a Letter to the Rev. Mr. C.

SIR,

AS you intend to preach at St. Pancras next Lord's day, be pleased to permit me to give you a short account of a poor man who lately died in that parish workhouse; his name was Isaac Upsdale. He was for very many years a near neighbour of mine, having lived in great credit and reputation. This I mention to shew the instability of all earthly enjoyments and possessions. I visited friend Upsdale at the request of Mrs. Upsdale. When I entered the room he seemed to cast a wishful look towards me; I said "Mr. U. you appear to be very ill." "Yes, Sir (said he with a faint voice), I am very ill, I can keep nothing upon my stomach." I replied, "I hope you have turned your thoughts towards the salvation of your soul." "O yes," he replied, "I have long been the happy partaker of Christ's salvation." "Pray Mr. U. have you any trust in any thing you have done for salvation?" Oh no," said he, "all my confidence is in Christ. As to my own conduct, I see my most spiritual actions defiled by sin—all my righteousness is but as filthy rags—I have nothing to trust to—I am a poor sinner, and have got a wicked heart. You see me, Sir, in this afflicted state, with all my outward misery about me (alluding to the dirty situation in which he lay), and I have nothing, as you see, but Christ; yet let me tell you, Sir, my wicked heart would leave Christ was I left to myself even now." These words were uttered apparently with very great concern; but I replied, "God will not suffer you to go from him." He said, "Blessed be God, he knew that." I then asked him how he came by such precious experience of the love of Christ? He said, he hoped God had in covenant love directed his feet to Tottenham Court Chapel; it was there the Lord had met with him, and blessed him, a poor unworthy creature. He was, he confessed, in himself considered a hell-deserving sinner; yet, said he, "though I feel this to be true, I also feel Christ to be infinitely precious." I desired him not to speak too much lest it might weaken him, and then read the eleventh chapter of St. John's Gospel, from which I endeavoured to make some suitable remarks. Among other things I observed, that where the Lord had begun a good work he would never leave it until it was consummated. "Sir," said he, "I believe it—I have now sensible believing views of Christ, and I pray and desire to hold him fast; yet my comfort arises from the hold I know he has of me in covenant transactions, and not from my hold of him." Finding this dear man in such a frame, waiting patiently for his dismission,

"Clad with his starry pinions on,
"Dress for his flight and ready to be gone—"

On perceiving I had quite exhausted his little strength by talking so long with him, I went to prayer; and recommending him to the Divine protection I left him. He lived but a few days after, dying Nov. 12, 1797, aged about 60.

MRS. LEVETT.

ON Tuesday, the 28th of Nov. last, Mrs. Levett, of South Cave, Yorkshire, concluded her Christian course with composure and satisfaction, chearfully expecting, through her Redeemer, the possession of the kingdom promised to them that love him. Her exemplary conduct during a long

long profeſſion of religion; her love to, her conſtant and ſerious attendance upon the houſe and ordinances of God, juſtly intitle her memory to the attentive regard of ſurvivors. During her laſt illneſs, which was of long continuance, ſhe was for ſome time exerciſed in a very painful manner with diſtreſſing fears, leſt ſhe ſhould be rejected as an hypocrite. Hereby occaſion was given her in the moſt explicit manner to examine the foundation of her hope. To ſome who remarked, that a perſon who had walked ſo regularly and exemplary as ſhe had, could have no ground to fear, ſhe replied, "You hurt me much; for if that was all that I had to depend upon, I ſhould be undone for ever." To which another friend replied, "Your faith and hope are fixed upon what Jeſus Chriſt did and ſuffered for ſinners." "Yes," ſaid ſhe, "that is the foundation on which I reſt, and there I am happy." Jeſus Chriſt was much endeared to her ſoul; in him ſhe found all ſhe could deſire, and determined there to reſt her all. He was faithful to his engagements, for when ſhe was tried, ſhe came forth as gold; her doubts were happily reſolved, her fears entirely conquered; and her ſoul, with placid ſerenity, in the exerciſe of a hope full of immortality, waited its diſmiſſion from the body. In the courſe of her illneſs ſhe frequently repeated verſes and whole hymns, ſeveral of which were from authors with which ſurrounding friends were unacquainted.

Near the cloſe of her pilgrimage, ſhe became ſo weak, that for near two days ſhe lay in a praying poſture, her hands claſped together, and her lips moving, but ſcarcely a ſound could be heard; at laſt ſhe exclaimed, "Bleſſed hope! bleſſed hope!" When the moment of her diſſolution arrived, almoſt without a ſigh, ſhe gently breathed out her life, as on the boſom of her dear Lord. Thus evidencing in her death, as well as in her life, the excellency of that religion which makes it gain to die.

The Lord's-day following, the Rev. W. Tapp preached a funeral ſermon to ſurviving friends and a large congregation, from Proverbs xiv, 32, "The righteous hath hope in his death."

MARY FORISTER.

M. FORISTER, of Hanley, Staffordſhire, died November 29, 1797, after great affliction for more than twelve months. She has left behind two ſmall children, being herſelf no more than 28 years of age. She had been a member of the Independent Church in Hanley for ten years; in which period ſhe gave ſufficient proof that ſhe was a plant of the Lord's right hand planting. During the long time of her affliction ſhe was greatly reſigned to the will of God: but for ſome part of it ſhe ſeemed much alarmed at the thought of death. This, however, was quite removed from her mind, on hearing an account of a Miniſter, who, when he came to die, exclaimed to another Miniſter—"Oh, what will you ſay to me now? I am juſt going to leave this world, and not one comfort!" The other Miniſter replied—"What would you think of Jeſus Chriſt, who, when hanging on the croſs, cried out—"My God, my God, why haſt thou forſaken me?" The dying Miniſter's mind was greatly relieved by this; and ſo was our dear ſiſter's, on hearing this relation. Towards her laſt moments, ſhe ſeemed to view death not as an enemy, but as a friend: and though ſhe ſuffered much in body, was ever ready to ſay—"Good is the will of the Lord:" but when drawing nigh to death, ſhe had great conſolation from thoſe precious words—"When heart and fleſh faileth, God is the ſtrength of my heart and my portion for ever." She died with great calmneſs of mind; and the laſt words ſhe uttered where—"Come, Lord Jeſus, come quickly!"

REVIEW

MRS. MARY CHADWICH

DIED December 14th, 1797, at Burgh, in Lancaſhire. She has left to bewail her loſs a mournful huſband, ſix children, and a number of ſorrowful chriſtian friends. Her life and death recommend the chriſtian religion to others, and ſhew its infinite ſuperiority to infidelity. Her firſt abiding religious impreſſions were received in a neighbouring pariſh church, under a ſermon preached from Matt. iv. 2. "But unto you that fear my name, ſhall the Sun of Righteouſneſs ariſe," &c. From the account ſhe gave of herſelf at that time, ſhe was in ſome meaſure prepared for the reception of the word. Her curioſity doubtleſs had been raiſed by hearing ſomething of the preacher, (the Rev. J. Bayley, Vicar of Little Stewart, in Cambridgeſhire) but the deſire to hear which ſhe manifeſted, ſeems to have been ſomething more than mere curioſity. The precious ſeed was depoſited in her heart, and by the genial influence of the Sun of Righteouſneſs it now ſprung up. Her huſband on ſome account or other wiſhed her not to go till the afternoon, when he with ſome other friends would accompany her. But the time was now come, and ſhe could not ſtop. In the morning ſhe went alone—*ſhe ſaw—ſhe felt.* Had ſhe not gone then, ſhe would have been diſappointed, as the miniſter did not preach in the afternoon: this ſhe has been heard to relate many times with admiration and gratitude, wondering at the providence and grace of God therein diſplayed. She now began to ſeek the Lord in earneſt, and after ſome time obtained the knowledge of ſalvation by the remiſſion of ſins. She for ſome time attended among Mr. Weſley's people, but her experience and views of Divine Truth induced her to caſt in her lot among the Independents, who then occaſionally had preaching in that neighbourhood. She had enlarged views of the deep depravity of human nature, and the deceitfulneſs of the heart. Salvation by grace was a theme upon which ſhe dwelt with much pleaſure. The imputation of the glorious righteouſneſs of Jeſus Chriſt, God-Man, was the only foundation of her hope. Her moral and religious conduct was a comment upon the doctrines ſhe imbibed. She had an habitual reliſh for religion, and found it good to wait upon the Lord. In her commerce with the world ſhe ſtudied to keep a conſcience void of offence towards God and man. Imperfections doubtleſs ſhe had, but ſhe was the firſt to acknowledge them: perhaps we may ſay not many have fewer. One ſin which eaſily beſet her was unbelief: ſhe often mourned when ſhe ought to have rejoiced. But within three months of her death ſhe was in a great meaſure delivered from this. The means under God was an attentive peruſal of Mr. Romaine's Life of Faith.—Her death at this time was what ſhe expected during a conſiderable part of her pregnancy. By habitually viewing the king of terrors, he was in ſome degree become familiar to her. During the time of nature's ſorrow ſhe remarked ſhe had peculiar ſupport from the Lord, ſuch as ſhe never remembered to have had before, and (as ſhe obſerved) had ſhe died then, ſhe would have died very comfortably. But the hour was not yet come. Her faith and patience was to have a further trial. On the two following days ſhe was ſo much better than ſhe expected, that ſhe was not without hopes of recovery. The phyſician who had attended her on like occaſions before, it ſeems had ever conſidered her death at this time as inevitable; but the ſpirits of her friends were elevated ſuppoſing all danger paſt. But [illegible] Wednesday evening, (the fourth day after her delivery of a [illegible]) they were quite alarmed. She continued to grow worſe and w[illegible] now became evident. In the extremities of pain ſhe [illegible] to die, but *ſweet.*" She ſpoke of herſelf as a poor unw[illegible]e, but ſhe encouraged ſeveral

veral chriſtian friends around her not to fear or diſtruſt the Lord, if ſuch a poor ſinner as ſhe was ſaved. "Jeſus," ſaid ſhe, "died for ſinners, and if I had never come, yet I have a right to come to him *now*. I will take him at his word."—When ſhe continued to ſpeak of death as certain, her huſband, who would fain have hoped the contrary, ſaid, "I fear you let down your ſpirits."—"No," ſaid ſhe, "I *cannot* let them down." She ſeveral times repeated the following lines emphatically:

"Tell it unto ſinners, tell,
"I am, I am out of hell."

Her addreſs to her huſband was truly affecting. The weighty charge which devolved upon him ſhe deſcribed, and pointed out what ought to be his conduct as a parent, and the head of a family. On Mr. C——h's ſaying they had lived together very happily, that ſhe had diſcharged her duty, &c. ſhe interrupted him by ſaying, "Amongſt *many* duties, *many* defects." Her laſt addreſs and dying charge to her children will long be remembered by thoſe who were preſent. After requiring and receiving from them promiſes of duty to their father, and obedience to God, ſhe raiſed her hands, and in a manner worthy the patriarchal age, prayed for and bleſſed them. She then repeated the following lines:

"Farewell, my fleſh and blood moſt dear,
"I leave you all behind,
"Unto the God of Iſrael's care,
"Who's merciful and kind.

An undue affection to objects below, though near and dear to her, was now taken away. She ſaw them for the laſt time leave her chamber without emotion. She had committed them into the hands of God. She then affectionately remembered her relations and friends, expreſſing her deſires for their ſalvation. She now addreſſed her God in the language of the Pſalmiſt—"And now, Lord, what wait I for? *truly* my hope is in thee:" which words ſhe wiſhed to be improved by a ſermon after her death. All her deſires ſeemed now to be accompliſhed, juſt upon the threſhold of her clay tenement, now no longer habitable, but waiting the coming of her Lord, ſhe cried, "Come, Lord Jeſus, come quickly:"—but as if ſhe had expreſſed ſome degree of impatience, ſhe repeated the term *quickly*, and then added, "Hold out, faith and patience." About three o'clock on the Thurſday morning ſhe obtained the final object of her faith and hope.

A ſermon on Lord's Day, the 24th, was preached by the Reverend Charles Ely, from the above-mentioned words, to a crowded audience, whoſe behaviour evinced their concern, and how much ſhe was reſpected.

ANN OAKLEY.

SINCE ſhe came from the country (April 1797) ſhe had been a conſtant hearer of the word at Tottenham-court chapel. Going thither on Dec. 10, ſhe was taken ill by the way, obliged to return home, and was not able to go there any more. She had from her infancy been a child of many prayers, from her grandfather and grandmother with whom ſhe lived, but who never perceived that ſhe had, while in health, any experimental knowledge of the truths of the Goſpel.

The two laſt days of the old year ſhe ſeemed to lie in private meditation, but more ſo on the laſt day while we were at prayer by her, in which ſhe joined. In the night of New Year's Day the Lord was pleaſed to break in upon her ſoul, by cauſing her to ſing praiſes to his name. The next day in the morning ſhe called for her brother, ſiſters, and father to come

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to her, and related to them the beautiful viſion ſhe had had round her bed, and ſaid, "O how beautiful you are! I'm coming, I'm coming." Her grandmother ſaid, "My dear what do you ſee that is ſo beautiful?" She anſwered, "I ſee Angels round my bed." "And, my dear, do you ſee nothing elſe?" "Yes," ſaid ſhe, "and I ſee Jeſus, and he is ſo beautiful! and he has got crowns for all his people!" Then I ſaid, "I hope, my dear, the Lord will ſave your precious ſoul." She replied, "He *has* ſaved it—all is well—Jeſus has done all things well." [This we relate on the teſtimony of her grandfather, Mr. Adams, always wiſhing to mention ſuch extraordinary circumſtances with caution, without laying improper ſtreſs on them on the one hand, or limiting the Holy One of Iſrael on the other.]

Her grandmother, when giving her a drop of wine, ſaid to her, "Our bleſſed Lord told his diſciples that he would not drink any more of that wine till he drank it new in Heaven." She anſwered, "There wine and oil abound, and milk and honey flow."

With a child-like ſimplicity, and in a ſtyle adapted to their capacities and tender age (the eldeſt being then only twelve years old), ſhe ſaid to her brother and ſiſters, "There will be a crown for each of you, if you are good, but not elſe; for nothing bad can come where I am going." Her grandfather ſitting near her bed, ſhe fixed her eyes on him for ſome time, and ſaid, "There's grandfather, he will have a crown."

After the Doctor's laſt viſit the afternoon before her deceaſe, her grandmother aſked her if ſhe was ſatisfied in her Doctor? to which ſhe anſwered ſhe was; but deſired the nurſe to tell him not to ſend any thing more, as ſhe did not deſire to live, but that ſhe had rather go. She bore all her illneſs with great patience; and, when near her end, wiſhed to ſee nothing that might diſturb her mind.

Her grandmother being with her the laſt night, when ſhe was much compoſed, ſaid, "What a mercy it is, my dear, that Satan is not permitted to worry and diſtreſs your mind at this time!" She ſaid, "O no, he cannot; he is kept away."

After laying compoſed for about an hour and an half, early in the morning of the 4th of January ſhe was ſeized with convulſions, and the Lord ſpeedily received her ſpirit to himſelf, without a ſtruggle. She departed Jan 4, 1798, aged 21; and her mortal part was buried in the 11th in Totenham-court chapel-ground.

REVIEW OF RELIGIOUS PUBLICATIONS.

Periodical Accounts relative to the Baptiſt Society for propagating the Goſpel among the Heathen. No. IV. Price 1s. Button.

THIS Number contains much intereſting matter. Its contents are, 1. An Indian Hymn ſet to muſic. 2. Correſpondence of the Miſſionaries from January to June, 1796. 3. Hindoo Fables. 4. Reſolutions of a Committee Meeting at Arnſby, April, 1797. 5. Correſpondence of the Miſſionaries, from September, 1796, to January, 1797. 6. Reſolutions of the Committee at Kettering, Auguſt, 1797. 7. Miſſion to Cornwall.

We have felt our hearts warmed in peruſing theſe Letters. They breathe the true ſpirit of Miſſionaries: diligence, patience, faith, fortitude, and reſolution to die in their work, are each conſpicuous. They alſo con-

tain many incidental intereſting deſcriptions of the ignorance, depravity and miſery of the Hindoos; with various addreſſes to them on divine ſubjects. Our limits only permit us to give a brief ſtatement of the ſucceſs of their labours.

In Nov. 1795, the hands of the Miſſionaries were ſtrengthened by the acceſſion of two ſerious Engliſhmen, Powell and Long, to their number. From thence they formed themſelves into a church.

In Feb. 1796, they ſpeak of "ſome appearance of the power and effects of the word on ſome of their hearers: but that it ſeemed more like the *moving of the Spirit on the face of the waters*, than like any particular acts of creation. My pundit," adds Mr. Thomas, "aſks queſtions, ſheds tears, and requires parts of [our tranſlation of] the ſcriptures. Brother Cary has another or two, and a hopeful letter has been ſent us from Dinagepour*. I can no more doubt that the Lord will bleſs our miſſion than I can doubt of the riſing of the ſun again."

In March, 1796, Mr. Thomas ſays, "numbers of very creditable Mahomedans paid Brother Carey a viſit lately, on purpoſe to hear the goſpel. Another meſſenger came to him from a village in the neighbourhood, of which are ſeveral thouſands deſirous of hearing the goſpel."

In April, 1796, Mr. Carey ſpeaks of the young Bramin, Caſſinut Mookhurgee, (of whom favourable mention had been made in Periodical Accounts, No. III. p. 226.) as gone from him, for the ſake of employment: but that he has reaſon to hope that his convictions will and muſt remain.

In June, 1796, they ſpeak of appearances being more againſt them than before, in that they had been obliged, for the credit of the goſpel, to diſcharge Ram Boſhoo, the Mooſhee, for his having been guilty of adultery. This event they conſidered as very diſcouraging, as he was a man of good abilities, and of great uſe in the tranſlation of the ſcriptures.

In Nov. 1796, the time of Mr. Fountain's arrival, events again brightened up. Mr. Fountain himſelf gives the following account:—"The firſt Sabbath after my arrival at Mudnabatty, (Mr. Carey's reſidence) a letter was brought from Brother Thomas, ſaying that he hoped a good work was begun at Moypauldiggy, and requeſting Brother Carey to come over to ſee and ſpeak to the people. On the Saturday we went with eager expectation. I was kindly received by Brother Thomas, as I had been before by Brother Carey. On the Sabbath, at ſun-riſe, worſhip began. Nearly an hundred people were aſſembled. Brother Thomas preached from Ezek. xxxvi. 27. and Brother Carey preached from Acts iv. 12. Very great attention was paid by all. After breakfaſt, three perſons concerned about their ſalvation came again; Brothers Carey and Thomas ſpent a conſiderable time. They appear hopeful characters. *They daily pray together.* One of them, (Yardee) is a man of good natural abilities, and ſeems to poſſeſs much chriſtian ſimplicity. They appeared much affected when I informed them (through brother Thomas) how the people of England were praying for the ſalvation of their ſouls. "What," ſaid they, "do they pray for us?" At 12 o'clock Brother Carey preached in Engliſh from James i. 6. At half paſt 3 o'clock the natives aſſembled more numerous than in the morning. Brother Thomas preached from Acts xvii. 30. and Brother Carey from Pſ. lxxxix. 15. In the evening Brother Thomas preached in Engliſh from Iſa. v. 11. They both declared that I had ſeen more attention and ſeriouſneſs my firſt Sabbath, than they had ſeen all the three years they had been in India. Brother Carey returned home the fol-

* See No. III. Periodical Accounts, p. 235.

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lowing evening, but I ſtaid near three weeks. The congregation increaſed the two following Sabbaths."

While things were thus going on at Moypauldiggy, the reſidence of Mr. Thomas, ſomething of a ſimilar nature took place at Mudnabatty. Mr. Carey, in his letter of Nov. 19, 1796, ſays, "After the Moonſhee's fall, my ſchool fell alſo, as I found my income could not poſſibly ſupport it; and the ſchoolmaſter going with the Moonſhee, it was broken up, nor is it yet reſumed, though I much deſire it. In this ſituation I was for ſome time much dejected; but one Lord's day, although I preached in a very low diſtreſſed frame of heart, I was very earneſt with poor ſouls. The text I have forgot; but I now remember that I uſed the words of the Pſalmiſt with much affection, *Whither will you flee from his ſpirit?* I had almoſt loſt the recollection of this circumſtance the next morning, but walking out on the Monday, three Muſſulmen came, and with apparent agitation aſked me, "Sir, what muſt we do to be ſaved? *Keman par hoibo?* How ſhall we get over? We heard you yeſterday, when having ſhewn us the danger we were in of going to hell, you enquired, *Whither will you go from his Spirit; whither will you flee from his preſence?* We know that we were unacquainted with the way of life, and our *Peers* cannot help us; for if the maſter be angry, what can the ſervant do? You have told us of JESUS-CHRIST; but who is he? How ſhall we get over?" I talked much with them, and hoped God was beginning a work. In a ſhort time, however, two of them ceaſed their enquiries; but the other, whoſe name is Sookmun, is ſtill in a hopeful ſtate. He has been converſing with me this morning with increaſing earneſtneſs; and I have reaſon to believe "he prayeth."

Mr. Carey adds, with reference to his viſit to Moypauldiggy, "There are five or ſix enquirers there; and I muſt ſay I was greatly affected with them. Three in particular gave me much pleaſure; Yardee, Doorgottea, and another. Yardee addreſſed me to this effect:—"Sir, formerly I had not the ſmalleſt ſenſe of either good or evil. I neither feared nor cared; but having heard the goſpel, I fear much; for I have been a very great ſinner: I have been guilty of theft, of luſt, and of lying; and I find that my mind has been ſet on theſe things: but now I will ſeek after the knowledge of Chriſt."

"At another time, ſpeaking of the unfeelingneſs of the people of his country, he gave the following inſtance of it. His wife had juſt lain in, had been exceedingly ill, and was feveriſh afterwards. One day being alone, and feeling cold, ſhe requeſted a neighbour to bring her a bit of fire. The other refuſed, ſaying, "I bring you fire, no not I;" and ſhe was obliged to give a few gundas of cowries to a perſon who was going by to bring her a little fire. Yardee, after relating this in my hearing, obſerved—"This country people are very bad people; but I was juſt the ſame: my heart was as hard as a ſtone: but now I pity the miſeries of others." He is talking to all about the way of life, and has been the means of a conſiderable ſtir all about Moypaul, ſo that many ſcores come to hear the word. He is a man of a ſweet natural temper, good abilities, a readineſs to diſcourſe with others, and a zeal for Chriſt: he and I hope ſome others will be baptiſed ſoon. I aſked him what he would think if Chriſt commanded him to do any thing that would expoſe him to deriſion? He replied, "I will do *any thing* for Chriſt." Theſe enquirers have alſo begun to taſte of oppoſition for the ſake of Chriſt; but they act firmly at preſent."

Nov. 24, 1796, Mr. Carey adds, "Yeſterday I was much encouraged by converſation with Sookmun. He waited till he perceived that I was alone, and then came into my room, and made a number of pertinent enquiries

quiries with unuſual ſpirit and earneſtneſs. He expreſſed a deep ſenſe of his being a loſt ſinner before God. I aſked if he had any of theſe thoughts formerly? He anſwered, "No; formerly I knew nothing, neither feared any of theſe; but now all my concern is, how I ſhall be delivered from wrath. Since I have heard the goſpel I have become very thoughtful about this matter, and many others." He then enquired, "Who is Jeſus Chriſt? Is he God's friend, (alluding to their opinion of Mahomet's being the friend of God) or what is he?" I replied, "He is God himſelf; yet God in human form, in human nature; and he ſo loved ſinners as to die for their ſalvation of his own free will."

"It is now very pleaſant to me to hear the natives about the country ſing *Kee a roo, O who can deliver, except the Lord Jeſus Chriſt?* which is now become very common."

The tune to which this goſpel hymn is ſung, and which was compoſed by a native, has been taken down by Mr. Fountain, and ſent over to the Society. It is given at the beginning of this number, with a verſion of the hymn, by whic it may be ſung in an Engliſh congregation."

Mr. Fuller informs us that other letters, too late for inſertion in this number, have arrived. They bear date March 23, 1797. By them it appears that the Miſſionaries are in good health and ſpirits—that Yardee, Doorgottea and Sookmun are ſtill conſidered as truly converted to Chriſt—that they ſpeak in a very ſavory manner about the things of God, and grow in knowledge and in grace:—but that ſo great an oppoſition had been made to their baptiſm, that that event was at preſent retarded—that Mr. Fountain made progreſs in the language, and helped them much in their work—that the New Teſtament was now finiſhed, and with another reviſion or two would be ready for the preſs—that Mr. Carey propoſes printing 10,000 copies, the expence of which will be upwards of 3000l. ſterling—that he has already conſulted a printer at Calcutta on the ſubject, and waits for the concurrence of the Society—and that himſelf and Mr. Thomas have taken a ten days tour into the adjacent nation of Boutan, where they were kindly received by the Soobah, or Governor of that part of the country, and preached ſeveral ſermons to the people, who attended to what they ſaid with great ardour.

Early Bloſſom of Genius and Virtue, &c. 12mo. 6s. Heptinſtall.

THIS elegant little volume for young people is rather of a moral than of a theological nature; but the morality is evangelical, and as ſuch, an eſſential branch of true religion. It is beautifully printed, hot-preſſed, and embelliſhed with ſix elegant plates from original deſigns.

The contents are, 1. An original Eſſay on Education, with the characters of Eugenio, &c. from Dr. Watts.—2. Letters to Youth and Maxims of Early Wiſdom, from Lord Burleigh, Sir H. Sidney, Dr. Cot. Mather, Mr. Hervey, Dr. Watts, &c.—3. Juvenile Biography, with anecdotes of children, eminent for learning, piety, &c.—4. Anecdotes, &c. intended to recommend virtue and learning.—And, 5. Poetical ſelections, moral and pathetic, with a few ſmart Epigrams. Upon the whole (without pledging our approbation to every article of its contents) we can chearfully recommend this as an elegant and ſuitable preſent to youth and children, in the genteel ranks of life, for whoſe uſe it is particularly deſigned.

A Scrip-

A ſcriptural View of the Millenium, or an Attempt to diſplay the Harmony of the Bible on the Latter Day Glory. By John Baggs, *an illiterate Chriſtian.* 8vo. Pages 48. 1s. Hazard, Bath; Vernor and Hood, and Matthews, London.

IN an advertiſement prefixed to theſe ſheets, by the Rev. Mr. Gauntlett, a Clergyman, in Wiltſhire, we are informed that they were put into his hands by the Author, an aged, poor, and pious man, with expreſſions of earneſt deſire for their publication. That, on examining the contents, they appeared to him juſtly to merit it, as being the production of an illiterate perſon, and as exhibiting the doctrine of the Millenium in a *new view*, conſiderably different, he believes, from that of any other writer on the ſubject.

We are ſorry that we cannot expreſs ourſelves ſo warmly in favour of this performance as Mr. Gauntlett does. Forty-eight pages of cloſe printing are employed in endeavouring to prove that the 1000 years mentioned in Rev. xx. is the period between the reſurrection of the righteous, and the reſurrection of the wicked, which he is confident is a literal and general reſurrection, and that there is no other Millenium to be expected than this intervening period.

The Inſufficiency of the Light of Nature: exemplified in the vices and depravity of the Heathen World; including ſome Strictures on Paine's Age of Reaſon. 8vo. 88 pages. J. and A. Arch.

THIS very intereſting pamphlet is deſigned to refute the opinions of that champion of infidelity, who hath lately had the affrontery to aſſert, that "Revelation is unneceſſary," and that "the Deiſt lives more morally and conſiſtently than the Chriſtian." On the contrary the author has ſhewn that none of the moſt refined philoſophers, much leſs the barbarians, ever formed a ſyſtem of morals and religion, either in reſpect of purity or conſiſtency, even comparable to the Scriptures: and that ſcarce any of them lived uniformly with their own principles. The author has trod much of the ſame ground with Dr. Leland, and ſome others, and may naturally be ſuppoſed to have availed himſelf of their labours; but his materials are judiciouſly ſelected and arranged, and his leading argument appears invincible. The only defect we have obſerved is the omiſſion of proper references to his authorities, which, though they might lengthen the tract a page or two, and give ſome trouble to the author, we hope will not be diſpenſed with in another edition.

An Attempt to account for the Infidelity of Edward Gibbon, Eſq. founded on his Memoirs. By J. Evans, A. M. 8vo. Pages 76. 1s. 6d. Longman.

IT ſeems hardly neceſſary to write a book to account for a natural man hating the goſpel of Chriſt: nor can we admire Mr. E's method of accounting for the fact. The prejudices of Mr. G's education, connections, and habits of life, might have great influence, but the root of the evil lays in the natural depravity of human nature. The *natural man receiveth not the things of the Spirit of God, neither indeed can he.*

Chriſt is All. A new Edition. 3d. Chapman.

THIS pious little tract, by an unknown author, anſwers fully to its title; Chriſt is all and in all in it, as alſo in the appendix added by the preſent Editor, Dr. Duncan, of Winbourne Minſter, Dorſetſhire.

A Check

A Check to the deluſive and dangerous Opinions of Baron Swedenbourg, and other Myſtical Writers, extracted from the Works of the late Bp. Horne, and the Rev. J. Weſley, M. A. With a Preface and Notes, by the Rev. W. Williams, B. A. Curate of High Wycombe, &c. 8vo. Pages 45. Price 1s. Chapman, &c.

WHOEVER wiſhes to dip into the reveries of the Swedenburgians, may gratify his curioſity by peruſing theſe extracts. To check the progreſs of pernicious error is certainly laudable; but thoſe who are in danger of being deluded by *the opinions here exhibited* have more need of the phyſician's aid than the polemick's pen.

God's Voice to England. The ſubſtance of Two Sermons which which were delivered at Dorcheſter, March 8, 1797, being the day appointed for a General Faſt. By *J. Underwood.* 8vo. pages 51. Price 1s. Matthews and Jordan.

THE author, convinced that God is holding a controverſy with England, informs informs us in a preface, that he publiſhes theſe diſcourſes with the deſign of producing ſuitable humility under God's mighty hand. We cannot ſay much in favour of the compoſition of theſe diſcourſes, but that their tendency is practical, and the ſentiment evangelical.

A Sermon, preached at Great Ouſeborne, on Tueſday the 19th of December, 1797, being the day appointed by his Majeſty for a General Thankſgiving to Almighty God, for our Naval Victories. By the Rev. *Samuel Clapham*, M. A. Vicar of Great Ouſeborne, near Knareſbro'. 12mo. Pages 28. Price 3d. or twelve for 2s. 6d. Binns, Leeds; Johnſon, &c. London.

THIS diſcourſe is almoſt entirely political, and better adapted for a County Meeting than a Congregation expreſsly aſſembled for the worſhip of God. It does not contain ſo much as one religious topic, except towards the concluſion, where the preacher laments the "unhappy change, which, within the courſe of a few years, hath taken place in the morals of the country at large, condemns the conduct of many of his pariſhioners for abſenting themſelves ſo frequently from church, and hopes his auditory, without regarding what others may do, *will recommend themſelves to the favour of God*," and become good citizens, by a regular attendance upon divine ordinances, and an uniform practice of religious precepts.

That the fact is as Mr. Clapham has ſtated it, we have no reaſon to doubt. But, alas! the cure does not lie in empty declamation. Chriſt crucified is the only remedy for a depraved and guilty world; and thoſe miniſters who preach juſtification by faith in him alone, agreeably to the articles they have ſubſcribed, and the practice of the Apoſtles whom they are bound to imitate, have ſeldom need to complain of empty pews or changes for the worſe in the morality of their people. For the truth of this remark, we may appeal to the congregations of the Methodiſt Clergy, and the teſtimony of Mr. Clapham himſelf in his viſitation ſermon, which we formerly reviewed. See Evangelical Magazine, Vol. III. page 125.

POETRY,

POETRY.

THE SUN OF RIGHTEOUSNESS.

DARK was the night, the ſtormy gale
Howl'd thro' the woods, and in the vale
With deſolating ſway;
When, penſive, thro' the cheerleſs gloom,
And thoughtful of his diſtant home,
Sylvanus urg'd his way.

Their ſtrength forſakes his wearied limbs,
As o'er the craggy hill he climbs,
With agonizing breaſt;
When, lo! ſubſides the raging ſtorm,
And Nature paints her varied form
With purple from the eaſt.

At length the radiant ſun appears,
Whoſe light the drooping wand'rer cheers,
And genial warmth beſtows;
His much-lov'd home in proſpect lies,
Religion brightens in his eyes,
And thus his heart o'erflows.

"If thou, created orb of light,
"With radiance ſo intenſely bright,
"Such beauties canſt diſplay;
"O! what is that effulgent beam!
"That blaze ineffable of HIM,
"Who gave thy dazzling ray!

"As thou diſpell'ſt the ſhades of night,
"So he reſtores our mental ſight,
"And life and love inſpires:
"In humble ſouls his glories ſhine,
"The dark he cheers with light divine,
"And warms with heav'nly fires.

"The beam of truth, the ſmile of grace,
"And love to Adam's guilty race,
"In ſweet aſſemblage join
"In him, the Sun of Righteouſneſs,
"His people's comfort in diſtreſs,
"Eternal and divine."

AGRICOLA.

PARAPHRASE ON ISAI. L. 9, 10.

AWAKE, Almighty arm, awake,
Thy two-edg'd ſword of victʼry take:
Th' hiſtoric page of antient days
Such conqueſts of thy pow'r diſplays,
As moves our wonder and our praiſe.

Didſt thou not Rahab's pride confound,
And the Egyptian dragon wound?
Didſt thou not Pharoah's legions ſweep
To ſudden ruin in the deep,
And Iſrael's tribes in ſafety keep?

See once again a threat'ning hoſt
Preſume againſt thy flock to boaſt—
Bold infidelity appears;
His head the wilely ſerpent rears,
To hiſs blaſphemy in our ears.

Around the world the lion prowls
To feaſt upon immortal ſouls:
The dragon from the pit beneath
Extends the yawning jaws of death,
To blaſt with peſtilential breath.

The rav'nous boar, from out the wood,
Inſatiate pants for human blood:
Oppreſſion rivets Slavery's chain,
Mad Perſecution laughs at pain,
Wild War adds millions to his ſlain.

Almighty arm, we ſee thee riſe,
From land to land thy vengeance flies;
Again our wond'ring eyes behold
Thy mighty Providence unfold
The miracles of days of old.

The charms of ſuperſtition break,
Proud Babylon begins to ſhake:
The long predicted day draws near,
When truth ſhall ſhine from error clear,
And undiſſembled love appear,
And Jeſus reign triumphant here.

ALIQUIS.

JOYFUL GRIEF.

MY God, I grieve becauſe I grieve
So much for earthly toys;
But if thou grief for ſin wouldſt give,
That grief would me rejoice.

'Tis ſtrange that joy from grief ſhould ſpring,
Or happineſs from woe;
Yet pious griefs more pleaſure bring
Than all ſins' joys can ſhow.

Good Mary's box of ointment broke,
The houſe with ſweetneſs fill'd;
But broken hearts, bruis'd by thy ſtroke,
Much greater ſweetneſs yield.

O give

O give me but a tender heart,
As young Josiah had!
Shouldst thou to me a realm impart,
'Twould make my soul less glad.

J. LAGNIEL.

THOUGHTS ON PART OF THE EIGHTH PSALM.

LO! yon bright source of day refulgent glows,
And o'er the earth his glorious mantle throws;
Arrays the fertile glebe in rich attire,
And chears all Nature with prolific fire:
The lowly vallies chant their grateful lays,
And hills (responsive) shout JEHOVAH's praise.
With sweet majestic pomp the Queen of Night
Reflects with ray serene the solar light;
Thro' the bright hosts pursues her silent way,
And to the Nations brings a milder day.
As the bright planets round their centre move,
And through the spacious starry concave rove;
In circling dance the constellations join
To sing their Great Creator's "hand divine."
When these bright glories meet my wond'ring eyes,
My spirit fill'd with sacred rev'rence cries,
"Lord, why is sinful man's rebellious race
"Become the favour'd objects of thy grace?
"Why leave thy blissful throne, and condescend
"To prove thyself the wretched sinner's "friend;
"To break his bands, and set the captive free,
"Thy death his ransom, and thy blood his plea?"
For such unbounded love let ev'ry throng
Of souls redeem'd burst forth in joyful song:
Salvation to the Lamb their glorious theme,
The Lamb who dy'd lost rebels to redeem;
Worthy art thou, dear Saviour, to receive
The highest honours earth or heav'n can give:
Let Saints below combine with those above,
To sing thy praise, and shout redeeming love.

JOSEPHUS.

AN EVENING HYMN.

INdulgent Father! by whose care
I've pass'd another day,
Let me this night thy mercy share,
And teach me how to pray.

Shew me my sins, and how to moan
My guilt before thy face:
Direct me, Lord, to Christ alone,
And save me by thy grace.

Speak to my conscience, speak thou peace,
Thro' his atoning blood:
And grant me, Lord, a full release,
From sin's oppressive load.

Shew me my wants, and let me crave
Nothing but what is right;
Help me, by faith, on thee to live,
Then change my faith to sight.

Open to me thy gracious ear,
Great God! my wants supply;
Confirm my hope, relieve my fear,
And bid my murm'rings die.

Guide me thro' life's mysterious path,
Nor let me from thee stray;
Preserve my fleeting, mortal breath
Thro' each revolving day.

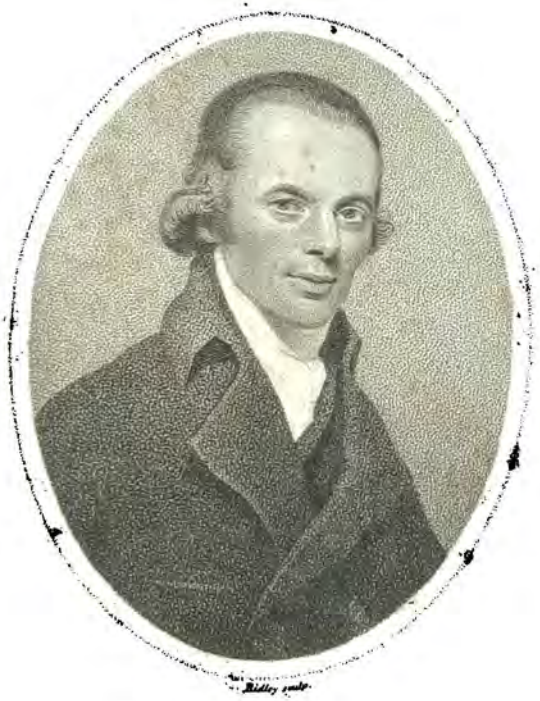
Let each returning night declare
The tokens of thy love;
And ev'ry hour thy grace prepare
My soul for joys above.

And when on earth I close mine eyes,
To sleep in death's embrace,
Let me to Heav'n and glory rise,
T' enjoy thy smiling face.

J. K.

ERRATA IN OUR LAST MAGAZINE.

Page 104, line 22 from the top, *peace is in his estimation.*
Ib. line 4 from bottom---For *on* read *in.*
106, line 11 from bottom---For *Nay* read *May*, and dele the *comma* after it.
130, line 27 ditto---For *3d.* read *One Shilling.*
Ditto, line 9 ditto---For *tabernacles* read *trumpets.*



Rev.d WILLIAM ROBY.

Manchester.

Published by T. Chapman, 151 Fleet Street, April 30.th 1798.

THE

Evangelical Magazine,

FOR MAY, 1798.

MISSIONARY LETTERS.

[We intended to have given a Memoir of the late Mr. VENN, but have poſtponed it for the purpoſe of laying before the Public the following Letters, which cannot fail of diffuſing the moſt heart-felt joy among all the ſincere lovers of the Lord Jeſus. They were recently ſent by the Select Committee of a Religious Society long ſince eſtabliſhed at Baſle, in Switzerland, to the Rev. Dr. Burkhardt, and by him tranſmitted to the Directors of the Miſſionary Society. And though written by them amidſt the confuſion neceſſarily attending the revolution of their Government, theſe holy and zealous ſervants of God appear tranquil amidſt the ſtorm, unmoved by danger, if not unmindful of it, being wholly abſorbed in contemplating the enlargement of the kingdom of Chriſt, and rejoicing in the opening proſpects of the converſion of mankind.]

Baſle, February 7th, 1798.

REVEREND GENTLEMEN,

Reſpectfully and heartily beloved Brethren in Chriſt,

WE have received at the cloſe of laſt year, tranſlated from the Engliſh into the German language, a book under the title, "Sermons preached in London at the formation of the Miſſionary Society," &c. from which we have learned, with the livelieſt joy and gratitude towards God, that the kingdom of our Lord Jeſus Chriſt is, in many reſpects, in a flouriſhing ſtate in England and Scotland, where there are ſo many hundred Evangelical Miniſters, and ſo many thouſand faithful followers of Jeſus, who think it their higheſt honor, and pleaſure to confeſs, before all the world, the Saviour, who is deſpiſed by many in our age, as their Lord and God and only Redeemer; to embrace him with ſtedfaſt faith, and to adore him with the deepeſt humility, and with their whole undivided love. This, indeed, independantly of any other conſideration, has been a great comfort to us, and to many thouſands of our religious brethren in Switzerland and Germany.

But it was not leſs delightful and encouraging to us to learn, that there had ariſen among the children of God belonging to different religious perſuaſions, a ſweet and brotherly harmony, which others juſtly may take as a pattern of imitation, and that you have made ſo good a beginning, by ſetting aſide all particular opinions, to make the promotion of the kingdom of our adorable Lord and Saviour a common cauſe; for we are fully convinced that ſuch a meaſure, ſuch brotherly aſſiſtance and encouragement, while it breathes the very ſpirit of Chriſtian love, becomes a real neceſſity in our days, when whole legions of learned and powerful men unite againſt the anointed Chriſt of God, and propagate their abominable principles among the lower claſſes of the people.

The account of the new Miſſionary Society, eſtabliſhed in the Metropolis of your country for the converſion of the Heathen, in the preſent eventful period of diſmal occurrences in Church and State, and in the awful expectation of thoſe things which are coming on the earth, has opened to us a happy and heart-relieving proſpect that the kingdom of our Great Lord will riſe with new luſtre, in diſtant parts of the world, and that thouſands of the Heathen, living ſtill in blindneſs, without God and a Saviour, without comfort and hope in this world, will be enlightened by the Sun of the Goſpel, and formed into happy and holy men by the ſaving knowledge of Jeſus Chriſt.

Yes, deareſt brethren in Chriſt, it is particularly this lively intereſt which you take in the great concern of the Heathen, hitherto ſhamefully neglected by ſo many profeſſed Chriſtians, and carried on with zeal and bleſſed effect only by a few parties of true followers of Jeſus—it is this conſtraining love of Chriſt which we obſerve in you, this courageous ſpirit, faith, zeal, and perſeverance with which you have begun, and indefatigably carried on, in all difficulties, a new work for the ſalvation of the Heathen—it is the conſpicuous bleſſing of God, which hitherto has attended, and moſt certainly in future will crown your endeavours, which affords us great joy, which makes us aſhamed, that we have done nothing in this particular, but which inſpires us with affection, at leaſt to teſtify to you, venerable Friends of God and of mankind, the ſincere intereſt we take in your great and ſacred undertaking, and to aſſure you that we will join in imploring, for the richeſt bleſſings, *that* Lord, who, no doubt, looks down upon your work with divine pleaſure, and who, by his divine power which he enjoys in heaven and earth, can

and

and will give effect and ſucceſs to what human weakneſs is unable to perform.

But, as you probably have not yet received a diſtinct account of us and our cauſe, we inform you, that more than ſeventeen years ago, by the aſſiſtance of the grace of God, and of his heart-changing power, a ſociety has been formed, and ſtill exiſts, conſiſting of ſeveral thouſand members, and affectionate friends, diſperſed in Switzerland, Germany, Holland, Pruſſia, Denmark, and Sweden. The centre of this ſociety is Baſle*; and we, the underſigned members, form the Select Committee, to whom the direction and management of its affairs are entruſted. Our intention is to maintain and to promote, as much as we poſſibly can, the evangelical doctrine of the Bible in its purity, and the practice of true Chriſtian piety. In order to obtain that end, we carry on an uninterrupted mutual correſpondence and communication in letters, as well as in written or printed treatiſes, containing ſuch remarks, memoirs, examples, anecdotes, accounts of the progreſs of the kingdom of our Lord Jeſus Chriſt, and other ſubjects, as are of an edifying nature, and ſuitable to the neceſſities of our preſent times. This is done, from month to month, with a view to inſpire our hearts with the love and veneration of our great and amiable, ever to be adored, Lord and Saviour; and to encourage and to ſtrengthen our faith and aſſurance in his word, which is the ſource of eternal life, in his all-ſufficient never-failing expiatory ſacrifice, and in his mercy, claiming all our unlimited love, in the unſhaken hope and reliance on him and his glorious appearance, and in the faithful imitation of his holy pattern, in doctrine and practice, in words and actions. We have had, during the courſe of theſe ſeventeen years, the pleaſure and opportunity, within and without our circle, to enjoy and to impart many ſpiritual comforts and bleſſings, and we humbly hope, with joyful confidence, that he, who is the object of our union, will alſo in future be pleaſed abundantly to bleſs us.

We have requeſted the Rev. J. G. Burkhardt, D. D. Miniſter of the German congregation in London, to tranſlate this our letter into Engliſh, and to deliver it to you, together with the German original.

Accept theſe lines flowing from hearts full of reſpect and love towards you, with benevolence and brotherly love, and deign to beſtow on us your intereſt and interceſſion, for

* See ſome account of this Society in the Preface of the Third Volume of the Evangelical Magazine, publiſhed the firſt January 1795, page 3.

the

the effectual fervent prayer of a righteous man availeth much.

We will acknowledge it with particular gratitude, if you will be pleaſed to ſend us an anſwer, and ſome accounts of the kingdom of our Lord Jeſus Chriſt in Great Britain, and of the progreſs of your miſſion. We beg leave to aſſure you, beforehand, that we and our brethren, to whom we would immediately communicate ſuch an anſwer, will feel the moſt heartfelt pleaſure, and join alſo in the active ſupport of the glorious work of the Miſſion. If there are any Gentlemen of your Society that read German books, we will, with the greateſt pleaſure, ſend you a ſet of our printed Journals, as a ſmall token of our reſpectful brotherly love.

Here we conclude, and are

Reverend Gentlemen,

Moſt reſpectfully, beloved Brethren in Chriſt,

Yours united in Him,

The Members of the Select Committee.

JOH. WERMERUS HERZOG, Doct. and Prof. of Divinity.
JOH. STUD. BURKHARDT, A. M. Paſtor.
CHARLES ULYSSES WOLLEB, A. M. Candidate of Holy Orders.
JOH. SCHAUFELIN, Merchant.
ABRAHAM PREISWOCK.
HANS HENRY BRENNER.
C. FRED. STEINTOPF, A. M. Secretary of the Society.

To the Reverend and much reſpected Members of the Directory of the New Miſſionary Society in London.

P. S. If we ſhould be ſo happy as to receive an anſwer, we beg of you to be pleaſed to write on the cover the following direction.---To the Rev. C. Fred. Steintopf, at the Rev. Mr. Burkhardt's, Miniſter, and Rector of St. Peter's Church, at Baſle.

LETTER *of the Rev. Mr.* C. F. STEINTOPF, *Secretary of the Religious Society at Baſle, to the Rev. Dr.* J. G. BURKHARDT, *Miniſter of the German Congregation, in the Savoy, London.*

Baſle, Feb. 15, 1798.

REVEREND SIR,

Reverend Friend in Jeſus Chriſt,

IN the name and by the order of the Select Committee of our religious German Society, I take the liberty of addreſſing

dreſſing you with this my requeſt. We have learned from an Engliſh publication tranſlated into German, (which contains the firſt tranſactions of the New Miſſionary Society, together with the ſermons preached on that occaſion,) with the livelieſt ſenſe of joy and gratitude towards God, what a numerous people our Lord Jeſus Chriſt has in England, and with what lovely zeal thouſands have united for promoting the ſalvation of the Heathen. Theſe our ſentiments we expreſs to the Directory of the Miſſionary Society, in the encloſed letter, which we beg you to tranſlate into Engliſh, and to deliver both the tranſlation and the original to the Directors of the Miſſion.

We apply in a direct manner to you on this ſubject for two reaſons; firſt, we have found a Chriſtian ſenſe in your late publication, "The Hiſtory of the Methodiſts in England;" and then you have taken much intereſt in the firſt forming of our Society, the cauſe of which, no doubt, you ſtill wiſh to promote. We invite you to encourage us, by continuing your correſpondence; for in our times, an intimate communion of the diſperſed children of God becomes neceſſary and beneficial. I aſſure you, in the name of our Committee, of our brotherly love; and permit me to add the aſſurance of my own particular regard.

Your Friend and Servant,
United in Chriſt,
C. F. STEINTOPF, Secretary of the Society.

ΑΓΝΩΣΤΩ ΘΕΩ.

TO THE UNKNOWN GOD.

Acts xvii, 23.

WHAT ſhould we think of an altar thus inſcribed at London, at Oxford, at Cambridge, at Edinburgh, or any of our principal cities? Are there any ſuch in Britain, whereon merely nominal Chriſtians profeſs to worſhip God, without a ſpiritual knowledge of him? *There* is an altar to "*the unknown God.*"

The altar that St. Paul obſerved was at *Athens*—Athens, the eye of Greece; the ſchool of the arts; the ſeat of the muſes; the place from whence the gods themſelves were ſaid to come! Much there was in that elegant city to attract the eye and ear of a man of taſte, like Paul: but he was not entertained. His ſoul was vexed within him, and when,

at length, a favourable opportunity preſented itſelf, he thus addreſſed the venerable court of the Areopagus.—"Ye men of Athens, I obſerve that in all things ye are too much addicted to the worſhip of Dæmons."

Superſtitious they certainly were to an unuſual degree. An ideot was executed for killing one of the ſacred ſparrows of Æſculapius: and a little child put to death for accidentally picking up a bit of gold that fell from the crown of Diana!

The erection of this peculiar altar is, by ſome, aſcribed to Socrates, who "wiſhed thereby to expreſs his devotion to the one living and true God, of whom the Athenians had no notion; and whoſe incomprehenſible being, he inſinuated by this inſcription, to be far beyond the reach of their underſtanding, or his own."

Others account for it in a more extraordinary way. "Diogenes Laertius aſſures us that in the time of Epimenides, (almoſt 600 years before Chriſt) there was a terrible peſtilence at Athens; in order to avert which, when none of the deities to whom they ſacrificed, appeared willing or able to help them, Epimenides adviſed them to bring ſome ſheep to the Areopagus, and letting them looſe from thence, to follow them till they lay down, and then to ſacrifice them (as I ſuppoſe the words τω προσηκοντι Θεω ſignify) to the God near whoſe temple they reſted. Now it ſeems probable that Athens not being then ſo full of theſe monuments of ſuperſtition as afterwards, theſe ſheep lay down in places remote from any temples, and ſo occaſioned the rearing, what the hiſtorian calls *anonymous altars*, or altars, each of which had the inſcription (αγνωσω Θεω) meaning thereby, the deity who had ſent the plague, whoever he were. One of theſe altars might have been repaired, and continued till St. Paul's time. Now, as the God, whom he preached, as *Lord of all*, was, indeed, the Deity who ſent and removed this peſtilence; the Apoſtle might, with great propriety, tell the Athenians, he declared to them Him, "whom, (without knowing him) they worſhipped *."

It is our inexpreſſible happineſs, that this glorious God has revealed himſelf to us, in his ſacred word, without which, Britain had remained to this day, as ignorant of him, as Greece then was. "This is eternal life to know thee, the only true God, and Jeſus Chriſt, whom thou haſt

* Dr. Welwood (Pref. to the Banquet of Xenophon) cited by Dr. Doddridge, in his excellent note on this text, which ſee.

ſent!"

ſent!" Here we not only learn the unity and perfections of the Deity, but we ſee a God reconciled to rebels by the blood of the Lamb; we learn the way to approach him with acceptance: we obtain the privilege of acceſs to him in daily prayer; and receive from him, every moment, ſupplies of grace. We learn to ſerve and honour him with all our powers; and we hope, ere long, to poſſeſs that fulneſs of joy which is at his right hand, and pleaſures for ever more.

Among the ways in which we ſhould prove our gratitude for the knowledge of God, this is one. Let us, like St. Paul, pity the millions of our fellow men who know him not. If there had been neither miſery nor danger in the ignorance of the Athenians, Paul might have prudently avoided the diſgrace of being accounted "a chattering fellow, and a preacher of foreign deities;" but his ſpirit within him was greatly moved, beholding the city devoted to idolatry; and neither reputation nor life was counted dear to him, ſo that he might publiſh ſalvation to theſe periſhing, miſtaken people. It is to the honour of thouſands in our Britiſh Iſrael, that they are like minded with him; and may He who honoured Paul's labours at Athens, by the converſion of Dionyſius, Damaris, and others, ſucceed their laudable efforts with an extenſive bleſſing!

PHILANTHROPOS.

ECCLESIASTICAL HISTORY.

CENTURY viii & ix.

WHILST the grand Impoſtor of the Eaſt, with incredible celerity, traverſed the earth; and incalculable myriads of the human race, either compelled by the terror of his arms, or allured by the hope of ſenſual gratifications, acknowledged him as the prophet of God; chriſtianity, which had been planted by apoſtolic hands, languiſhed in a ſtate of melancholy decay: and although the eighth century of the Chriſtian æra had commenced, ſeveral parts of Europe yet remained in a ſtate of Pagan darkneſs. All the Normans, who are now comprehended under the name of Danes, Norwegians, and Swedes, were unacquainted with the light of divine truth. In conſequence of their natural fecundity, their herds became too numerous to obtain ſupport in their native region: and urged, at firſt by neceſſity,

multitudes abandoned their inhoſpitable country, and directed their attention to more temperate climes. Whereever theſe Pagan invaders ſucceeded in their enterpriſe, their unhallowed hands were lifted up againſt the Chriſtian name. Invited by the contiguity and fertility of Britain, our native iſle became frequently the theatre of their ſavage depredations! and our forefathers witneſſed enormous exhibitions of their cruelty, in the deſtruction of their religious houſes, and the wanton murder of their numerous inhabitants. Terrible exemplifications of which took place at the abbeys of Bardney, Coldingham, Croyland and Peterborough.

The Saracens, availing themſelves of the diſtractions which prevailed in the empire of the Eaſt, ravaged the provinces of Aſia, and Africa, and heaped upon the Chriſtians the heavieſt calamities. Croſſing the Mediterranean, they entered Spain, became victorious, overthrew its empire, obtained a conſiderable extent of territory, and made that country, and part of France, groan under their oppreſſive yoke.

Diſſenſions, conſiderable in their magnitude, and diſgraceful in their nature, agitated the church of Chriſt. With unpardonable fury, the reſpective partizans in the unhallowed conteſt, wielded thoſe weapons which are expreſsly prohibited by the Chriſtian lawgiver. Impious fanaticiſm appealed to the ſword; and under the blaſphemous pretence of defending the truth of God, rioted in human blood. This was eminently the caſe in regard to the ſubject of image worſhip, in which conteſt, the ferocity of ſavages, was ſubſtituted for pious zeal. The origin of this violent controverſy is fixed in the beginning of the 8th century, betwen John, Patriarch of Conſtantinople, and Conſtantine, Biſhop of Rome. The former employed his power and authority for the deſtruction of all pictures and images, ſet up in churches; whilſt the latter, incapable of any control, and impatient even of a competitor in authority, as furiouſly exerted himſelf for the eſtabliſhment of images, and image worſhip. Civil inſurrections were produced. Councils were formed. Decrees paſſed. The worſhip of images aboliſhed. And by the revocation of former decrees, again eſtabliſhed; till at laſt, the Iconoclaſtæ (the oppoſers of images) were overpowered; and the Iconolatræ (the abetters of image worſhip) prevailed; and in the ninth century, idolatry became completely triumphant.

Whether

Whether the Holy Ghoſt proceeded from the Father and the Son, or from the Father only, was a ſubject which occupied conſiderable attention; but the former opinion prevailed. The doctrine of the preſence of Chriſt in the ſacrament of the Lord's ſupper, likewiſe produced important altercations. Some of the diſputants aſſerting, that after the conſecration of the bread and wine, the ſame body of Chriſt that ſuffered on the croſs, was really, and locally preſent; whilſt others affirmed, that the bread and wine were only the ſymbols of the *abſent* body of Chriſt. Frequently it happened in this, as well as moſt other controverſies, that the ſame parties were divided amongſt themſelves: and individuals at one time affirmed, what they denied at another. Forſaking that ſure and certain guide, the plain word of prophecy, they wandered in the maze of ambiguity, and their various expoſitions only darkened counſel, by words without knowledge: whilſt imputations of the moſt odious nature were reciprocally employed by the reſpective diſputants; and rancour every where triumphed over Chriſtian meekneſs.

The ſubject of predeſtination was again introduced with conſiderable violence. GODESCHALCUS, who appeared the principal in this controverſy, trod in the ſteps of AUGUSTIN. By the influence of a furious eccleſiaſtic, RABANUS MAURUS, the doctrine was condemned, and the abetter of it whipped with great ſeverity, and caſt into priſon, where he finiſhed his calamity. Councils had been called, in which, the opinion of GODESCHALCUS was condemned; new councils ſucceeded, in which it was maintained, and to the preſent day, the ſame doctrine occupies a conſiderable place in the diſputations of Chriſtian theologues.

The enormous power of the man of ſin received its conſummation in the year 754, by the acceſſion of the Roman Pontiff to the exarchate of Ravenna. PEPIN, mayor of the palace to CHILDERIC III, King of France, had formed the deſign of poſſeſſing the throne of his ſovereign, and made the weakneſs and indolence of CHILDERIC the pretext for effecting his nefarious purpoſe. A queſtion was propoſed to ZECHARY of Rome, "Whether the divine law did not permit a valiant and warlike people, to dethrone a puſillanimous and indolent monarch, who was incapable of diſcharging any of the functions of royalty; and to ſubſtitute in his place one far more worthy to rule; and

and who had already rendered moſt important ſervices to the ſtate?" Little doubt could be entertained of the deciſion of an ambitious prelate of the eighth century. It was favourable to the perfidious deſign of PEPIN; who being releaſed from his oath of fidelity and allegiance, aſcended the throne of the depoſed Monarch. As a reward for ſervices ſo important, PEPIN beſtowed upon the Roman ſee the exarchate of Ravenna; by which, Chriſt's Vicar became a temporal prince. CHARLEMAGNE not only confirmed the grants of his predeceſſor, but conſiderably augmented them. Thus an eſtabliſhment altogether of a worldly nature aroſe, in the place of that kingdom which its divine founder declared to be *not of this world.* The profeſſed miniſters of the bleſſed JESUS now appeared in all the ſplendour of earthly pomp and magnificence. Devoid of all conſcientious ſcrupuloſity, they led their armies to the field of battle; preſided in the cabinets of monarchs; became the arbitrators of the fate of nations; tyranniſed in the church of Chriſt; rioted in human blood; and by acting as panders to the moſt profligate and abandoned princes, raiſed themſelves to eccleſiaſtical ſupremacy.

The ninth century gave birth to an event, from whence originated the account of a female attaining to the Roman Pontificate, and who has paſſed by the name of *Pope Joan.* Whether the relation be founded in truth or fiction, it is now impoſſible to aſcertain: but it will no more appear improbable, that a ſubtle learned woman, ſhould have filled the Papal throne, than that monſters, bearing the name of men, have frequently been conſidered as ſupreme Lords of the church of Chriſt; or that a woman in the eighteenth century ſhould, in the habit of a man, have obtained a command in the army, and acted as envoy from one of the firſt courts in Europe.

In this century, a furious conteſt between the patriarchs of Conſtantinople and the pontiffs of Rome, produced a rupture between the Greek and Latin churches, which terminated in their final ſeparation. A conteſt, like all other eccleſiaſtic ones of the ſame period, which originated in ambition, and perpetuated itſelf by inſolence and rapacity. A conteſt, which, though ſtiled by an eminent eccleſiaſtical hiſtorian, *fatal,* can be conſidered in its nature and conſequences only as the quarrel of two overgrown monſters in iniquity, and by which real Chriſtianity loſt nothing.

Our

Our native iſle in this century produced the truly great ALFRED. A name, which, whilſt a particle of Britiſh ſpirit continues to animate the boſoms of our countrymen, will be revered, as the firſt founder of thoſe privileges, which once raiſed the name of an Engliſhman above the reſt of mankind. The numerous hoſt of foreign invaders being ſubdued by the arms of ALFRED, and peace eſtabliſhed throughout a long diſtracted country: laws were enacted for the maintenance of right between man and man; and rules preſcribed for the promotion of morals. Learning, which was ſo reduced, that among the clergy, there was not a man to be found in the kingdom of Weſſex, who underſtood the Latin ſervice, was conſiderably reſtored. Chriſtianity, which had been languiſhing to a ſtate of the moſt extreme wretchedneſs, experienced the foſtering care of the worthy ALFRED, and its dying embers began to revive. Z.

ON PREACHING THE GOSPEL.

LETTER V.

DEAR SIR,

ON the topics mentioned in my laſt, which reſpect the making and adminiſtration of the covenant of grace, how delightfully ought the preacher to diſplay the exceeding riches of the grace of God, and how the whole of our redemption tends to the praiſe of the glory of that grace; how fit the bleſſed Jeſus is to reſcue us from the broken law, from ſin, death, and hell; how altogether lovely, precious, rich, liberal, and gracious he is; and what exceeding great and precious promiſes are given to us, as the New Teſtament in his blood. More particularly, 1. He ought plainly to ſet forth God's redoubled gift of his own Son, as a ranſom to obey and ſuffer for us ungodly ſinners; and as a huſband, effectual Saviour, and portion, to eſpouſe, deliver, and ſatisfy us ſinful and miſerable ſons of men, as the foundation of every call and invitation to accept of him. Without this, his calls and invitations to receive Chriſt and his ſalvation, are little elſe but an inſtructing of men how to rob God of his Son and ſalvation, and how to take the mercies of the new covenant as ſtolen waters which are ſweet. 2. He ought clearly to ſtate and explain the nature of faith as an aſſurance, a real perſuaſion of the truth and veracity of God's giving

giving promiſes as directed to a man's ſelf, and as a receiving and reſting upon Chriſt alone for ſalvation, as he is freely offered to him in the goſpel; and as the finiſhing mean of our union with Chriſt, and of our actual intereſt in all that he hath; and the inſtrument of our receiving all ſupplies of grace out of his fulneſs; that his hearers may not, like too many, be importuned with calls and charges to come to Chriſt, and yet never be diſtinctly taught what this coming or believing means. 3. He muſt take great care to deſcribe the perſons for whom Chriſt was given as a ranſoming ſacrifice, and to whom he is given as an effectual Saviour; and that preciſely as the Holy Ghoſt doth in the Scriptures. Though indeed Chriſt laid down his life only in the room of his elect, yet as the ſecret things of the Divine purpoſe belong only to the Lord, the goſpel preacher, when offering relief to ſinners, ought to repreſent the perſons for whom Chriſt offered himſelf as a propitiation for ſin, under the characters of *men, many, unjuſt, ungodly, without ſtrength, enemies to God, ſinners, condemned* in law, *loſt* in themſelves, and ſo forth. In a ſimilar conformity to Scripture, he is to invite men to Chriſt, not as *elect*, or as *ſenſible* ſinners duly convinced, or good hearted; but as *men, ſons of Adam, ſimple, fooliſh, ſcorners, ſtout-hearted; far from righteouſneſs, wicked, diſobedient, gainſaying, heavy-laden* with guilt and trouble, *thirſting* for happineſs in any thing however vain or vile, *ſelf-conceited*, men who *weary God with their iniquities, who have ſpoken and done evil things as they could*, nay *as many as they find out of hell.* Nor will it be improper to ſhew to them how every abſolute promiſe in ſcripture ſuppoſeth the perſons to whom God directs it, to be in a ſinful and wretched condition. To whom doth God bring near his righteouſneſs, and offer his pardon, but to the unrighteous and guilty? To whom doth he offer his Spirit, a new heart of fleſh, but to ſuch as are ſenſual, in the fleſh, carnally minded, ſtony and ſtout hearted? To whom doth he offer himſelf as their God, but to ſuch as are by nature without God, and without hope in the world? To whom doth he offer his great and everlaſting ſalvation but to them that are loſt, and by law condemned for their ſins to everlaſting deſtruction? To offer Chriſt and his fulneſs, or to invite man to receive him, provided they be ſincere ſenſible ſinners, duly convinced and humbled, and who hunger and thirſt after righteouſneſs, is to contradict all the gracious offers of God in ſcripture, to embarraſs the conſciences of men as they who

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are the moſt ſenſible and ſincere are the moſt apprehenſive of their own ſtupidity and diſſimulation. Nothing ſpiritually good can proceed from a heart under that law which is the ſtrength of ſin, or from a heart which is deceitful above all things, and deſperately wicked, a carnal mind, enmity againſt God. If any ſuch good thing could be found in a Chriſtleſs perſon, it would neceſſarily exclude him from all right to ſalvation through Jeſus, who was ſent to ſeek and ſave that which was *loſt*, and is not come to call the *righteous* but *ſinners* to repentance. The perſons who *labour* and are *heavy laden*, whom he invites to his reſt, are ſuch as have fatigued themſelves in ſinful, carnal, and ſelf-righteous conduct, and are laden with the guilt and power of their ſins, and the weight of their troubles, as well as thoſe who are burdened with ſome of their guilt and miſery. The *thirſty*, who are invited by him, are ſuch as ſpend their money for that which is not bread, and their labour for that which ſatisfieth not. In dealing with ſinners, he muſt take no round-about way of recommending preparation for receiving Chriſt; but urge them to come directly to him, guilty, polluted, and wicked as they are, that their ſinful ſtate and nature may be, not rectified or amended, but wholly changed by union with him. This miniſterial labour to make them ſenſible of their ſinfulneſs, of the guilt, wretchedneſs, and danger of their natural condition, and of the fearful folly and criminality of continuing to refuſe Chriſt offered to them; this labour to make them ſenſible of Chriſt's infinite excellency, love, lovelineſs, fulneſs, ſuitableneſs, readineſs, and earneſtneſs, to help and ſave them—is not deſigned to employ them in *preparing* themſelves, but is the uſing of thoſe inſtituted *means* by which God introduceth his Son and all his ſalvation into the heart. It is but a clearing of the way for their reception of him. It demonſtrates their need, and drives them to Chriſt as they are. It demonſtrates that they bear the characters of thoſe invited to Chriſt, and that he and his fulneſs of ſalvation exactly correſpond with their infinite neceſſities. He muſt not call them to reading or hearing of God's word, or to prayer, meditation, or any other inſtituted ordinance, as means of *preparing* themſelves for Chriſt, but as Chriſt's appointed *means* of meeting with and laying hold on their ſouls, and of beſtowing on them his righteouſneſs and grace.

I am yours.

To the Editor of the Evangelical Magazine.

VARIETIES IN EXPERIENCE.

SIR,

IT has been obſerved, that men who in their converſion have been extraordinary inſtances of the power of divine grace, and have afterwards been enabled to maintain a ſteadi . courageous and conſiſtent walk, have often been led to undervalue the characters of others who have not been favoured with experiences like their own; or whoſe converſion was leſs ſudden, and not attended with ſuch ſtriking circumſtances. Such perſons ſeem not to poſſeſs the patience neceſſary to judge of a work of grace in thoſe who have long to contend with predominant corruptions; before their victory is complete; or, to uſe apoſtolic language, before ſin loſes the dominion and grace aſſumes it *: The following facts will illuſtrate the ſubject.

Philemon, Epaphras and Novitius lived in the ſame town, and attended the goſpel in the ſame place of worſhip. Philemon was ripe in years, of a maſculine temper, and the elder in the Chriſtian life: his convictions had been ſtrong, and ſo had his temptations; and his outward oppoſition from the world and his family was great; but great grace made head againſt all theſe, and through Chriſt he was more than a conqueror. He had been long acquainted with Epaphras, a man of more mild tempers, and whoſe introduction to the divine life had been by more gradual means, and whoſe oppoſitions, and probably his temptations were much leſs than thoſe of Philemon; but the tenor of whoſe conduct was equally conſiſtent, and as he endured well to the end, there will be no impropriety in ſaying he was equally ſincere. Novitius was a native of America, and had not reſided a great while in the town: his former occupation had been on the mighty waters, which he had now left, but he had been addicted, during the exerciſe of that occupation, to exceſs of drinking; however, on coming to reſide in this town, Providence led him to attend the preaching of the goſpel, and very pointed and ſevere convictions took place in his conſcience, particularly on account of this, his beſetting ſin; and, as in the caſe of Legion, he moved towards Chriſt and cried, but the demon was not yet caſt out, for his hour was not come: he

* See Romans vi. 14, 17, 18.

ſtrove

ſtrove and fell, wept, reſolved and fell again and again, yet could not give up the means of grace. It was early on a Sabbath morning, on attending one of thoſe nurſeries of real and experimental religion, a ſocial prayer-meeting, that Philemon and Novitius met at the door of the place: Epaphras, following at ſome diſtance, ſaw them apparently engaged very earneſtly in diſcourſe, and juſt before he came up with them, they parted; Philemon went in, but not Novitius; he began to walk very briſkly from the place and from the town, which much ſurpriſed Epaphras, to whoſe ideas it was ſuggeſted, that the mind of Novitius was not right, and that he was impelled by ſome temptation. He accordingly determined to follow him, and with ſome difficulty got near enough to call after him, although he was not acquainted with him, more than by having obſerved his attendance, and, I think, did not know his name. He ſtopped, and Epaphras obſerving by his countenance that he was much agitated, aſked him the reaſon: he replied, that the gentleman with whom he had juſt parted, had dealt very hardly with him. On further explanation, it appeared that Philemon had reproved the ſin of Novitius with great ſeverity—had called in queſtion (as it ſeemed to him) the ſincerity of his profeſſion, and intentions altogether—had rebuked him ſo ſharply, as to leave him nearly in a ſtate of deſpair, and there was even reaſon to believe he ſided with a temptation to put a period to his life. However, Epaphras prevailed on Novitius to return with him, and the event was probably made a means of quickening his converſion and victory over this beſetting evil. The feelings of his mind in gratitude for the interference of Epaphras were ſuch, that he acknowledged it as long as he lived; and would often own Epaphras as the *mean* of preſerving him from utter deſtruction, and took him afterwards, while he lived, as a kind of director. Epaphras took an opportunity of expoſtulating with Philemon afterwards on the ſubject of breaking bruiſed reeds and quenching ſmoaking flax; and there is reaſon to believe it was well received, as the parties continued in harmony and brotherly love; and Novitius from that time, or ſhortly after, obtained deliverance and entered into cloſer connection with them. All the parties are now dead, Epaphras died firſt, ſeveral years ſince; then Novitius, and laſt of all Philemon; and all witneſſed a good confeſſion, holding faith and a good conſcience to the end.

By way of improving this ſubject, firſt, Let perſons of the temper and experience of Philemon, beware how they deal

with newly awakened ſouls, whoſe convictions have not yet been ſo far ſanctified as to iſſue in total renovation; and yet in whom there is ſome appearance of tenderneſs of ſpirit and a work of grace. It is readily admitted that ſin, eſpecially a ſtrong habit of ſin, ſhould be rebuked, and dealt ſeverely with; but pity and love are ſtill due to the ſinner. For want of making this diſtinction, Philemon had, humanly ſpeaking, thrown Novitius into a ſituation where the adverſary had a potent advantage againſt him. In warning ſinners, great care ſhould be taken to avoid every thing that might induce deſpair of obtaining mercy.

Farther, let the bowels of compaſſion which moved in Epaphras, and his pity for an unhappy fellow-ſinner, excite our imitation. Watchfulneſs over our own ſteps is a needful duty; but this does not preclude watchfulneſs over others, particularly thoſe who are ſubjects of violent temptations, and frequent lapſes; and if we have a real love for ſouls, and duly eſtimate their value, we ſhall exerciſe it, both with earneſtneſs and tenderneſs.

Laſtly, To perſons of the character of Novitius, we may addreſs the word of reproof. Your ſins perſiſted in will ruin your precious and immortal ſouls; we ſincerely pity your captivity and bondage; but be aſſured alſo, that the convictions you have already received will avail you nothing, unleſs you are enabled to renounce and caſt away the ſtrong habits of vices which have hitherto bound you. Remember Chriſt is a Savior *from* ſin, not *in* ſin; and the certain mark of his dominion, is victory over it: but while ſin is perſiſted in and followed, no peace can live in the conſcience, and you ſtand in jeopardy every hour: flee, therefore, from the wrath to come, for although a concatenation of Providences favoured Novitius, the ſame may not attend you. Oh then, fellow ſinners, be entreated; "if there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the ſpirit, if any bowels of mercies, fulfil ye the joy," of the ſervants of Jeſus, who beſeech you in his name to be reconciled to God. S.

ON THE NATURE AND NECESSITY OF REGENERATION.

JESUS CHRIST taught and enforced the doctrine of Regeneration *. None, therefore, who venerate his authority, or regard their own immortal intereſt, ſhould treat this

* John iii. 7.

ſubject

ſubject with indifference, much leſs with contempt or ridicule. It is a doctrine taught, not only in the New, but alſo in the Old Teſtament, as is obvious from our Lord's reproof of Nicodemus, for not knowing, though a Maſter in Iſrael, either the nature or neceſſity of this bleſſing: let us humbly enquire into both.

With regard to the nature of regeneration, many err, not knowing the ſcriptures, nor the power of God. It is obvious that baptiſm cannot be the new-birth; for were it ſo, the converted thief could not from the croſs have been received into Paradiſe *, nor Simon Magus have continued in the gall of bitterneſs and bonds of iniquity †; for the former was not baptized, the latter was. Nor is Regeneration a change of opinion in favour of religion. Candid attention to judicious reaſoning, is ſufficient to produce this effect ‡; but nothing ſhort of Almighty power can accompliſh the new birth §; neither is it mere reformation. There is nothing myſterious in this, but there is, in regeneration; as much ſo as in the nature, progreſs, effects, and properties of the wind. The external deportment of a man may be as decent as the decorations of a whited ſepulchre, while all uncleanneſs equally exiſts within ‖. Once more. Remorſe of conſcience, ſucceeded by the ſtoney-ground hearers' joy ¶, is not regeneration. Were it ſo, then Pharaoh, Saul, Judas, and the ſtoney-ground hearers, were regenerated perſons; but, ſurely, regeneration cannot equally belong to fooliſh virgins whoſe lamps ſhall be put out in obſcure darkneſs, and to the truly wiſe, whoſe ſhining light ſhall ſhine more and more unto the perfect day. But poſitively,

Regeneration is an infuſion of a principle of divine life by the Spirit and word of God, whereby a real, univerſal, and permanent ſpiritual change is effected in a man's principles and conduct. In it the ſoul is quickened from the death of treſpaſſes and ſins **, a clean heart is created, a right ſpirit renewed ††, and the regenerate perſon becomes in Chriſt Jeſus, a new creature; from whom the old things of ſinful principles and practices paſs away, and, to whom all things pertaining to life and godlineſs become new ‡‡. Particularly the underſtanding is enlightened, to perceive the ſinfulneſs of ſin, the wickedneſs of the heart, the vanity of the world, the inſufficiency of the creature, and the ſuffi-

* Luke xxiii. 43. † Acts viii. 13, 23. ‡ Acts xxvi. 28. § Eph. ii. 10. ‖ Mat. xxiii. 27. ¶ Mat. xiii. 20. ** Eph. ii. 1. †† Pſa. li. 10. ‡‡ 2 Cor. v. 17.

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ciency and excellency of Chriſt, in his perſon, offices, and grace.—The will is renewed, ſo that it abominates and flees from ſin; eſteems, and cordially chooſes Chriſt and holineſs, as indeed the better part. The affections cleave with ardor to thoſe grand objects. The conſcience becomes tender, and cautiouſly avoids, not only evil, but the appearance of evil *. In a word, the regenerate perſon is thoroughly changed in principle and in practice. He aims in all things at the glory of God, and is ſtudious to give no offence to either Jew or Gentile, or the church of God. His ſincere piety towards God, and ſtrict morality towards men, will more or leſs expoſe him to the ridicule or contempt of the ungodly †; but, conſcious of divine approbation, he will not be aſhamed of Chriſt or of his words in a ſinful generation ‡. On the contrary, by divine grace he holds on his way, and waxes ſtronger and ſtronger §. Though this repreſentation might be ſuppoſed ſufficient, yet it is alſo needful to ſhew,

Further, the neceſſity of regeneration. It is abſolutely neceſſary to enjoy intereſt in Chriſt. By our firſt birth we are members of the firſt Adam, in whom all die ‖, and muſt be born again in order to become members of Chriſt, the ſecond Adam, by whom alone we can be eternally ſaved. By the former we are children of wrath ¶, by the latter, only can we become heirs of heaven. It is neceſſary to all ſaving graces—to faith: none truly believe in Chriſt, but thoſe who are born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God **.—To love: love is a fruit of the ſpirit of God ††, but no unregenerate man hath that Spirit. It is neceſſary for the acceptable performance of religious ſervices, all of which require the grace of God in the heart ‡‡. An unregenerate heart is a graceleſs heart. Without regeneration there can be neither pleaſure nor permanency in the paths of true religion; both theſe, neceſſarily ſuppoſe, diſpoſitions congenial to the nature of true religion, ariſing from the poſſeſſion of a divine nature §§. Much leſs, finally, can there be any reception to heaven without the new birth, as it would be an eternal violation of order to admit any there who were not previouſly prepared for it by ſanctifying grace here. In a word, ye muſt be born again, or infinitely better for you if ye had never been born at all.

* 1 Theſ. v. 22. † 2 Tim. iii. 12. ‡ Mark viii. 38. § Job xvii. 9. ‖ 1 Cor. xv. 22. ¶ Eph. ii. 3. ** Joh. i. 12, 13. †† Gal. v. 12. ‡‡ Heb. xii. 28. §§ 2 Pet. ii. 15.

Dear

Dear Reader, as you value your eternal ſalvation, never reſt ſatisfied till the character deſcribed becomes your own. If you enjoy ſatisfactory evidence that this character is already yours, live becoming your heavenly origin; rejoice in your honourable relation to God, and gratefully aſcribe the whole glory of it to his ever-bleſſed name.

T. B.

COMMUNION WITH GOD,

THE BEST SUCCOUR IN THE WORST SEASONS.

MR. HENRY, that ſweet expoſitor of ſacred writ, a little before his death, deſired his friends, to notice as his dying ſaying, "That a life ſpent in the ſervice of God, and communion with him, is the moſt comfortable and pleaſant life that any one can live in this world." The beloved apoſtle John, wrote his firſt general epiſtle, with the kind and benevolent deſign of bringing its readers to have fellowſhip with the apoſtles; but not in their bonds and afflictions, if that could poſſibly have been avoided; no; but that, like them, they might have fellowſhip with the Father, and with his Son Jeſus Chriſt. Bleſſed Paul wiſhed all men like himſelf in that reſpect. A better wiſh could not poſſibly have entered into his heart, either for a fellow-mortal, or for his own ſoul. Communion with God is the higheſt honour and happineſs of which men or angels are capable. The ſublimeſt notions of carnal minds, fall infinitely ſhort of this felicity. "It is," ſays Mr. Shaw, in his admirable treatiſe, intitled, Immanuel, "the grand diſtinction which marks the difference between true ſaints and all others." Dr. Owen, that great luminary of the laſt century, whoſe treatiſe on the ſubject has often delighted the hearts of Believers, defines it, "The mutual communication of ſuch good things, as wherein the perſons holding that communion are delighted, bottomed upon ſome union between them."

This communion implies acquaintance, agreement, friendſhip and love. God is love. He is man's beſt friend, and perfectly acquainted with him in every reſpect. But man, by nature, is ignorant of God. He is an enemy to him by wicked works. His carnal mind is enmity againſt him. He is in a ſtate of darkneſs, a child of wrath, a ſlave of ſatan, and dead in treſpaſſes and ſins. Such being the caſe, how is man's communion with God poſſible? Can

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two walk together unleſs they be agreed? What concord hath light with darkneſs, life with death, or enmity with love? Surely none at all. Then, if any one hath fellowſhip with God, he muſt be reconciled unto him through the death of his Son. Yes; without true friendſhip, there can be no good fellowſhip. Nor is there any Mediator between God and man, but the Man Chriſt Jeſus. If any man have fellowſhip with God, he is a new creature. He has paſſed from death to life. He is tranſlated from the power of darkneſs, into the kingdom of God's dear Son. In a word, he is God's workmanſhip, who hath created him anew in his own holy and bleſſed image. This man knows the Lord, as he is revealed in his works, his ways, and his word. He hears and obeys his voice, and that becauſe there is none on earth, or in heaven, in whom he ſo much delights. God and he love fellowſhip together. Herein, they converſe with each other. Between him and God there is a mutual giving and receiving.

In this ſpiritual converſe God ſpeaks in divers ways and manners. His voice is uttered forth not only in the lively and charming ſcenes by day, but alſo in the dark and ſolemn ſilence of the night. The ſun, moon and ſtars, together with the air, earth and ſeas, and all their numerous inhabitants, declare unto the ſaints, the wiſdom, the power and the goodneſs of the Lord. He ſpeaks to them alſo by his providential diſpenſations; ſometimes in the ſun-ſhine of proſperity, and at other times, in the darkneſs of adverſity. There are ſeaſons when he makes them lie down in green paſtures; when he prepares a table for them in this wilderneſs, and gives them all things richly to enjoy. Their cup runs over with bleſſings. By and by, he ſpeaks to them, as it were, out of the whirlwind. He brings them into the ſchool of affliction, and ſpeaks to them by the rod of correction. He ſaw them in danger of leaning too much on earthly props, of making too much of temporal enjoyments, and therefore determined to give wings to their wealth, and to take away the deſire of their eyes by the ſtroke of death. Perhaps a huſband, a wife, or a child, a Miniſter, or a friend, he calls away from them, that he may poſſeſs more of their hearts, and be every thing to them. He ſpeaks to them alſo by his word and Spirit; and theſe always agree together. The former is made effectual by the latter. But in every way in which God ſpeaks unto his people, they no ſooner underſtand his language, but they

they find it is that of mercy. That he ſpeaks peace out of the abundance of a kind and loving heart.

In reply to the voice of God, the ſaint, in his converſe with him, giving credit to every thing he ſpeaks, complies therewith. If his ſtubborn heart riſe up againſt any part, he will not condemn the part againſt which it riſes, but his heart for riſing up againſt it. He will view it as the ſad effect of the plague in his heart, and as ſuch will loathe himſelf in his own ſight. It will be his concern to obey the voice of the rod, and not deſpiſe the chaſtening of the Lord; to follow the word, and not quench the motions of the Spirit; to make ſuitable returns for every diſplay of the divine perfections. He will adore infinite wiſdom, and commit himſelf to its guidance, not leaning on his own underſtanding. He will confide in infinite power, for his grand ſupport and defence. He will bow to the divine ſovereignty with humble reſignation, well knowing that he has no right to find fault, and that his Heavenly Father orders every thing for the beſt. He will ſpeak to the Lord often, with boldneſs, but not with rudeneſs. He will confeſs his ſins unto him. He will plead with him in prayer, for promiſed bleſſings; and not omit to praiſe him for thoſe which he has already received. He can and does unboſom himſelf to the Lord more than to the neareſt and deareſt friend he has in the world. He can tell him his fears, his foes, and all his deſires. He knows he cannot aſk too much, nor offend by aſking too often, or with too much importunity. God attends to his ſighs and groans, as much as to his fineſt words and ſentences; and when the fit time is come, he ſaith unto his pleading ſervant, "Be it unto thee, even as thou wilt."

In this communion, there is not only a mutual converſe, but alſo a giving and receiving. God gives to his ſaints, and they gratefully receive of him; again making dutiful returns to him, which he graciouſly accepts of. He gives himſelf to them, and they give themſelves to him. He ſays, "I will be your God," and they ſay, "We will be thy people." He gives them a ſenſe of his love, ſo that they feel it ſhed abroad in their hearts. They enjoy it as what it truly is, love infinitely great, ſovereign and free; without variableneſs or ſhadow of turning; ancient, boundleſs and durable as eternity; the grand ſpring of every bleſſing they enjoy, or for which they hope, either in this world, or in that which is to come. He gives them his infinite wiſdom, to guide their feet in the way of

peace. He beſtows his mercy upon them according to their need. He lends them his powerful arm on which they lean; and with it he holds them up, ſo that they are ſafe. He renews their ſtrength, yea, perfects his ſtrength in their weakneſs. They can truly ſay to him in the words of the pſalmiſt, "Thy right-hand hath holden us up: and again, "Thou haſt holden me by my right-hand." In a word, he offers them his all-ſufficiency; ſo, that their ſufficiency is of him, and he is every thing to them. He ſays to them, as he did to Moſes, "I am," whatever you need, that I am, and will be to you. Now, what ſhall they render to the Lord for all his benefits? They yield themſelves unto him. They give him their hearts: ſet their affections upon him: yield their underſtandings to the guidance of his counſel, and their wills to be ruled by his in all things. They likewiſe preſent their bodies to him as living ſacrifices. With their feet they will not ſtand in the way of ſinners; much leſs run after the multitude of evil doers; but they will cheerfully go to the houſe of God, and alſo viſit the houſe of mourning. With their tongues they will not utter lies and ſcandal; but the words of truth and ſoberneſs, and what will be for the glory of God and the edification of man. Their hands will not be folded together in idleneſs, much leſs employed in doing miſchief; but therewith they will work, that thereby they may have for themſelves, and alſo to give to him that needeth. Not only in devotions, but alſo in buſineſs, and honeſt induſtry, the ſaints have fellowſhip with Deity. Whether they be hewing of wood, or drawing of water; navigating their ſhips, or digging, ſowing or reaping their grounds; minding their ſheep, or their ſhops; or whatever elſe their lawful calling may be, therein they ſhall enjoy the divine preſence and approbation.

After what has been advanced, it may be added, that there is no communion ſo ſweet, ſo ſafe, ſo durable, ſo honorable or advantageous, as communion with God. There is that in it which exactly ſuits, fully ſatisfies, and infinitely delights the ſublime and capacious powers of the immortal ſoul. Senſual delights are momentary, and rather ſurfeit than ſatisfy, after leaving a ſting behind; but in communion with God, the ſoul finds its centre and reſt. Here, the river runs into the ocean. Here, the ſpirit returns to God who gave it. Here, all the ſcattered beauties in the wide creation are found collected together. Not the moſt exquiſite painting to the limner's eye, nor the ſofteſt ſtrains

to

to the muſician's ear, nor yet the ſweeteſt fragrance to the ſmell, or moſt delicious food to the epicurean's palate, are worthy to be compared with the bleſſedneſs of communion with God. What can be more honourable than to viſit and be viſited, to walk and talk, and have a joint intereſt with the King of Kings? Herein we need fear no evil; neither loſs nor diſgrace. We are ſafe in the wilderneſs, and ſhall not be leſs ſo in the ſhadow of death. The beginning of this fellowſhip is the beginning of heaven below, and the perfection of it, will be the perfection of heaven above. It is that communion, which no power, however great, which no place, however diſtant, can for a moment interrupt. Death itſelf, which breaks up ſo many connections and fellowſhips, does not deſtroy, but rather brings this to perfection. How bleſſed is it to be walking with God! By ſo doing we ſhall become like him, and ere long be with him for ever and ever.

Scarborough. S. B.

A MEDITATION.

WRITTEN ON THE EVENING OF THE AUTHOR'S BIRTH-DAY.

ONCE more the glorious luminary of heaven has withdrawn his beams from our hemiſphere, and is gone to enlighten other regions. The feathered ſongſters of the grove, and the harmleſs tenants of the field are retired to their nightly coverts; and the ſons of induſtry and toil have now concluded the labours of the day, and are preparing to cloſe their weary eye-lids in the gentle arms of ſleep.

At this ſtill hour of ſolitude and contemplation, not a ſound is to be heard in this peaceful retirement ſave the whiſper of conſcience—"the ſtill ſmall voice" of God. Come, O my ſoul! let me now take a retroſpective view of the paſt twelve months, and viſit, in ſerious meditation, the tomb of my departed hours. Another year of my ſhort life is ended, and (awful conſideration) has carried with it a regiſter of all the follies, ſins, and imperfections it has witneſſed in my conduct, in order to give it up in evidence againſt me before a Judge of infinite purity, unblemiſhed juſtice, and unlimited power. Solemn thought! melancholy catalogue! thus does every day riſe up and reproach me with vanity, and folly, with goodneſs abuſed, moments unimproved, and mercies diſregarded! Engaged by the moſt ſacred vows, by the moſt endearing ties of gratitude and love, in the ſer-

vice of my Lord, how often, in this one year alone, have I broken thoſe engagements and forgot thoſe ties! how often, even during my moſt ſolemn acts of devotion, have my affections wandered from them, and entangled themſelves in a thouſand trifling ſcenes of buſineſs or amuſement. How then ſhall I dare to ſtand before him, or expect to eſcape deſerved puniſhment? Jeſus, my Lord! my Saviour! I fly to thee, and caſt my trembling ſoul into thy compaſſionate boſom. I have, it is true, broken the righteous law of God, in ten thouſand inſtances; but thou haſt died upon the croſs, and there haſt made a full atonement for all my tranſgreſſions. O do thou plead my cauſe! and when offended juſtice demands ſatisfaction for my crimes, do thou ſtretch forth thy wounded hand, and declare what thou haſt ſuffered in my behalf; ſo ſhall the flaming ſword be ſheathed, and I ſhall obtain that pardon which thou haſt purchaſed for every penitent who truſts in thee: and, O my deareſt Lord! do thou thyſelf condeſcend to come and take up thy reſidence in my heart, and make me the willing ſubject of thy glorious kingdom, ſo ſhall my future days be diſtinguiſhed by love to thy perſon, zeal for thy cauſe, and diligence in thy ſervice; ſo ſhall I be enabled to glorify thy name, and ſhew forth thy praiſes on earth, and at laſt, through thy free unmerited grace, be admitted into thy glorious preſence, where, free from folly, ſin, and imperfections, I ſhall celelebrate thy love through eternal ages.

Sandwich. E. TATLOCK.

ADDRESS TO A NEW MARRIED COUPLE.

I Feel an impreſſion upon my mind to drop on this paper a word of friendly advice, which I hope will be read in the ſame ſpirit of candour and good-will as that in which it is written. I feel a concern for your welfare. You have now taken the moſt important ſtep that can be taken in relation to the preſent life. You are united together in laſting bands. May every bleſſing in nature, Providence, and grace, unite to render them happy to the end of your days!

With regard to your reſpectability in the world, much depends upon your ſubſequent conduct. Let ſobriety, ſteadineſs, and prudence mark all your ſteps. Induſtry and prudence are generally reſpected in the world. Guard againſt a ſupercilious deportment, and every thing that looks like it. Be condeſcending, but not mean; affectionate, but not fond.

fond. Never, for a moment, think that outward glare, or a flaſhy appearance, will advance your conſequence and reſpectability. Theſe things have little or no weight with perſons of diſcernment and worth.

Never be deaf to good advice. Do not proudly diſdain the good counſel of thoſe who are more advanced in years than yourſelves; if you do, there may come a time when you may want ſuch counſel, and not be able to obtain it at any price. Guard well againſt a waſte of time; it is too precious to be waſted. Never angrily thwart and oppoſe each other, but by the ſincereſt love ſerve one another. Reſpect your relations and friends, for that is the moſt certain way to be reſpected. Do not affect independence when your property ſhall be at your own diſpoſal; it may betray you into difficulties before you are aware. Never be *haſty* in taking any ſtep, nor *violent* in purſuing any object. Let diſcretion go firſt, and mark out the line of conduct which is moſt juſt and eligible to be purſued, and then never decline becauſe of difficulties or dangers in the way.

Let the religion of the Bible be your religion. May the grace of God inſpire and implant it in your hearts. Be not aſhamed to profeſs Jeſus Chriſt and his truth. May that bleſſed Lord befriend you, bleſs you, and keep you for evermore. I intreat you conſider that an *all-ſeeing eye* is upon you; may that eye never be a witneſs to extravagance and waſte, to Sabbath-breaking and vice. May you enjoy every felicity, and above all, a good hope through grace.

MILES EMERITES.

ON EXAGGERATION.

EXAGGERATION, and a diſpoſition to exaggerate, are great and growing evils, of which many profeſſors of religion, as well as the men of the world in general, are guilty. This evil conſiſts in magnifying any circumſtance, more or leſs, in a hyperbolical manner. Not to repreſent any matter as near its reality as we can, is certainly a deviation from *truth*; and a deviation from truth is ſurely a crime. This will be a growing evil in thoſe in whom it is not checked; for, being laviſh in our words, either in the praiſe or diſpraiſe of perſons, or any other objects, we inſenſibly acquire a *habit* of exalting or debaſing them beyond the bounds of truth.

I am

I am led to make theſe remarks principally by an interview I had with a perſon ſome time ago. Soon after being in his company, I found he ſpoke with much fluency and propriety, particularly about religion. My attention was excited by his converſation, for he appeared to have more enlarged views of men and things than moſt I had met with. He ſpoke in terms ſo high of ſome particular characters, as induced me to think that their value was not ſufficiently known. But ſoon after I was rather confounded by a ſentiment he dropped concerning another character, which was as remarkable for its detraction, as the other expreſſions were for their approbation. I had, indeed, heard ſomething relative to the latter; but it was a circumſtance that I ſuppoſed would never have been ſet forth in a criminal light, which he did in a very high degree. While I remained with him, he purſued the ſame method in his diſcourſe, and I ſaw plainly he fell into the ſin of exaggeration; for while he could ſcarcely find words to expreſs his encomiums on ſome, he again appeared at a loſs to repreſent in a manner ſufficiently horrid the faults of others.

To check this evil, which is wantonly indulged by too many profeſſors of religion, let us think before we ſpeak; and let us ſpeak as dying men, who may the next moment give an account before "God the Judge of all." Let us not be laviſh of our words; nor appear in extacies while deſcribing things which pleaſe us, nor agitated with a paſſion bordering on malevolence towards thoſe objects which offend us; for, having rouſed the attention of diſpaſſionate and more judicious minds to an examination, and the reſult being different from the repreſentation made, we ſhall become the objects of contempt, and our friends fearful to confide in us. Beſides, by not carefully avoiding ſuch habits, we ſhall plunge deeper and deeper into the evil; till we are ſo loſt to real fact, as not to reſt ſatisfied without ſome unneceſſary and unlawful addition to the moſt plain and ſimple thing.

May the reader of this in future guard well his expreſſions. We all need the caution; but thoſe in a peculiar manner who poſſeſs warm tempers and lively imaginations; for they are almoſt ſure to run into the error, without a conſtant watch over their words. If we are not puffed up with ſelf-conceit, probably we way ſtop and enquire, "Have I not been guilty of this crime?"—Such a ſuſpicion of ourſelves is entering on the direct way to be reclaimed.

Rotherham. S— B—.

WIDOWS'

WIDOWS' FUND.

To the Editor of the Evangelical Magazine.

SIR, *Devizes, April* 12, 1798.

WE are desired by an association of Ministers, held this day at the Rev. Robert Sloper's place, to represent through your Magazine, to Evangelical Dissenters in general, and Ministers in particular, that the letter of Benevolus in your Magazine of October last, has been the occasion of exciting farther thoughts for the relief of Ministers' widows. And we would hereby sincerely and earnestly recommend to the general attention a case of such magnitude and consequence to the relief of *their* minds who labour in word or doctrine; so that they may pursue their work with less anxiety respecting the support of the families they may leave behind them. We beg leave to add, that this associated body press on other similar associated bodies, that they would converse much on the subject with their people and other benevolent persons, from whom very much of the assistance must of course be expected. We are,

In the name and behalf of our Brethren,

SIR,

Your very humble Servants,

JOHN WINTER, of Newbury, Berks.
JOHN HEY, Bristol.
WILLIAM DUNN, Bradford, Wilts.
ROBERT SLOPER, Devizes, Wilts.
JOHN JONES, Plymouth-Dock.

*** Many other pieces on the same subject have been received, and are forwarded to *Benevolus*, who is endeavouring to digest and bring forward a definitive plan to lay before the Public. [*Editor.*]

ANECDOTES.

"HONETY IS THE BEST POLICY."

A Minister of the Gospel some weeks ago preaching upon the evidences of grace, among other things stated that an holy courage and constancy in the cause of God was an indubitable mark of the reality of divine grace in the heart. This he clearly demonstrated in the examples of Joseph and Caleb, of Shedrach, Meshach, and Abednego, and

and of Peter and John before the Jewiſh Sanhedrim, Acts, iv. 19. When animadverting on the laſt mentioned inſtance, he added, this ſcripture brings to my remembrance a circumſtance which occurred ſeveral years ago in a place where I was preaching; ſeeing a perſon ſitting in the front gallery, apparently much affected under the word, he attracted my attention, and the rather as he had a biſhop's livery on. After ſervice I mentioned the circumſtance to one of the friends, who ſaid, "Sir, if you knew the man's real character, your heart would be much united to him." Some little time after the opening of our chapel, he came one Lord's-day evening with a view to ridicule the preacher, but it pleaſed the Lord to ſet home the word with a ſaving power on his heart, and, "He who came to ſcoff, returned to pray." The change wrought in him was too conſpicuous not to be noticed, and a perſon with officious forwardneſs told the circumſtance to his maſter. On this his Lordſhip took him to taſk for attending a Methodiſt meeting, and told him he muſt quit his ſervice if he did not deſiſt from going there; adding, you have a family, and if I diſmiſs you, no gentleman in the neighbourhood will employ you. conſider this, and give me your anſwer in a fortnight. The ſervant then addreſſed his Lordſhip with a reſpectful acknowledgment of his great kindneſſes, admitting that if he was turned away it would be a great affliction; but added, "I am now, my Lord, as well prepared to give you an anſwer as I ſhall be ſeven years hence; for when it pleaſed God to affect my heart under the preaching, I expected it would reach your ears, and that I ſhould be called to an account for my attendance at the chapel. I therefore prayed to the Lord that I might have an anſwer to give, and this ſcripture came to my mind, which is the only anſwer I can give your Lordſhip, "Whether it be right in the ſight of "God to hearken unto you more than unto God, judge ye?" Struck with the honeſt ſimplicity of the man, his maſter replied, "and do you make me the judge in this matter?" He anſwered, "Yes, my Lord." Then ſaid his Lordſhip, "go and diſcharge your duty to your conſcience, and you ſhall continue in my ſervice."

The ſinner's chief inducement to genuine repentance is a perſuaſion that God is not inexorable, but that there is forgiveneſs with him through Jeſus Chriſt. This may be illuſtrated by a remarkable anecdote reſpecting the Tuſculani,

lani, a people of Italy. Having offended the Romans, whoſe power was infinitely ſuperior to theirs, Camillus, at the head of a conſiderable army, was on his march to ſubdue them. Conſcious of their inability to cope with ſuch an enemy, they took the following method to appeaſe him. They declined all thoughts of reſiſtance, ſet open their gates, and every man applied himſelf to his proper buſineſs, reſolving to ſubmit, where they knew it was in vain to contend.

Camillus entering their city, was ſtruck with the wiſdom and candour of their conduct, and addreſſed himſelf to them in theſe words: "You only of all people have found out the true method of abating the Roman fury, and your ſubmiſſion has proved your beſt defence. Upon theſe terms we can no more find in our hearts to injure you, than, upon other terms, you could have found power to oppoſe us."

The Chief Magiſtrate replied, "We have ſo ſincerely repented of our former folly, that in confidence of that ſatisfaction to a generous enemy, we are not afraid to acknowledge our fault."

SELECT SENTENCES.

GOD loves without paſſion; is angry without perturbance, and that repents without change.

In God, time hath no ſucceſſion; that which is paſt is not gone, and that which is future is not to come.

To reject what we cannot comprehend, is not only to ſin againſt faith, but againſt reaſon, which acknowledges itſelf finite and unable to ſearch out the Almighty to perfection.

We are exalted not only above Adam in Paradiſe, but above angels; their King is our elder Brother.

He that hath loved his people ſo as to unite them to Chriſt when they were ſtrangers, will he hate them when they are his members?

There is a greater diſtance from death to life, than from life to action.

The Holy of Holies was crucified between two thieves.

To pretend juſtification by the works of the law, is as unreaſonable as for a man to produce in court the bond which obliges him to his creditor as a teſtimony that he owes him nothing.

Death is an enemy that threatens none whom it doth not ſtrike.

RELIGIOUS INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

[ERRATUM.—It was NOT Dr. *Coke*, who preached at Surry Chapel the ſame evening that Mr. Hill preached in the City Road Chapel, as mentioned in many copies of our laſt. We were led into the miſtake by a perſon then preſent, and corrected it in the remaining impreſſions ſo ſoon as it was diſcovered.]

ANNUAL MEETING.

IN our laſt we announced the appointment of the Preachers to be engaged at the enſuing Meeting. We have now to add, that the following is the order in which the ſervices are to be conducted:

On Tueſday the 8th inſtant, a Special Meeting of the Directors will be held at four o'clock at Haberdaſher's Hall.

On Wedneſday morning, the 9th, a Sermon will be preached before the Society at Surry Chapel, by the Rev. Mr. COCKIN; ſervice to begin at half paſt ten. At three o'clock a General Meeting of the Society will be held at the Scot's Hall, Crane Court, Fleet-ſtreet; and in the evening, at ſix, the Rev. Mr. BREWER will preach at the Tabernacle.

On Thurſday morning, at eleven, the Society will meet again at the Scots' Hall; and in the evening, at ſix, the Rev. Mr. BALFOUR, will preach at Tottenham Court Chapel.

On Friday morning, at half paſt ten, the Rev. Mr. WEST will preach at Spitalfields Church.

N. B. We are authorized to ſtate, that the annual accounts of this Society will, as uſual, be balanced on the 21ſt of next month, it is requeſted, therefore, that ſuch contributions as are deſigned to be inſerted in the liſt of the year, which terminates on that day, may be forwarded to Mr. Hardcaſtle, Treaſurer, No. 8, Duck's-foot-lane, as much before it as poſſible.

May 1, 1798.

AMERICAN MISSIONARY INTELLIGENCE.

Extracted from the New York Spectator, of Saturday Feb. 24, 1798.

THE Northern Miſſionary Society, in the ſtate of New York, met on Thurſday laſt in the town of Troy, and was opened with a ſermon by the Rev. Alex. Proudfit, from Mark xvi. 15. "Preach ye the goſpel to every creature."

From the reports of the different departments, the Society had the pleaſing ſatisfaction to find, that ſince their laſt meeting their number was conſiderably increaſed; their funds augmented; and their proſpects highly flattering, that they will ſoon have a permanent foundation laid for ſending Miſſionaries amongſt the heathen; and of reſcuing the wretched inhabitants on our Weſtern frontiers from barbarity, ignorance, and deluſion, and leading them to civilization, ſcience, and religion, by the glorious light of the goſpel of Chriſt.

The Society received a conſiderable addition, during their ſitting, from different denominations of Chriſtians, all of whom appeared cordially engaged in promoting the great objects for which it was inſtituted.

In order to ſolicit the divine co-operation and bleſſing, they appointed the fourth Thurſday of April next to be obſerved as a day of faſting, humiliation and prayer by the Members of the Society, that they may unite in ſupplicating the God of heaven to raiſe up Miſſionaries, and furniſh them for the arduous work; to pour out his holy Spirit in copious effuſions upon them,

them, and upon all the churches; to make way in the diſpenſations of his righteous Providence for the introduction and univerſal ſpread of the everlaſting goſpel among the unenlightened nations of the earth, and to crown their exertions with glorious ſucceſs.

Before they adjourned, they choſe the following Gentlemen officers of the Society for the current year.

Dr. JOHN B. SMITH, Preſident.
Rev. JAMES PROUDFIT, Vice-Preſident.
Rev. JONAS COE, Secretary.
Rev. JOHN B. JOHNSON, Clerk.
ELBERT WILLET, Secretary.

DIRECTORS.

Dr. Derick Romeyn, Dr. John B. Smith, Rev. John Cloſe, Rev. John Baſſet, Rev. John Dunlap, Rev. John Demereſt, Rev. Samuel Smith, Rev. James Mairs, Rev. William M'Cauly, Rev. Alexander Proudfit, Rev. Iſaac Labagh, Rev. John B. Johnſon; Andrew Yates, James Gordon, Chriſtian Miller, Cornelius P. Wyckoff, Abram Eights, Abram Outhout, Jacob D. Vander Heyden, Elijah Jones, and Cornelius Van Vechtan.

After this the Society adjourned, to meet in the town of Schenectady on the ſecond Tueſday of September next, at eleven o'clock in the forenoon.

By Order of the Society,

Lanſingburgh, Feb. 13, 1798. JONAS COE, Secretary.

ASSOCIATION.

On the eleventh of April, the Aſſociated Miniſters, in the County of Dorſet, held their Annual Meeting at Wimborne, when it was reſolved to ſupport an Itinerant Preacher in the County, and to obtain a ſuitable perſon as ſoon as poſſible.

CHAPELS OPENED.

RETFORD CHAPEL

ON Eaſter Sunday April 8th, 1798, a new Chapel was opened at Retford, in Northamptonſhire, when two ſermons were preached on the occaſion by the Rev. Tho. Bennett, of Morton, Lincolnſhire, in the morning from 1 Kings ix. 3. "Mine eyes and mine heart ſhall be there perpetually;" in the afternoon from Mark xvi. 15. "Go ye forth," &c. The place was very crowded, and the congregation was ſerious and attentive. It will no doubt be matter of joy to thoſe who pray for the enlargement of Zion to hear that the above opening is the introduction of the goſpel into a place that was deſtitute of it.

MULBERRY GARDEN CHAPEL.

THE congregation of Proteſtant Diſſenters of the Independent denomination, under the paſtoral care of the Rev. John Knight, have unanimouſly agreed to remove from the old eſtabliſhed meeting, in Nightingale-lane, to another place of worſhip near the ſpot, lately called "the Mulberry Garden Chapel." The ſaid Chapel was built on a leaſe for twenty-one years, by the late Counteſs of Huntingdon, which expired laſt Michaelmas. It has, for the ſake of convenience, been a little contracted, and otherwiſe conſiderably altered, and was opened on Sunday April 1, 1798, in the morning, by the Rev. John Humphreys, of Union-ſtreet, in the Borough, who delivered

alſuitable diſcourſe from 1 Kings vii. 57. "The Lord our God be with us, as he was with our fathers; let him not leave us nor forſake us;" and in the afternoon a ſermon was preached by Mr. Knight, Miniſter of the place, from Haggai ii. 9. "The glory of this latter houſe ſhall be greater than of the former, ſaith the Lord of hoſts; and in this place will I give peace, ſaith the Lord of hoſts."

OBITUARY.

MRS. MARY HENDERSON,

WIFE of the Rev. J. Henderſon, then Miniſter of the Scotch Preſbyterian Church, at Monkwearmouth, county of Durham (now of Fluſhing, in Zealand) died April 11, 1793. Her father and grandfather (the Rev. J. and W. Hally) were both Miniſters in North Britain, eminent for uſefulneſs, and revered for piety. Her funeral ſermon was preached by her huſband at the above church from Ezek. xxiv. 5. He drew her amiable character in the ſtrongeſt colours; deſcribing her as the beſt of wives, of mothers, of ſiſters, and of friends, as well as diſtinguiſhed for her zeal and progreſs in the divine life. "When ſpeaking about our parting ſoon," ſaid Mr. H. "ſhe with a ſtrong and laſting faith ſaid, ſhe hoped it would not be long when we ſhould meet again in a happier land, where there is no more ſickneſs, pain, or death, never more to part. Then I ſaid to her," adds Mr. H. "Fear not, my dear, for I truſt God is with thee; be not diſmayed, for he is thy God: he will ſtrengthen thee, yea, he will help thee, yea, he will uphold thee with the right-hand of his righteouſneſs."

Never did ſhe ſhut her eyes in the ſleep of nature with a ſofter air than ſhe cloſed them in her laſt repoſe. O what a glorious and peaceful end was hers! like the ſetting of the ſun after a fair and ſerene day. Like one who had acted a good part, ſhe quitted the buſy ſtage of life. She had no more to do, having finiſhed her work, but to lay down and ſleep in Jeſus.

MR. GEORGE NEVE

WAS the ſon of a reſpectable farmer at Crowhurſt, near battle, in Suſſex. His natural diſpoſition was amiable, and he poſſeſſed a very tender conſcience from a child; inaſmuch, that if by death he loſt any favourite animal, he would weep and ſay God was angry with him, and thus puniſhed him for his ſins. He was called by grace under the word preached at Battle in 1791, after which his life moſt exemplarily adorned his holy profeſſion in all things. Although in full vigour of body and mind, and very near being united to a beloved and godly young woman, many of his expreſſions, a few days before the awful ſtroke of Providence which cauſed his death, ſeemed to ſhew he felt a preſentiment of his approaching fate.

On Monday Auguſt 15, 1796, being with his ſervant driving the team in a narrow lane, about a mile from home, he accidentally fell down, and not being able to extricate himſelf, the loaded waggon went over his body, and ſo cruſhed his inſide, that all paſſage was ſtopped. When the neighbours came to his aſſiſtance, he with great calmneſs told them that his hurt was mortal; begging them moſt earneſtly to ſeek the ſalvation of their ſouls, and to prepare to meet their God, ſince they knew not but like him they might be called at ſo ſhort a warning. During his ſurvival his pains were extremely

extremely violent, every thing he attempted to ſwallow returning immediately. Yet at intervals he comforted his mourning friends. He told his mother that his time was ſhort, and full of miſery; but although the firſt man was of the earth earthy, yet the ſecond man was the Lord from heaven.—*There* hung his hope!

On Thurſday morning, at five o'clock, he ſeemed full of ſuch joy as cannot be expreſſed, and ſung the following verſe:

" I ſet the Lord ſtill in my ſight,
" And truſt him over all;
" For he doth ſtand at my right hand,
" Therefore I ſhall not fall."

He called his friends around him, and ſaid, " I muſt go to my Lord; he calls me; ſo pray do not wiſh to keep me here." He wanted to tell of the goodneſs of God, and ſpeak of the joys of heaven more than his ſtrength would permit, ſaying, " What I am not able to tell, you will find in the ſcriptures; be ſure you ſearch the ſcriptures.—Seek, oh ſeek Jeſus!" He then ſung,

" Oh glorious hour! oh bleſt abode!
" I ſhall be near and like my God:
" And fleſh and ſin no more controul
" The ſacred pleaſures of my ſoul."

And thus ſweetly committed his ſpirit to the Lord who gave it, Auguſt 18th 1796, aged 25.

A funeral ſermon was preached the following Sunday at Battle, from Pſalm lxv. part of verſe 5, " By terrible things in righteouſneſs wilt thou anſwer us O God of our ſalvation."—Being a young man greatly beloved, between 600 and 700 perſons attended! and, bleſſed be God! there is reaſon to believe, his death has been (under Providence) the cauſe of life to many, as he uſed often to ſay, how cheerfully he could die for the good of his friends. His benevolent deſire appears to be granted, in that ſeveral who were, previous to his death, bitterly prejudiced againſt the ways of the Lord, are now earneſtly ſtriving to walk therein.

MRS. MARIAN MANDERSON, AND HER SISTER.

MRS. M. was born at Portſmouth July 1774, and her maiden name was Muirhead. From early youth ſhe diſcovered a ſedateneſs, that gave the appearance of years conſiderably above her age. It pleaſed God to manifeſt himſelf to her in childhood, particularly when about twelve years old, under the miniſtry of Mr. T—d, at R—f; and at a time when the generality of children are taken up with toys, books were her companions; the Bible, hymns, and ſpiritual-ſongs were read with pleaſure; and having a tenacious memory, before ſhe arrived at the age of maturity, it was ſtored with divine truths; this, added to great mildneſs of temper, though naturally of few words, rendered her a valuable companion to the citizens of Zion; and will account for the readineſs with which ſhe applied a variety of paſſages to her own ſituation when in the view of eternity. In the fall of 1789, her acquaintance firſt commenced with Mr. M. and notwithſtanding many thwarting circumſtances, they entered into the matrimonial union in December 1796.

Her huſband being an officer in the navy, the hour of ſeparation was look-

ed

ed forward to with anxiety and pain. The fleet ſailing in May, when ſhe was ſeveral months gone with child, her health very delicate, and having fears for his ſafety, her anxiety much increaſed; yet, mixed with the hope that their ſeparation would not be of long duration.

In July, her ſiſter Elizabeth, who had been complaining for above two years, began viſibly to decline: which joined to her own fears, ſo wrought on the mind, that Nature began to droop, when ſhe thus expreſſed herſelf in a letter to her partner: "My ſpirits are at times ſo low I can hardly ſup-"port myſelf; with what impatience have I paſſed three tedious months in "abſence? Oh! that you were near to pour conſolation into my afflicted mind!" In Auguſt hopes were raiſed of ſoon meeting, and by the end of the month, they were accompliſhed.

In June, ſhe had contracted a cough which Mr. Manderſon took particular notice of on his arrival; and frequently beſought in the tendereſt manner, ſhe would make head againſt it, that, if poſſible, its ſtrength might be rooted up before it fixed deeper; but ſhe had been deceived by the opinion, that at her delivery it would ceaſe, being nothing more than common. Thus the diſeaſe was ſuffered almoſt unoppoſed to intrench itſelf in the conſtitution, and inſinuate its baneful affections into the ſprings of life.

On the 21ſt of October, ſhe was delivered of a daughter, and at the end of a fortnight had every appearance of a ſpeedy recovery. The pleaſing proſpect of ſeeing her offſpring grow up, had now, no doubt, wedded her more to the continuance of life; and probably the gloom that had hung over her mind, began to break, and make way for the cheering proſpect of many returning years. But, alas! ſhe ſoon found her health begin to waver; the cough, that ſeemed in a great meaſure ſubdued, returned; exceſſive perſpirations reduced her ſtrength; and a violent head-ach attacked her with ſuch ſeverity, that at times ſhe was fearful of being bereaved of reaſon: her hearing was alſo conſiderably impaired. In this diſtreſs ſhe found herſelf unable to nurſe the dear infant: when the grand Adverſary taking advantage of all, preſented the haggard figure of deſpair to her mind, with whom ſhe had ſharp and ſevere conflicts; yet diſcovered the matter to none, till God was in mercy pleaſed to comfort her with his gracious promiſes. Every thing was done that art could preſcribe, or affection could deviſe. Briſtol waters were recommended as the only hope of effecting a cure; but that journey, undertaken three weeks after delivery, in the depth of winter, only aggravated the complaint. Her mother, who accompanied her, obſerving the firſt day, that ſhe had eaten a tolerable dinder, was anſwered, "yes, thank God, I have eat comfortably; but I would "not have you build on this; whatever may be his will, I am reſigned: "of this I am certain, that his counſel ſhall ſtand, and he will do all his "pleaſure." After remaining a week at Briſtol, and experiencing no benefit, ſhe haſtened back again to her dear infant and relations.

The diſeaſe now gained ground apace, and ſhe found herſelf haſtening to an eternal world; her ſituation being rendered ſtill more grievous, by the deafneſs having increaſed ſo much, it was hardly poſſible to make her hear, ſave a few words, and theſe often two or three times repeated; yet the ſound of the voice was frequently too much to bear, though ſhe could not diſtinguiſh what was ſpoken. When Mr. M. was ſitting by her one day, ſhe ſaid, "do not, my dear, deceive yourſelf with any hopes of my recovery, "for I am certainly going." A week after her return, ſhe was confined to bed; the perſpirations, which had for ſome time been little, returned, and the cough continually harraſſed her night and day.

Under

Under ſuch accumulated diſtreſs ſhe was never heard to repine, but ſometimes to ſay, "you do not know how ill I am; you do not know what I ſuffer." When ſhe obſerved any of her relations ſhedding tears, ſhe would ſay, "weep not for me; it only makes me worſe;" and chid her mother by ſaying, "your exceſs of grief is enough to make God take me, though he had otherwiſe deſigned:" adding, "have you not better learnt Chriſt? as for me I have long learned the road of ſubmiſſion." Obſerving once, particularly the diſtreſs of her huſband, ſhe ſaid to him, "It is a trying time my dear! God has cut ſhort our work, but I hope we ſhall meet in heaven, never, never more to part!" What a diſtreſſing ſeaſon, when none could converſe with her; when no ſoothing language could be uſed to comfort the mind under the view of approaching diſſolution! But ſhe was full of inward ſtrength and ſerenity; death was viewed without fear, as a ſure inlet to immortal glory; the only ſtruggle was with the affections of Nature; her dear infant, huſband and parents, for whom ſhe felt the tendereſt emotions.

As her huſband went to the bed-ſide one evening, ſhe ſaid, "The doctors "have given me over, and tell me I may eat or drink any thing I have a "mind for; how can a ſick ſtomach receive food? I ſhall ſoon eat of fruit "and drink of ſtreams that will not injure; how pleaſing to look forward, "and at the ſame time how painful!" About twelve days before her deceaſe, being ſeized with fainting fits, and apprehending her end near, ſhe called her father and mother to the bedſide, "thanked them for having given her a religious education," at the ſame time expreſſing her views and proſpects of happineſs. This was a trying hour for affectionate parents. Aſking ſome days after, how her ſiſter was, and on being anſwered, "much the ſame;" replied, "aye, it has been much the ſame with her "for a long time, I hope it will not be ſo with me; but that I ſhall ſoon "be releaſed, the one way or the other."

The fainting fits returning at intervals; after one ſhe expreſſed much impatience to ſee her huſband, and when alone, brought up the ſubject of the infant child, which was always near her heart; recommending it to him, "to bring her up in the ways of the Lord," adding, you will have a double charge, that of father and mother." Being aſked once by her mother if ſhe had any thing particular to ſay to her, ſhe replied; "any "thing to ſay to you? Where ſhall I begin? You have trained me up in "the ſtricteſt paths of virtue and honour, and I truſt the means have been "bleſſed, which makes me feel that ſerenity of ſoul I now poſſeſs;" and much more to the ſame purpoſe. The hectic fever having latterly affected her head, ſhe was at times incoherent; but would ſoon recollect herſelf. Once expreſſing a great anxiety for her infant, which, in her delirium, ſhe had ſuppoſed to be dead, it was brought to her; and as ſoon as ſhe beheld it, ſhe cried, "you are come to ſee your dying mother. O! that you may be from this moment ſanctified, and under the protection of a God of mercy;" adding, with maternal affection, "O that I could take you with "me in my arms!"

Speaking to Mr. M. on the foundation of her hopes, ſhe ſaid, "I truſt "I have tried myſelf whether I am in Chriſt or not, and hope I am not "deceived. I would not give up this hope for the univerſe, were it proffered. How pleaſing to look forward, and painful too!" Being ſupported to take ſome nouriſhment at a time when nature was very weak, ſhe calmly ſaid, "let him do all his pleaſure;" at another time, "I ſhall ſoon ſee him as he is," and on, ſuch another occaſion,

"I can

"I can do all things, or can bear
"All ſufferings, if my Lord be there;
"Sweet pleaſures mingle with the pains,
"While his left hand my head ſuſtains."

Once being alone with her mother, ſhe ſaid, with apparent triumph, "Mother, my

"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."

Adding, "Lord, fill me not too full—It is enough."

In the laſt week of her life the perſpirations were exceſſive. During their height ſhe once ſaid, "theſe are the ſymptoms of diſſolving nature.—O death! death! what is death!—we think little of it, till we come to try it." But this did not appear to be ſpoken from any fear, or apprehenſion.

At another time ſhe exclaimed,

"O! if my Lord would come and meet,
"My ſoul would ſtretch her wings in haſte,
"Fly fearleſs thro' death's iron gate,
"Nor feel the terrors as ſhe paſs'd."

On the 31ſt of December ſhe obſerved it was the Sabbath, ſaying to thoſe near, "it would be beſt to prepare for the duties of the day; and repeated the firſt verſe of the 92d Pſalm;

"Sweet is the work, my God, my King,
"To praiſe thy name give thanks and ſing;
"To ſhew thy love by morning light,
"And talk of all thy truth at night."

Then rejoined—"O! how often my heart has gone with that Pſalm!" On the Monday following ſhe ſeemed impatient to be gone, ſaying, "I thought to have been home on Saturday; aſking one that ſtood near, "do you think I ſhall get home to-day?" Being thus ſenſible of approaching diſſolution, ſhe often thought the faintings would carry her off. Mr. M. entering the chamber juſt as ſhe was recovered from one, and ſupported in bed; as ſoon as ſhe perceived him, ſhe ſaid; "my dear, I am almoſt gone—I thought never to have ſeen you more."

So rapid was the progreſs of the diſorder, that although on the 18th of December, when returned from Briſtol, ſhe appeared to have fallen away but little, yet ſhe was now reduced to ſkin and bone, as much in three weeks as her ſiſter in near ſix months, who was nevertheleſs ſo reduced for ſome time back, as hardly to be expected to ſurvive from one day to another. On Wedneſday the 3d of January, about four in the morning, her end was apparently near, by her panting for breath; yet at times ſhe ſpoke diſtinct, though weak. About ten minutes before ſhe reſigned the tabernacle of clay, obſerving her father and mother on each ſide of the bed, and turning her eyes wiſhfully firſt to the one, and then to the other, at laſt ſhe ſaid with a faint voice, "I ſhall ſoon be out of pain—I ſhall ſoon be happy." Some minutes before, her eyes were fixed on her huſband when ſhe appeared to be in prayer, and from the few words heard, it appeared to be in his behalf. About eleven ſhe cloſed her eyes on all terreſtrial things, having ſtruggled with patience under a ſevere and violent diſeaſe, leaving behind her a ſweet ſmelling ſavour, and teſtimony of the power of religion on the mind.

Three

Three days after ſhe was interred, her ſiſter Elizabeth deſired to be taken into the ſame chamber and bed where ſhe had expired. She often lamented ſhe could not ſee her intereſt in Chriſt ſo clear as her ſiſter had; but renounced all hope of ſalvation through any other way. Her moral life and circumſpect walk being once held up to her as a ſource of conſolation, ſhe replied, "it is true I have not run the giddy courſe with many, but I was born in ſin; I feel I am a great ſinner, and unleſs I am ſaved through Chriſt Jeſus, I muſt be loſt to all eternity."

Though her ſufferings were apparently great, ſhe was never heard to repine, but frequently wiſhed, "it would pleaſe the Lord to releaſe her." It was expected from her weak and reduced ſtate, ſhe would die without any ſtruggle; but it proved not ſo; the laſt days of conflict were hard; and Nature was agitated to her inmoſt receſſes. On Sunday the 28th of January it was apprehended ſhe could not ſurvive many hours; and indeed it was her own opinion; when ſhe was heard to ſay, "Come Lord Jeſus, come quickly." Towards evening, being ſomewhat eaſier, ſhe requeſted the family to drink tea in her chamber, ſaying, "it would be the laſt time." And when ſeated round the table, ſhe obſerved, "you are all enjoying yourſelves, I ſhall ſoon enjoy myſelf with the bleſſed Jeſus." She frequently ſaid, "I ſhall ſoon ſee my ſiſter." The diſtreſſing conflict continued till Thurſday the 1ſt of February, when about four in the morning ſhe called her mother, and when come, ſaid, "Mother, I am dying, my heart ſtrings are now breaking—you will never know what a dying bed is till you come to try it." Her voice had failed her ſome days, ſo that ſhe now expreſſed herſelf in whiſpers, yet was ſenſible to the laſt moment; the hectic fever that had fluſhed her face at intervals, never affected her head. He expired about half paſt eleven in the forenoon, being little turned of twenty years of age, and about three years and a half younger than her ſiſter, ſo ſhortly gone before.

May ſuch leſſons of mortality be ſtudied deeply by ſurvivors, ſeeing youth has no ſecurity againſt the inroads of diſeaſe, or ſhield againſt the fatal arrows of the King of Terrors, whoſe poiſon drinks up the moiſture of the ſtrong, the vigor of the healthy, the beauty of the blooming, and ſoon lays them low in the grave, the houſe appointed for all the living.

MRS. PRYOR,

THE ſubject of this article, was a native of Dorſetſhire, who in the days of her youth was naturally diſpoſed to ſobriety, and very exemplary in her conduct. At the age of about twenty-one, Providence placed her in a pious family at Blandford, where ſhe had an opportunity of hearing the goſpel under the miniſtry of the Rev. Mr. Field, which was inſtrumental to the ſalvaatoin of her ſoul. From the age of about twenty-five to thirty ſhe reſided with the ſame pious family in the vicinity of London, where ſhe had an opportunity of ſitting under the miniſtry of the Rev. Mr. Brewer and other goſpel miniſters, and was no doubt thereby led further into the knowledge of the truth, as it is in Jeſus. At the age of thirty-one ſhe was married to Mr. Pryor, of Hackney, and from that time ſhe ſat chiefly under the miniſtry of the Rev. Mr. Eyre, the privilege of which ſhe would often ſpeak of with great delight; ſo that the Lord bleſſed the various means of grace to her ſoul, in calling her from darkneſs to light, and leading her in a gradual way to the knowledge of "Chriſt in her, the hope of glory." Tho' ſhe often would lament the coldneſs of her faith and coldneſs of her love,

when her Chriſtian friends related their experience, and on this account was often ready to queſtion her intereſt in him.

For the laſt four or five years of her life, ſhe experienced much affliction of body from a violent chill which brought on various diſorders; during this time ſhe had but ſhort intervals of eaſe, and at length her diſorder terminated in a decline. She bore her affliction with cheerfulneſs and fortitude of ſoul, even to the laſt. In October laſt her diſorder evidently encreaſed upon her; ſhe had recourſe to a phyſician, but in vain, the time of her departure was at hand, of which ſhe was very ſenſible, and in a letter ſhe wrote to her brother in Dorſetſhire, expreſſing her dangerous ſtate, ſaid ſhe thought ſhe could not live to Chriſtmas-day. She expreſſed her doubts and fears reſpecting her intereſt in Chriſt, and was afraid ſhe was not a child of God, though ſhe ſaid ſhe hoped ſhe had one mark of a child of God, the things ſhe once loved ſhe now hated. In this ſtate ſhe remained till within three weeks of her deceaſe, when her diſorder encreaſed very rapidly, ſo that ſhe could get but little reſt: her friends adviſed her to take ſome opiates to obtain it; but this ſhe refuſed, ſaying, ſhe prayed God would not ſuffer her to cloſe her eyes to ſleep, till he had aſſured her of his love to her ſoul, till he had lift up the light of his countenance upon her. Though ſhe was ſo weak in body, ſhe would raiſe herſelf on her knees, and wreſtle with God in prayer for this deſirable bleſſing, which the Lord was ſoon pleaſed to anſwer, by directing her to that comfortable paſſage in Iſaiah xii. 2. "Behold God is my ſalvation," &c. from which ſhe derived great comfort to her ſoul, which ſhe never after wholly loſt; for Jehovah was her ſtrength and her ſong, in whom ſhe truſted. She repeated this beautiful verſe within an hour of her death, and from it ſhe deſired Mr. Eyre to preach her funeral ſermon. She was fully reſigned to her affliction and approaching diſſolution, ſaying, ſhe would not have been without one affliction the Lord had laid upon her. When Satan endeavoured to harraſs her with doubts, ſhe would beat him off with the word of God, ſaying, though I change, "the Lord changeth not—whom he loves, he loves unto the end;" and as he had ſhewn her much mercy, ſurely he would not leave her at the laſt. She admired the condeſcenſion and mercy of God to her in affliction, that he ſhould thus manifeſt his love to her who was ſo unworthy; was very thankful for the many viſits ſhe was favoured with, both from miniſters and other pious friends, whoſe prayers and good counſel were rendered very beneficial to her. She ſaid the Lord had fulfilled all her requeſt, and had been better to her than her fears. Her Chriſtian friends had great pleaſure in their viſits from ſeeing her in ſuch a compoſed ſtate, and ſo reſigned to the will of God.

On new year's day ſhe ſaid ſhe had not thought to have ſeen it, and was in the hope ſhe would have been in heaven before; but as ſhe was ſpared ſo long, ſhe thought ſhe would go to the Lord on her wedding day, the 6th of January, or on the 7th, being the day three years that her father died, which accordingly came to paſs; for on Sunday the 7th of January, ſhe calmly breathed out her ſoul into the hands of her Redeemer, while her friends were in the act of prayer with her for this beſt of all bleſſings: ſo calm was ſhe in the article of death, that it was only by ſeeing her ceaſe to breathe it could be known ſhe was gone.

A few days before her death, ſhe very compoſedly ordered every circumſtance and every perſon that was to attend her funeral, and very affectionately exhorted her dear partner to be prepared to follow her.

Thus

Thus happy was the end of one, who, for many years, may be ſaid to have been a weak believer; may it be of great uſe to others in like circumſtances, who, though they can take hold of Chriſt, but with a trembling hand, may from hence be encouraged to perſevere in waiting on God, for that ſtrength they need, and thoſe graces which will enable them to ſubdue their unreaſonable fears, and to bring them off at laſt more than conquerors, through him who has loved them and gave himſelf for them.

"A feeble Saint ſhall win the day,
"Though death and hell obſtruct the way."—WATTS.

J. DAVENISH.

DEPARTED this life, Jan. 22, 1798, John Daveniſh, the ſon of Matthew Daveniſh, Sydley, Dorſet, in the eighteenth year of his age; many years under the tuition of the Rev. John Lewis, Ringwood, Hants. His complaint was a Diabetes, but the danger was not diſcovered, until within a few days before his death. He received the news with great dejection of ſoul, and the terrors of the Lord made him afraid. He found no refuge in himſelf, no comfort in what he had been, or had done; a pious education and ſtrict morality. He evidenced a deep felt ſenſe of the ſinfulneſs of his nature; and was at times like one on the borders of deſpair. But the bleſſed God did not ſuffer him to continue long in that ſtate; he "brought "him up out of the horrible pit, and miry clay, and ſet his feet on a rock." He then had very uncommon manifeſtations of the love of God; and afforded in his dying experience a ſtriking inſtance of the reality and power of godlineſs. His expreſſions filled all around him with amazement. He appeared to feel great concern for the ſalvation, and happineſs of others; and with peculiar earneſtneſs and affection, recommended Chriſt, with all the bleſſings of his purchaſe, to thoſe that viſited him; from a full conviction that there is ſalvation in no other.

Mr. G. the miniſter of the place, having ſpent ſome time in prayer with him, he cried out, "Oh, Mr. G. God *can* ſave—God *will* ſave me; he "ſaves me *now*, or I could not be ſo happy in my ſoul." He anſwered, "he does, and will ſave you with an everlaſting ſalvation." The youth then replied, "he will, he will!" After being then ſilent for a few moments, he cried out, "O that the world did but know what I know, and feel what I feel, of the precioufneſs of Chriſt! I am not afraid to die, and have no deſire to live but to ſpeak of my Redeemer's goodneſs to all around me. If God, (ſaid he,) ſhould finiſh his work in my ſoul, and take me to himſelf; and render my death inſtrumental to the converſion of my dear brothers, for whoſe ſalvation I long; what reaſon ſhall I have to bleſs him for ever!"

He deſired one of the family to write to his late maſter, Mr. L. and inform him how gracious God was to him, and what comfort he had in a dying hour. When Mr. G. called again, and enquired of him what the ſtate of his mind was, he ſaid, "I have not been able, through weakneſs, to ſay much for God ſince I ſaw you laſt; but God has not left me for a moment." At the cloſe of prayer, there appeared a peculiar ſweetneſs on his countenance that ſeemed to indicate a happy ſpirit juſt entering on glory.

He ſoon after broke out in ſuch tranſports of joy, that it is not poſſible for tongue to expreſs, or pen deſcribe. "Oh, (ſaid he,) how precious is Chriſt! I long to be with him; come Lord Jeſus, come quickly, &c." a pious female ſervant in the family ſaid, he will come, my dear, "the viſion is for an appointed time." (Hab. ii. 3.) yes, ſaid he, "he is coming—he is coming. To die is gain,—to die is gain,—to die is gain; more ſhall I gain

gain than all you, were you to live ten thouſand years. Guardian angels are now waiting around my bed, to convey my ſoul to realms of bliſs.—Victory! victory! victory!" In this rapturous ſtrain did he continue, till he could ſpeak no more. He cloſed his life with the words 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."

There is reaſon to hope, that his dying ſayings, have deeply impreſſed the minds of ſeveral young perſons, in the family and neighbourhood.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Hiſtory of the Church of Chriſt, Vol. II. containing the 4th and 5th Centuries. By Joſeph Milner, M. A. 8vo. 600 pages. Dilly, &c.

WE have already given a general ſentiment of this work in our review of the former volume, and hoped by this time to have been able to notice the work complete; but the author's death having unhappily interrupted its progreſs, we have been unwilling any longer to delay the notice of a work of ſuch general merit and utility.

The principal excellence of Mr. M's hiſtory conſiſts in the particular attention he has paid to evangelical principles and experimental piety. And if in this reſpect the preſent volume be found inferior to the former, it may fairly be imputed rather to be depravity of the times, than to the fault of the hiſtorian. The ages here reviewed are, however, full of intereſt, as the reader muſt admit, when he is informed they comprehend the hiſtory of Arianiſm, of Pelagianiſm, the eſtabliſhment of Chriſtianity, and the biography of Ambroſe, Auſtin, Jerom, and others of the fathers.

But perhaps the chapter which may at preſent excite moſt attention and criticiſm, is the 17th. which conſiſts of "Reflections upon Eccleſiaſtical Eſtabliſhments," and the right which Theodoſius had to make Chriſtianity the religion of the ſtate.

Mr. M. taking for granted the divine origin of Chriſtianity, thinks it cannot be made a queſtion whether a "well-digeſted liturgy," and the proviſion of "proper perſons and places for the worſhip of God," were not a public benefit, and as ſuch the duty of the magiſtrate: but beſides this, he adds ſeveral other conſiderations, ſome of which we ſhall enumerate.

Under the patriarchal diſpenſation, neither idolatry nor infidelity were tolerated; but the worſhip of the true God religiouſly obſerved. The Jewiſh government, Mr. M. admits, was a THEOCRACY, yet ſo much, he thinks, may be inferred from its conſtitution, "That it is lawful for the ſovereign authority to direct in matters of true religion." It is hardly to be conceived that God would interweave into his theocracy, what in its own nature is unlawful. (p. 228.)

On theſe grounds our author thinks it ſcarcely can be doubted, "but that when the Goſpel was preached among the Jews, if their *Sanhedrim* had received it, they would have had a *right* to make it the *eſtabliſhed* religion of the nation." This poſition, however, certainly will be doubted, and ſome perſons will be ready to aſk, if they had a right to eſtabliſh it, will not this imply that they had alſo a right to reject and prohibit it, in order to preſerve the religion which had already been eſtabliſhed?

Another argument on which Mr. M. places much ſtrength (if it is another) is, that true religion is for the good of the ſtate; idolatry and irreligion

religion are injurious to it, and provoke the anger of the Almighty; inasmuch, then, as it is the duty of Government to promote the public good, it is their duty to eſtabliſh and protect the true religion, which is Chriſtianity, and oppoſe its contraries. It is not our wiſh to anticipate the anſwers to this train of reaſoning, nor the unfavourable inferences which may be drawn from it. As it is a queſtion on which many pious and conſcientious Chriſtians think widely different, we leave it to the reflection of our readers: but it would not be juſt to the memory of this excellent writer, to omit the following paſſage, in which he endeavours to guard his readers againſt miſconception of his opinions, as if he were favourable to perſecution.

"I ſay, without the leaſt heſitation, let no man be compelled to become a Chriſtian; in ſtrict truth, he cannot. Every man not only ought to have, but muſt have the right of private judgment. And as it is the abſolute duty of Chriſtian ſtates, even for ſocial and political purpoſes to endeavour, as much as poſſible, to convert all their ſubjects to the true religion, ſo it is contrary to duty, that men ſhould be forced to profeſs what they do not believe; becauſe hypocriſy will be the certain, and an augmented enmity, the probable conſequence. It is one thing, however, to leave a man at liberty, whether he will be a believer or not: another to allow him to propagate infidelity and idolatry. So alſo it is one thing to violate conſcience, by abſolutely inſiſting on, and extorting confeſſion of faith; and another to preſerve the ſacred inſtitutions of the country, from being derided and profaned. The Government has a right to reſtrain men, and oblige them to keep their irreligion to themſelves; the ſame right as to oblige veſſels to perform quarantine, when there is reaſon to ſuſpect the plague. In this manner did the great, the pious Theodoſius; he compelled no man; he only reſtrained: Pagan emperors before him, and popiſh princes ſince, not only reſtrained, but alſo compelled. The former is not perſecution, the latter is; and I join cordially with the preſent age in deteſting it."

Union and Friendly Intercourſe, &c. By the Reverend J. Eyre, *price 6d.* T. Chapman, *Fleet-ſtreet*; *and* G. Whitfield, *City Road.*

THE department allotted to the author of this ſermon, in conducting the Evangelical Magazine, neceſſarily impoſes ſilence on us, reſpecting any of his productions. The only notice, therefore, we can take of his diſcourſe, is to announce it to the public; ſincerely and earneſtly praying to God, that, by his bleſſing accompanying it, it may contribute, in ſome degree, to the accompliſhment of the union recommended.

A Sermon on the Sanctification of the Sabbath, and on the right Uſe and Abuſe of Sunday Schools: preached October 1ſt. 1797; by the Rev. M. Olerenſhaw, *Miniſter of Mellor, Derbyſhire. Octavo. Pages 24. Price 6d.* Clarke, *Stockport*: Matthews, Chapman, *London*; Reddiſh, *Manchester, &c.*

THAT Chriſtian Miniſters ſhould inforce the proper obſervance of the Sabbath, with peculiar earneſtneſs, at the preſent period, muſt be obvious to all who revere the authority of Him, who hath commanded it to be kept holy. But thoſe who are beſt acquainted with the human mind, will readily acknowledge the ſuperiority of proof and affectionate perſuaſion, to declamation and authoritative aſſertion, in producing the intended effect. M. Olerenſhaw, however, in this diſcourſe from Gen. ii, 3. deals more ſparingly in the means of convincing the judgment, and winning the heart, than in the application of reproof. In explaining his text, he briefly touches on "the proportion of time ſet apart—the reaſon of its appoint-

appointment—and what is implied in its being bleſſed and ſanctified." Conſidering the Sabbath as a day of reſt from all ſecular concerns, except ſuch works of neceſſity and mercy as were allowed under the Jewiſh diſpenſation, he very properly condemns a paragraph in a Mancheſter print, adviſing farmers to work on the Sunday, during harveſt, "leſt the corn ſhould be ſpoiled." But proceeding to the ſubject of Sunday-ſchools, he animadverts, with no leſs ſeverity, upon thoſe uſeful inſtitutions, where writing and accounts are taught, or any kind of inſtructions given on *any part* of the Lord's day, which relate not *immediately* to the ſoul: and without making allowance for diſtance, bad weather, bad roads, or want of accommodation for teachers, or children, all are charged with the violation of the Sabbath, which do not conſtantly attend public worſhip; even where prayer and other ſpiritual exerciſes are ſubſtituted inſtead of it. Several other circumſtances are ſuggeſted, which certainly bear no favourable aſpect towards theſe charities; though the Rev. author aſſures us, he would not be ſuppoſed to ſpeak againſt them in general; and at the cloſe of his ſermon, ſolicits in behalf of one of them, the liberal contributions of his hearers.

A Defence of the Sunday Schools: attempted in a ſeries of Letters, addreſſed to the Rev. M. Olerenſhaw, in anſwer to his Sermon on the Sanctification of the Sabbath, and on the right Uſe and the Abuſe of Sunday Schools. By J. Mayer, 12mo. *pages* 98. *price* 1s. Clarke *Stockport*, Chapman, Evans, *London*; Reddiſh, Thompſon, *Mancheſter*, *&c.*

In this neat pamphlet, replete with information, on a ſubject which becomes increaſingly intereſting, a complete anſwer is contained to Mr. Olerenſhaw's attack upon a Charity, which embraces the temporal and ſpiritual welfare of ſo many thouſands of poor, helpleſs and almoſt friendleſs children.

To prevent the effects that might reſult from the erroneous ſtatement made by ſo reſpectable an opponent, Mr. Mayer, as a warm friend to theſe inſtitutions, in general, is induced to come forward in their defence. He pleads their cauſe with much animation, and ability; and it is but juſtice to ſay, he perfectly ſucceeds.

The account here given of the nature, ſeaſons, and methods of inſtruction, adopted in the beſt inſtitutions, and the extraordinary ſucceſs God has graciouſly condeſcended to grant to the generous efforts of his people, cannot but be gratifying, to all ſincere lovers of Jeſus, who are deſirous of increaſing the portion of human felicity among thoſe objects of deepeſt commiſeration. Such perſons will read with the moſt lively joy, that a ſchool of only twelve years ſtanding, at Bolton, has conſtantly had upwards of a thouſand ſcholars regularly attending it; that one at Stockport, opened only eight years ſince, has now upwards of fifteen hundred ſcholars, and is ſtill increaſing; that another, more recently eſtabliſhed at Macclesfield, has ſucceeded for the time, far better than either; and that of the multitudes thus prevented from becoming, through ignorance, the ſlaves of wickedneſs and miſery, many have died triumphantly, and hundreds are now living in the fear of God, and walking in his commandments: yea, that from one of theſe very ſchools, which Mr. Olerenſhaw ſo ſeverely cenſures as the nurſeries of irreligion and infidelity, about twenty youths have, in the courſe of one year, departed in the Lord, acknowledging to their patrons, in theſe ſolemn moments, that the inſtructions they there received, were the means under God of their ſalvation. And if any thing can add to the ſatisfaction of the reader, it muſt be the conſideration that the teachers engaged in the ſchools alluded to, and many others eſtabliſhed upon a ſimilar plan, give their labours gratis.

POETRY.

POETRY.

REJOICING IN HOPE.

By Mr. FOUNTAIN, Baptiſt Miſſionary in the Eaſt Indies.

HOW bright is the proſpect the ſaint has in view,
Let preſent things be as they may;
Omnipotent Power ſhall bring him ſafe through,
And lead him to regions of day.

Sin, affliction, and ſorrow, attend him while here,
And frequently injure his peace;
But by Faith he beholds the ſweet period draw near,
That brings him a final releaſe.

Then with rapture he mounts to his hea-v'nly abode,
Where his ſpirit finds pleaſure and reſt;
With extaſy baſks in the ſmiles of his God,
And enters the joys of the bleſt.

There with Patriarchs, Prophets, Apoſtles, and thoſe
Who have ſealed the truth with their blood;
Whoſe invincible courage aſtoniſh'd their foes,
And conſtrain'd them to glorify God.

United with theſe, now he hears them relate
The full tale of their ſufferings below;
The conflicts and toils of their militant ſtate;
And the Grace that ſupported them through.

When this having heard, he reſponſes to them
The mazes through which he has trod:
How, by Grace, out of great tribulation he came;
And arriv'd at the City of God!

Now their harps they all ſtrike, and one chorus they raiſe—
"Salvation by Grace" is their theme:
"Bleſſing, Honour, and Glory, Thankſgiving and Praiſe,
Hallelujah to God and the Lamb!"

TYRO.

MISSIONARY HYMN.

GREAT God of Glory, ſhew thy face,
And crown our efforts with thy Grace;
In Heathen lands thy Goſpel bleſs,
At home ſecure it large ſucceſs.

Let Jews and Gentiles, bond and free,
Embrace Salvation, Lord, by Thee;
While all who now in darkneſs dwell,
Deliverance ſing from guilt and hell.

Thouſands there are on Engliſh ground,
Who never heard the Goſpel's ſound;
O ſend it forth, and let it run,
Swift and reviving as the ſun.

O look on thoſe who ſtand to tell
Sinners the way that leads from hell.
Guide thou their lips, their hearts unite;
Teach them to act as in thy ſight.

Thoſe who direct, to them impart
A zealous, wiſe and tender heart;
Crown thou their toil, and let them ſhare
All good reſulting from thy care.

Soon ſhall we ſtand around thy throne
From diff'rent climes, and all ſhall own
The banner of the croſs unfurl'd,
Has ſav'd from hell a ruin'd world.

U—— S——.

THE ADIEU

Of a young Man gone to Sea, in the Service of his Country.

THE moment's come; by duty call'd
I go where courage ſtands appall'd,
And tempt the dang'rous ſeas:
Adieu, dear friends; perhaps no more
We meet again on England's ſhore,
To taſte the ſweets of peace.

Farewell, ſweet friendſhip's pleaſing charms,
I change you now for war's alarms;
My native home, farewell!
Ye lov'd retreats, where oft I've ſtray'd
Beneath the moon's enchanting glade,
No more with you I dwell.

And

And thou, the dearest of my heart,
From thee, too, am I call'd to part?
Receive my fond adieu:
For thee my prayers shall mount on high,
To Thee, Great Ruler of the sky:
My last shall be for you.

Oft, in the battle's fiercest hour,
I've seen th' Almighty's sovereign pow'r
Around his people shine:
* St Vincent's cape, and Lisbon's bar,
Can witness God is heard from far,
And prove his power divine.

And still a hope illumes my breast,
That here again I may be blest,
Tho' dangers hurl around:
His pow'r the same, why should I fear
The murd'ring sword, the glitt'ring spear,
Or cannon's dreadful sound.

What, tho' ten thousand dangers spread,
What, tho' around me thousands bleed,
Cut off by missive death?
Protecting Grace can there display
Its guardian pow'r, its sovereign sway,
And spare the fleeting breath.

Or, if by duty call'd, we steer
To India's pestilential air,
Where dire diseases fly;
Poison is health, if God command,
And India pure as British land,
Beneath a winter sky.

With tenfold fury should the wind
Surrounding, shrieking mortals send
A watry destiny;
He that the rapid whirlwind guides,
Can bid its furious streaming tides
Convey no harm to me.

Why then, my friends, this useless grief,
Since Heaven can always send relief,
In danger's deepest hour;
The raging gale, the murd'ring spear,
And India's pestilential air,
Are all within his power.

Then spare, ye friends, the sorrowing tear,
But send to Heaven the anxious pray'r,
That brings deliverance down;
This shall protect me in the hour,
When dismal death and dangers low'r,
And save me from their frown.

Then to his will be all resign'd,
Whose power confines the raging wind,
Or lets it rage again;
Under his care, the well-aim'd dart,
Shall never find thy bleeding heart,
And prove their efforts vain.

N. T. C.

HYMN,

Sung at the opening of the Rev. Mr. Knight's Meeting-House, Nightingale Lane, April the 1st, 1798.

GREAT God, our hearts are fix'd on thee,
Thou art the spring of all our joys;
In thee we trust, to thee we pray,
O let our souls in thee rejoice!

Here may thy Presence and thy Grace
Be known and witness'd thro' thy word;
Our minds compose, our spirits raise,
And be thy Name by us ador'd.

In former times we've seen thy pow'r,
And in thy temple felt thy love;
On us again thy influence pour,
And bless, O bless us from above.

May this thy house be thine abode,
And we, thy creatures, Lord, thy Praise;
(Our hearts devote to thee, our God)
The glorious temples of thy Grace.

Here, on this late indulged spot,
Thy Truth and Mercy magnify;
Be not thy favours past, forgot,
And still thy Love and Grace display.

Follow thy Word with great success,
And grant thy Church a large increase;
The sinner save, thy people bless,
And give each wounded conscience Peace.

Prepare us for thy Courts above,
Where we shall meet to part no more;
Where we shall all thy Goodness prove,
And all thy Love and Grace explore.

I. K.

LINES

For a young Lady's Sampler.

JESUS, permit thy gracious Name to stand,
As the first effort of an infant's hand;
And while her fingers o'er this canvas move,
Engage her tender heart to seek thy Love;
With thy dear children let her share a part,
And write thy Name, Thyself, upon her heart.

* Relates to personal deliverances, experienced by the author, at the engagement of Cape St. Vincent, and at the dangerous Bar of Lisbon.



Rev.d WILLIAM MOORHOUSE,

Huddersfield

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THE

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BIOGRAPHY.

MEMOIRS OF THE LATE REV. H. VENN, A. M.

THIS excellent man was deſcended from anceſtors who were clergymen of the Church of England, in a direct line, from the time of the Reformation; and one of them ſuffered much from his attachment to the royal party during the civil wars. The father of Mr. V. was rector of St. Antholin's in London, a man of learning, found in orthodoxy, and high in principles. He made himſelf conſpicuous, and ſuffered ſome obloquy from the world by the part he took with good Biſhop *Gibſon*, in oppoſition to the promotion of Dr. Rundle, who had rendered himſelf ſuſpected of Deiſtical opinions. After his death in 1740, a volume of his ſermons was publiſhed by his widow, the daughter of a Mr. Aſton, who died for his adherence to the cauſe of the unfortunate King James.

Mr. Henry Venn, the ſubject of this memoir, was born at Barnes, in 1725, and being early deſigned for the gown, received his education, partly under Dr. Pittman, and partly under Mr. Catcott, a celebrated Hutchinſonian writer.

In 1742 he was admitted of Jeſus College, Cambridge, where he received his Univerſity honours; but there being no vacancy of a fellowſhip, he was unanimouſly elected to one in Queen's College, of which he continued a member till his marriage. Studious, acute, and inquiſitive, his turn of mind was leſs diſſipated than that of youth in general; but his knowledge of divine truth, *darkneſs* like that *which might be felt* around him. His ambition was to be a ſcholar, which in his view, included all clerical qualifications.

When of age, his fellowſhip being a title, he ſubſcribed, as too many others do, what he had never well conſidered, and neither believed nor taught. This himſelf afterwards publicly acknowledged in Waderhoe pulpit, where he had preached for a few months after his ordination.

Yet he had always ſome notions of clerical duty, and his life was ſtrictly moral. About this time meeting with Mr. Law's Serious Call, it made a deep and laſting impreſſion on his mind. He read and read again this pleaſing and moſt unanſwerable advocate for the reaſonableneſs and dignity of a life of holineſs; and ſet himſelf diligently to conform to his preſcriptions, in rigid weekly faſtings and prayer, and kept a daily journal of his thoughts, words and deeds. His mind being now ſolemnized, he began to gain ſome clearer views of Jeſus Chriſt and his redemption, when he removed to Clapham, and with two or three lectureſhips in London, had his hands full of miniſterial buſineſs. His love for Mr. Law, had filled him with the higheſt longing for his works, and he expected his *Spirit of Prayer*, with an avidity equal to what a miſer could feel, on expecting the receipt of a legacy. He ſeized and read it with eagerneſs; but his diſappointment was equal to his ardour, when he found the atonement of Chriſt, of which he had now begun to feel his need, was degraded into annihilation; and a ſomething crucified within, repreſented as the only ſatisfaction due for ſin. Thus unable to quit his hope in a vicarious ſacrifice, Mr. Law looſened the ſhackles his former works had impoſed, and Mr. Venn, continued to grow more evangelical in his views of Goſpel Salvation. Yet he was very far from clear diſcoveries of the doctrines of grace; he firmly held, and ſtoutly diſputed for the abſolute freedom of the human will; and equal application of the ſacrifice of Chriſt to all men, with the other doctrines that generally prevail in all unawakened conſciences, and in too many truly awakened, which have adopted the name and ſentiments of Arminius, as did the late Meſſrs. Weſtley and their followers. With theſe was Mr. Venn moſt congenial, when a friend from Oxford, whom he had preſſed to ſpend ſome time with him at Clapham, viſited him, and commenced a friendſhip and correſpondence that ceaſed only with his life. As this friend was a convert of that revered name, Mr. Walker, of Truro, he was firmly eſtabliſhed in the principles of Free Grace, now generally termed Calviniſtic. Hence naturally aroſe much candid inveſtigation of the ſubject: both were conſcious they ſincerely meant the glory of God, and the ſalva-

tion

tion of men's ſouls, both were active labourers in the vineyard, and both eſteemed the religion of the heart, as only fundamental: yet both being well informed, their friendly diſputes entered deep into the conſideration of all the ſcriptures on the ſubject, without any immediate conſiderable change of ſentiment. "Allow me, my dear H." ſaid Mr. Venn, "to be ſomething more than a ſtone." The manner in which he canvaſſed the ſubject in debate, manifeſted no averſion to receive the Divine truth as far as he diſcovered it. He ſearched the Scriptures daily, if theſe things were ſo, and every day grew more diſpoſed to acknowledge the impotence and guilt of man, and the ſovereignty of the grace of God. He ſat himſelf vigorouſly to preach, what he believed, which he did four or five times a week at his cure and lectureſhips, beſides his private exhortations among his friends. His miniſtry was much attended and greatly bleſſed, many calling him FATHER, as being begotten by him in the Goſpel. Though he generally preached written ſermons, yet he, firſt perhaps of any of the Church miniſters of that day, began to leave his notes, and to addreſs his audience extempore. In this he preceded Mr. Romaine, whoſe name and miniſtry about the ſame time attracted more general notice.

While at Clapham in 1757, Mr. Venn married the daughter of Dr. Biſhop, of Ipſwich,. This Divine was long remembered for an excellent act, which he kept for his Doctor's degree at Cambridge, and is ſtill known as the Author of eight ſermons, preached at Lady Moyer's lecture, in 1724. But this Gentleman is moſtly celebrated for his extraordinary memory, which was ſo great, that once, after walking from Temple-bar to St. Paul's, he enumerated all the ſigns, which were then as numerous as the houſes, in their exact order. By this Lady he had a ſon, the preſent amiable rector of Clapham.

While here alſo, he contracted a laſting friendſhip, with ſeveral characters of great reſpectability, among whom, Sir John Barnard, and the late John Thornton, Eſq: were the moſt diſtinguiſhed. Of the former, he publiſhed a very pleaſing and intereſting memoir. In gratitude to the gentleman of Clapham, from whom he had received many tokens of reſpect, he publiſhed, and dedicated to them, a volume of ſermons, about the time he left them, in 1759; when a promotion to the vicarage of Huddersfield, drew him into Yorkſhire. This his Oxford friend, among many others, much regretted; wiſhing him ſtill to have remained

where

where his field of uſefulneſs was ſo great, and his ſervices ſo acceptable. But having a family and only a curacy and lectureſhips, a ſettled living of his own was deſirable, and the pariſh to which he was preſented, being large and populous, with the patronage of ſeveral chapels annexed, he yielded to the opinion of other of his friends, and removed thither. There, with the aſſiſtance of curates of a like ſpirit with himſelf, he laboured with ſingular bleſſing and ſucceſs, and multitudes were witneſſes of the power with which he ſpake, being turned from darkneſs unto light, and from the power of Satan unto God.

From thence he ſometimes made preaching excurſions, particularly labouring for the late excellent Counteſs of Huntingdon, at Bath and Brighthelmſtone, and every where from houſe to houſe in his peregrinations, ceaſing not to teach and preach Jeſus Chriſt. As a companion he was the moſt agreeable man imaginable; he had a flow of converſation, which never ceaſed to delight and edify, and out of a ſtore of anecdotes treaſured up in his memory, produced a fund of entertainment, as well as uſefulneſs, that thoſe who were his favoured companions, will long remember. It would be foreign to introduce many, let two ſuffice among innumerable, alike ſingular, and entertaining. Paſſing thro' Towceſter in one of his journeys, he aſked the innkeeper where he put up, it being Saturday evening, who was the rector, and as he ſhould ſtay the next day, whether he would be glad of aſſiſtance. "Oh yes," ſaid the landlord, "I dare ſay, Sir, he will be glad to have his duty done;" "then carry my compliments, and ſay a clergyman out of Yorkſhire is paſſing, and will ſtay to-morrow at the inn, and is ready to read or preach for him if he needs aſſiſtance." Away poſts the inn-keeper with what he thought welcome intelligence to the parſon. "Gladly," ſays the Vicar, but Mr. S. what ſort of man is this Yorkſhire clergyman? There are Methodiſt vagrants, you know; hah!" The innkeeper laughed and ſhook his head, "Ah, Sir, look only at his face and noſe, and you'll ſee he is not one of that ſort." In truth a rubicundity of face, and a rotundity of form gave Mr. Venn no very methodiſtical appearance. "Well," ſaid the Vicar, "let him come to me in the morning, and then I ſhall ſee, whether I like him to preach or pray." The landlord returned with the meſſage, and the next morning Mr. Venn waited on his reverend Brother. "Sir, ſays he, after the firſt bows, you are from Yorkſhire?" "I am." —"Will you drink a dram this morning?" "I have no objection."

jection."—The bottle came from the cloſet, and Mr. Venn took a ſip. His character was now decided. "Sir, you will preach for me this morning?"—"With pleaſure." Robed and ready, they poſted to the Church and Mr. Venn to the pulpit. There his bible no ſooner opened, than the congregation ſtared, and the parſon hid his face in the Surplice. The energetic truth, wakened up an attention to which that congregation had been little accuſtomed. The Vicar did not wait to thank him, he bolted out of the church the moment the ſervice was done, and left Mr. Venn to retire to his inn alone.

Another inſtance very ſimilar occurred when Mr. Venn went once to preach for Lady Huntingdon at Bath. It was late on Saturday night when he arrived, and he choſe to put up at the Ship inn. Not being to preach till the Sunday evening, in the morning he determined to go to church, and went robed. On the way he overtook the clergyman of the place, and after the cuſtomary civilities, carrying, as the other thought, his character in his countenance, he was engaged to preach at the church in the afternoon. He did ſo, and it proved the converſion of ſeveral perſons; among whom was the daughter of a clergyman, who afterwards followed him to the chapel, and carried with her another lady, to whom the means of grace were alſo rendered efficacious. In the evening when the clergyman, who had been thus innocently deceived, went among his old friends in the long room, they began to roaſt him (as the phraſe is) upon the circumſtance. "Who would have thought, "ſaid he, from his face, that *that* man had been a Metho-"diſt?"

While at Huddersfield, he publiſhed his moſt populous and uſeful work, "The *complete* Duty of Man;" which has gone through ſeven conſiderable editions, including thoſe in America and Ireland. Here alſo he printed his "Eſſay upon the Prophecies of Zechariah," beſide ſeveral ſingle Sermons. His pulpit exerciſes were great, labouring continually in ſeaſon and out of ſeaſon for the good of ſouls, and his memory will long be cheriſhed with affection and reſpect in that pariſh. His zeal, however, carried him beyond his ſtrength; and by his earneſt and frequent preaching during the ten years of his reſiding there, he materially injured his health, and brought on a cough and ſpitting of blood, which incapacitated him for longer uſefulneſs in ſo large a ſphere. He, therefore, accepted in 1770, the Rectory of Yelling in Huntingdonſhire, a crown living, to which

he was preſented by the intereſt of his friend, Baron Smythe, then one of the commiſſioners of the great ſeal.

The ſame ardent deſire to be uſeful when a ſpring of health enabled, prompted him to burſt out on the right hand and the left; and his own pariſh being but thinly inhabited, (tho' his preaching drew a full auditory), he heſitated not to go into the neighbourhood, and preach in a variety of places at Godmancheſter, and elſewhere, always attended by attentive audiences, and bleſſed greatly to the ſouls of many. As the churches were not generally open to him he preached elſewhere; not thinking the ſouls of men unworthy his purſuit, even in the meaneſt hovel. Where ignorance reigns, how ſhall ſinners be plucked from the burning, if no man dare ſtep out of the beaten track? Thus did our departed brother. The great ſhepherd and biſhop of ſouls bleſt his labours, and he is now receiving the full reward of grace.

A paralytic ſtroke, the conſequence probably of his labours, though he recovered from the ſhock in his limbs, affected his memory. The writer can hardly ſay his intellects; for he never heard him ſpeak more ably than a very few weeks before his death; and when Mr. Venn viſited one of his old friends, at a large meeting of Evangelical clergymen, with whom he maintained cordial affection, he could not be prevailed to truſt himſelf in the pulpit; but being urged, conſented to ſpeak a few words from the deſk, and no man ever ſpoke more profitably, more clearly, or more evangelically; betraying no trace of that loſs of memory of which he complained, and which thoſe who lived and converſed with him too frequently perceived.

His eyes now began to fail him. The ſprings of life were exhauſted. Yet the vital flame was not extinct, and coruſcations of its former ſplendor, every now and then burſt forth, eſpecially when revived by the preſence of old friends, in whom he delighted. The laſt time his aged friend and intimate acquaintance above-mentioned viſited him, though he at firſt knew him not, his ſpirit revived, and after converſation, he opened in the moſt maſterly manner imaginable, the Parable of the Prodigal Son, and his elder Brother.

The ſubject of the dying malefactor by the ſide of our Lord alſo afforded him an occaſion of diſplaying the riches, ſovereignty, freedom, and glory of the Redeemer's grace, in a manner, ſuch as in his beſt days he never exceeded, perhaps never equalled. It ſounded like the fabled notes of

of the dying ſwan, and left the ſweeteſt and moſt pleaſing impreſſion on the memory.

In December, 1796, he removed to Clapham, where the aſſiduities of his family, and friends contributed to alleviate his afflictions. Here he died at the houſe of his ſon, the preſent rector, the heir of his father's virtues, and the zealous imitator of his excellencies.

Mr. Venn was of the middle ſtature; his countenance marked with pleaſantneſs and ſenſibility, notwithſtanding a redneſs, which might be eaſily miſtaken for the conſequence of intemperance. His voice was ſtrong and powerful; his manner of delivery engaging and impreſſive; and he ſeemed himſelf deeply penetrated with the truths he delivered. His action was becoming his ſubject; and his manner of treating every ſubject, joined ſingular ability with the moſt ſolid experience. Few men lived more beloved; and his death had been ſtill more lamented, if he had not left behind him an increaſing number of faithful labourers in the Vineyard, to which his own preaching, works, and example had greatly contributed. At his firſt commencement he was numbered with the few ſingular characters who aimed at the revival of Evangelical religion, and he lived long enough to ſee them growing into a hoſt, to rejoice in the amazing ſpread of the Goſpel, through their labours and his own, and to die in the confidence that the Lord would do ſtill greater things than theſe, and encreaſe this happy dawn into the perfect day.

He was a faithful miniſter of the Church of England, but never aſhamed of the brand of Methodiſm; or of thoſe moſt liberally abuſed by a wicked world, and often moſt obnoxious to their own brethren. He took a decided part with the Croſs-bearing labourers, and went boldly to Chriſt without the camp, bearing his reproach. His work was his wages, and the ſouls of men redeemed his object, through evil report and good report. He is diſcharged from his warfare, and his works will follow him. May our laſt end be like his!

ON PREACHING THE GOSPEL.

LETTER VI.

DEAR SIR,

I PROCEED to ſhew, in the laſt place, that the Evangelical preacher, muſt perſeveringly demonſtrate to them, from the oracles of God, that no good diſpoſition, no change

of nature, no reception of ſpiritual bleſſings, is to be deſired, ſought after, or expected by men, but in the way of firſt receiving Chriſt himſelf; that by ſpiritual union with his perſon and actual intereſt in his righteouſneſs, they may be juſtly ſet free from the curſe of the law, which is the ſtrength of ſin, and may be juſtified, adopted, and created in him unto good works.—If his hearers have been driven by the law as a covenant, and allured by the Goſpel, ſtrictly ſo called, to receive and unite with Chriſt, as their ſaviour, huſband, and head: the Evangelical preacher muſt carefully inſtruct, and earneſtly excite them, to walk in him, and worthy of him.

1. He muſt carefully ſhew them, how Chriſt is their *ſupporting* and *ſecuring* way, and only medium of their acceſs to, and fellowſhip with, God; and how God's holy law of the Ten Commandments, as a rule in his hand, in all the extent of its precepts, but without any penalty of judicial wrath here, or hereafter, or any promiſe of happineſs as the proper reward of *their* works, is their *directing* way, and the unerring and authoritative *ſtandard* of their whole converſation.

2. He muſt earneſtly urge them, as perſons who have had their ſtate and nature changed by union to Chriſt, to conſider, abhor, and flee from ſin, of every kind and degree, as their fearful *miſery*, as their only *crime*, and in them a crime peculiarly heinous and hurtful. He muſt urge them to follow after righteouſneſs and holineſs in all manner of diſpoſition and converſation; receiving it out of Chriſt's fulneſs, as their *great privilege*, purchaſed with his blood, given in his promiſe, produced by the application of his blood, and the operation of his in-dwelling Spirit. He muſt urge them to the practice of this holineſs, as their honourable and all-comprehenſive *duty*, enjoined by his law, conſtrained to, by his love, directed in, by his example, performed by his aſſiſting grace, and accepted for his ſake. He muſt urge them to the practice of this righteouſneſs, as their uſeful *buſineſs*, by which, they at once honor God, profit their neighbour, and gain to themſelves a preſent and everlaſting, but abſolutely gracious, reward. He muſt, in this view, teach and ſtir them up to deteſt, ſhun and mourn over ſin, as that abominable thing which is infinitely diſhonourable to, and hated by, their God and Saviour; and defiling to their ſoul, on which his image hath been mercifully renewed. He muſt ſtir them up to ſtudy to perfect holineſs in heart and life, as the will of their God, as the glorious

glorious end of all his gracious purpoſes, precious promiſes, ineſtimable benefits, holy laws and ordinances, and diverſified providences, particularly thoſe which bear relation to the work of Redemption.

3. He muſt with clear evidence inſiſt, that no attainments poſſible in men's natural ſtate, whether inward, or outward, can have the true form of holineſs in them, or be obedience to the authority of God, ſeeing they proceed from a heart, deceitful above all things, and deſperately wicked, a carnal mind, enmity againſt God which cannot be ſubject to his law, but which muſt be unclean, the mind and conſcience being defiled; and that every thing done, by even a ſaint according to the remaining temper and principle of his *natural* ſtate, is an abomination to the Lord.

4. He muſt inſiſt, that, as union to Chriſt, as of God made to us wiſdom, righteouſneſs, and ſanctification, is the foundation of the renewing of our ſtate and nature, ſo, the continuance of this union, and the fellowſhip with Chriſt dependant on it, are the immediate ſource of all our holineſs in habit and practice. Hence we are ſaid, to walk in Chriſt, to be rooted and built up in him, to have Chriſt living in us, to have a good converſation in Chriſt, to be ſtrong in the Lord and in the power of his might, to be ſtrengthened in him and walk up and down in his name, to go on in his ſtrength, making mention of his righteouſneſs, to do all things in his name, to know Chriſt, and the power of his reſurrection, to be ſet free from the law of ſin and death by the Spirit of life in Chriſt Jeſus, to be led by the Spirit, and walk after the Spirit, and through the Spirit to mortify the deeds of the body; or, in ſhort, that Chriſt dwelling in our hearts by faith, as the Lord, our righteouſneſs and ſtrength, by his Spirit as our ſanctifier and comforter, beſtows ſupport actuates, determines and ſtrengthens our new nature, for every good word and work.

5. He ought clearly to teach how, as the curſe of the law is the peculiar ſtrength of ſin in our natural ſtate, ſo juſtification, through the righteouſneſs of Chriſt, imputed to our perſon, and applied to our conſcience, is the diſtinguiſhed ſtrength, ſource and ſupport of all our holineſs of heart, or life, in our gracious ſtate. It is not ſufficient to repreſent the ſanctifying influences of the Holy Ghoſt, and the gracious and holy tempers and good works produced by them, as purchaſed by the righteouſneſs of Chriſt; but the removal of the curſe of the law, which is the ſtrength of ſin; the engagement of all the divine perſons and perfections by the

ſentence

ſentence of juſtification, to promote holineſs, as the begun eternal life, to which in that ſentence they were adjudged; the immediate influence of Chriſt's blood in purifying our conſciences from dead works to ſerve the living God; the conſtraining force of his redeeming love when ſavingly diſcovered, believed and felt, on our will and affections to love him who firſt loved us; theſe muſt be carefully ſet forth, explained and inculcated.

6. Our begun and continued receiving of Chriſt's perſon, righteouſneſs, and fulneſs by faith, ought to be diſtinctly and earneſtly repreſented as the conſtant and only immediate mean of all Goſpel holineſs, repentance, love and new obedience: hence it is ſaid to proceed from a pure conſcience, and faith unfeigned; and is called a walking by faith, a living by the faith of the ſon of God, faith working by love, obedience of faith. And according to the height of our aſſured perſuaſion of God's giving promiſes, and of our believing vigour in cleaving to, and receiving from, the given Saviour, will the degrees of every other grace and duty be.

7. No marks of grace ought to be given but ſuch as can be traced up to a believing of the record which God hath given of his ſon, as the repoſitory and diſpenſer of eternal life for us ſinful men; and to our ſpiritual union and fellowſhip with him by faith.

8. In urging believers to the ſtudy of holineſs in heart and life, great care ought to be taken that no motives be uſed, which are inconſiſtent with their ſtate of marriage union to Chriſt, their perfect and irrevocable juſtification through his blood, and their infallible conſervation in him. How abſurd and wicked to thunder forth any liableneſs to damnation againſt thoſe who have paſſed from death to life, and cannot come into condemnation; againſt thoſe whoſe life is hid with Chriſt in God, and who muſt live becauſe Chriſt liveth; againſt thoſe with whom God hath ſworn that he will never be wrath, and from whom he will never ſuffer his covenant of peace to be removed! How abſurd and wicked, to talk to the divinely eſtabliſhed, and immutably ſecured heirs of God, and joint heirs with Chriſt, as if they had their title to eternal life, or their claim to the actual poſſeſſion of it, to *earn* by their own good works. But the preacher muſt draw his motives from the offices, relations, works, and fulneſs of Chriſt; from the redeeming love and endearing example of Chriſt, and of his Father; from the authority of God as their God and Father; from the indwelling influence of his Spirit in their hearts: and from

from their own advantages or diſadvantages as ſtated by the covenant of grace.

9. The Evangelical preacher muſt clearly repreſent, that whatever reward here, or hereafter, is annexed by promiſe to the holineſs of believers in heart and life, is freely beſtowed upon them; not properly for their work, but becauſe their perſons are united to Chriſt as the Lord their righteouſneſs, in whom their holineſs and comfort connectedly come to them, as equally free mercies and privileges. He muſt not leſs clearly repreſent, that whatever affliction believers meet with, it is a deſtructive puniſhment to their ſins, but a kind chaſtiſement, a precious bleſſing to their perſons and nature, purchaſed by the righteouſneſs of Chriſt their ſurety, and beſtowed by God in him, as their wife and loving Father.—Thus, wiſhing you large meaſures of the wiſdom from above, in order to underſtand theſe Goſpel myſteries.

I am Yours.

CHARITY SCHOOLS IN WALES.

To the Editor.

REV. SIR,

IN your Numbers for January, and April laſt, the pleaſing intelligence was communicated of the ſupport and ſucceſs of the "Circulating Welch Charity Schools," ſuperintended by the Rev. Mr. CHARLES, of Bala. The gratification afforded by every communication of the kind, as an indication for good that our merciful God is carrying on, more extenſively and in various ways, his own bleſſed cauſe and kingdom, induces me to ſend you a few lines on a ſimilar ſubject.

In the year 1786, your correſpondent being at Clapham, had an opportunity of exchanging ſome thoughts with the Rev. Mr. URWICK, on the ſubject of Sunday ſchools at Oſweſtry, where he then reſided, and the extenſion of them to Wales; having alſo an interview with a lady in that neighbourhood, well known for her exertions in favour of thoſe benevolent inſtitutions, he was much encouraged to proceed, and ſhe became the firſt ſubſcriber. On his return to Shropſhire, he received a letter from the treaſurer of the Sunday School Society, H. Thornton, Eſq. of a very encouraging tendency reſpecting his own place at Oſweſtry.

But

But reſiding in the neighbourhood of Wales, he was naturally led to turn his attention to the ſtate of the young poor there. He, therefore, ſolicited ſome aſſiſtance in books, for thoſe places, at leaſt where the Engliſh language was in a meaſure cultivated and uſed by the inhabitants; but was greatly ſurpriſed and diſappointed to find that the rules of the ſociety would not admit of it. This being the caſe, the treaſurer requeſted me to ſend him an account of the ſtate of Wales, particularly reſpecting the inſtruction of the young poor. This was done, but with a ſpecial reference to North Wales, as being much worſe off than the South. In conſequence of this, he gave encouragement to ſet up a few Sunday ſchools at his private expence, as it could not be done officially. But we ſoon found that in Wales a mere Sunday ſchool was not adequate to the requiſite improvement. Accordingly we converted them into "Circulating Day-ſchools." The utility of this change was found to be very conſiderable. At the cloſe of the year 1791,

RULES AND ORDERS

of the ſchools on this new plan, were drawn up by a Committee, with the deſign of making them better known to the benevolent, whoſe ſubſcriptions were ſolicited. By a few of the leading rules, and ſubſequent facts, the nature and ſtate of this extenſively uſeful inſtitution may be inferred.

I. Concerning a future *Committee* and *Truſtees* it was agreed, that ſix perſons, being ſubſcribers to the charity, be choſen in ſucceſſion, forming a perpetual Committee—That a ſubſcriber of two guineas *per annum* be conſtituted a Truſtee while that ſubſcription is continued—That the Committee have a power to chooſe a ſuperintendent—That they meet twice in the year at the time and place agreed upon, to audit accounts, &c.;—and that they have a power to chooſe a treaſurer.

II. Of a *Superintendent* it was agreed, That a Goſpel miniſter, reſiding at a commodious diſtance from the ſchools be choſen to ſuperintend them—That he viſit each of the ſchools quarterly, in rotation, for the purpoſes of enquiring into the ſtate of them from the maſters, of hearing the children read and repeat their catechiſms, paying the maſters, and, by every prudent method, of promoting the great deſign of the inſtitution—That he keep a plain account of all receipts and expenditures relative to the ſchools, and lay them before the Committee, at their half yearly meetings.

III. Of

III. Of the *Schools* it was agreed, That as many of them be ſupported in North Wales as the amount of the ſubſcriptions will permit.—That a ſchool be continued in the ſame place no more than *one year*, unleſs ſome very peculiar circumſtances ſhould lead the Committee to deviate from that general rule.—That a ſchool be not admitted into the ſame place in leſs than three years from the time of its removal, except there be ſome reaſon for it peculiarly urgent.

IV. Concerning the *Maſters* it was agreed, That they undertake to teach no other children but thoſe for whom they are paid from the charity, and that they refuſe none who apply on thoſe terms.—That they accompany the children to ſome place of public worſhip, every Lord's day once at leaſt, and if conveniently ſituated, twice. That the choice of maſters be veſted *immediately* in the ſuperintendent, and *ultimately* in the Committee.—That the Committee alone have the appointment of the maſter's ſalary.

Finally, it was agreed, That the ſtate of the ſchools, their number and ſituation, increaſe or decreaſe of ſcholars, the names of Truſtees, Committee, Superintendent, and Maſters; the receipts and diſburſements, names of Subſcribers, &c. be made public at the expiration of each year.

From the annual accounts it appears that in the year 1792, *two hundred and ſixty-ſeven* ſcholars were taught by ſix maſters, and their numbers have been increaſing gradually ever ſince; ſo that in 1797, *thirteen* maſters were employed, and *five hundred and fifty three* ſcholars (ſome adults being always included) taught to read, &c. In all, from the commencement of this regular plan, upwards of *two thouſand* have been taught to read the holy Scriptures, who otherwiſe, in all probability, would have continued in their uninſtructed ſtate. The laſt report of the ſuperintendent (Rev. GEORGE LEWIS, *Llannwehllyn*) gave great ſatisfaction.

There being abundant evidence that the ſchools are uſeful in a *religious* view, which is the great end propoſed, it is hoped that the preſent friends will continue their exertions, and that new ones will come forward. This being the chief concern of all human exiſtence, if the riſing generation are not watched over, and eſpecially if the labouring poor are neglected, what guilt ſhall we not incur, or divine diſpleaſure ſhall we not have cauſe to fear? But, on the contrary, what heartfelt ſatisfaction is the attendant, and incalculable good the fruit of promoting that cauſe of which God is the author and patron!

Profeſſing myſelf a ſincere well-wiſher, to this and all other inſtitutions which have for their object the real improvement, and eternal happineſs of men, I remain,

Reverend Sir,

Yours, &c.

Rotherham, April 20, 1798. EDWARD WILLIAMS.

ON THE IMPORTANCE OF JUST THOUGHTS OF CHRIST.

WHEN Chriſt made his appearance on earth, the opinions of men reſpecting his perſon and character were various. The ſame diverſity of ſentiment ſtill prevails even among thoſe who profeſs to be Chriſtians. Some imagine, that he was the moſt exalted character among men, but nothing more than human: Others ſuppoſe, that in dignity of nature, and priority of exiſtence, he is inconceivably ſuperior both to men and angels, a kind of inferior Deity: Others again believe, that he is independently poſſeſſed of all the eſſential perfections of Godhead, co-equal with the Father.

As theſe ſentiments are ſo directly oppoſite to each other, ſome of them muſt, doubtleſs, be falſe. Many ſuppoſe it is comparatively indifferent which of them we embrace; and that, if we ſhould inadvertently entertain an erroneous idea on this ſubject, God will conſider it as an innocent miſtake. The deſign of this paper is to guard againſt that ſpirit of indifference, which engenders the dangerous deluſion, and to ſhew *that juſt thoughts of Chriſt are of the utmoſt importance.*

The manifeſt care God hath taken to give a clear and juſt repreſentation of Chriſt is one confirmation of the fact. The principal deſign of God in the ſacred Scriptures is to lead us into the knowledge of Chriſt. Therein his perſon, his characters, his work, his authority, &c. are deſcribed with exactneſs, as a matter of the utmoſt importance. His Godhead is therein unequivocally affirmed.* Divine honors are demanded as his due.† His aſſumption of human nature is expreſsly declared, whereby he became and continues to be

* Iſaiah ix. 6. chap. liv. 5. John i. 1. chap. x. 30. Rom. ix. 5. Heb. i. 8. and 1 John v. 20. † John v. 23.

God

God and man in one perſon.* With equally plainneſs it is aſſerted, that this God-man is the only Mediator and Saviour.† Now as God hath taken care, in the Scriptures, to give the moſt clear and expreſs revelation of Chriſt; ſo he moſt ſolemnly charges his miniſters to preach Chriſt, to unfold the dignity of his perſon, the completeneſs of his work, the fulneſs of his grace, &c. as the grand deſign of their miniſtry.‡ The Apoſtles, who ſpoke under the immediate influence of the Holy Ghoſt, cloſely adhered to their charge; and woe to thoſe miniſters who do not follow their example.‡

Can we ſuppoſe that God would take ſuch conſtant care, both by the Scripture, and through the medium of the Goſpel-miniſtry, to give a juſt and clear repreſentation of Chriſt, if juſt conceptions of him were not of the utmoſt importance?

Of ſuch importance are juſt thoughts of Chriſt, that without them we cannot form a juſt conception of God. The perfections of God are indeed, in a meaſure, diſplayed in the works of creation, and providence: but it is in the perſon and work of Chriſt alone, that we can have a diſcovery of the nature, the purpoſes, the covenant-characters of God, as he ſtands related to ſinners.§ He is therefore called the image of God, or that, whereby God is repreſented unto us, and every other repreſentation is inſufficient. It is in the face of Chriſt, in his perſon and work, that the glory of God's wiſdom, his juſtice, his goodneſs, his grace is diſcovered.¶ Wrong views of Chriſt will therefore lead us to wrong ideas of God. The truth of this remark is exemplified in thoſe who differ in their thoughts of Chriſt. As a natural conſequence they differ likewiſe in their thoughts of God. Thoſe who have low conceptions of the perſon and work of Chriſt, are thereby led to form low, and unſcriptural ideas of the ſtrictneſs of God's juſtice, and the riches of his grace. If then, our thoughts of Chriſt, have a neceſſary influence on our ideas of God, which is an experimental fact, ſurely juſt conceptions of Chriſt are very important indeed.

Beſides, *our prevailing ſentiments of Chriſt, will neceſſarily influence and regulate our deportment towards him.* Do not different perſons act very differently, with reſpect to Chriſt? ſome pay him divine adoration; depend on him excluſively for ſalvation; love him as the chief object of their deſire

* John i. 14. Phil. ii. 5, &c. Heb. ii. 14, &c. † 1 Tim. ii. 5. John xiv. 6. Acts iv. 12. 1 Cor. iii. 11. ‡ Eph. iii. 8. ‖ 2 Cor. iv. 5. 1 Cor. i. 22, &c. chap. ii. 2. § John i. 18. ¶ 2 Cor. iv. 6.

and delight; ſubmit to his authority, as ſupreme. Others purſue an oppoſite line of conduct. What can be the reaſon of this difference? It is becauſe they have different thoughts of Chriſt. If we believe him to be God over all, we ſhall feel it our duty to worſhip him as ſuch. If we conceive him to be the alone and all-ſufficient Saviour, we ſhall excluſively depend on him. If we eſteem him as ſupremely amiable, we ſhall love him ſupremely. If we admit him to be our rightful ſovereign, we ſhall yield cordial and unfeigned obedience to him. But if our thoughts be different, our conduct will be different likewiſe. If propriety of deportment to Chriſt be important, and it muſt be inconceivably ſo, then juſt thoughts of him are important.

So important are juſt conceptions of Chriſt, that *wrong views of his Perſon and Office, if perſiſted in, will inevitably iſſue in eternal perdition.* This, perhaps, may ſound harſh and awful; but it is not more awful than true.* If a proper knowledge of Chriſt, be eternal life, which is declared, † then we may infer, that the want of it is eternal death. The vaſt importance of the queſtion in diſpute, when ſeriouſly conſidered, will juſtify the alarming idea. If he were, confeſſedly, only a creature, and the diſpute were only reſpecting his ſcale of dignity as a creature, a miſtake herein, would be comparatively of light importance: but when the matter debated is, whether he be the very God, or only a creature made by God, then the nature of the queſtion is materially altered. A miſtake in the matter then neceſſarily involves us, either in idolatry on the hand, or a denial of the true God on the other. If Chriſt be God, it muſt be as ruinous to deny it, as to deny the godhead of the Father; if he be not, it is idolatrous to profeſs it.

An attention to the leading idea, under the former particular, muſt convince us, that ſo wide a miſtake in our conceptions of Chriſt will prove inevitably ruinous: for if improper thoughts of Chriſt, produce a proportionate impropriety of deportment towards him, what can the end of this be but ruin! not believing him to be God, you will not give him divine honors, the refuſal of which is ruinous.‡ Not thinking him to be the all-ſufficient Saviour, you will not depend excluſively upon him for ſalvation; this is threatened with damnation.§ Not eſteeming him ſupremely amiable, you will not love him ſupremely, and thoſe who do not,

* John viii. 24. † John xvii. 3. ‡ John viii. 24. Iſ. xlv. 23, 24 Pſ. ii. 12. § John iii. 18, 36.

are

are marked objects of the heavieſt curſe.* Not admitting him to be your rightful ſoverign, you will refuſe obedience to him; and the certain wages of this ſtubbornneſs is deſtruction.†

You ſee then, reader, with what propriety the Apoſtle coveted and prized the knowledge of Chriſt.‡ Follow his example. Think much of Chriſt; and eſpecially deſire that you may have *juſt* thoughts of him: juſt, as to the matter of them, viz. ſcriptural thoughts; and juſt, as to their nature and properties; believing, humbling, affectionate, transforming, aſpiring thoughts. To this end, look unto the Spirit of God, whoſe office is to take the things of Chriſt and ſhew them unto men.

MANCUNIENSIS.

PROFITABLE SUBJECTS OF CONVERSATION.

THE want of a ſubject for converſation, is among many religious people, a very common complaint, therefore many frivolities, and often worſe things are reſorted to for entertainment; but ſurely this ariſes merely from want of conſidering how many ſubjects there are worthy of our attention. Let us reflect,

How many mercies we have been made the partakers of; mercies in every way, and of every kind; mercies in our birth, in our circumſtances, in our preſervation and protection through the various periods of life; and eſpecially if we have been by the grace of God, called to the knowledge of himſelf; amidſt all theſe mercies, how can we want a ſubject? Should it be admitted, (though it ought to be cautiouſly admitted, for we are apt to extend ſuch allowances too far) that ſome of theſe would not be ſeaſonable, or proper ſubjects for converſation, yet can we ever ſay that there is a time, when no one of them could be brought forward with propriety? Surely ſome one or other of the divine mercies may be ſpoken of, where ever, or with whomſoever we may be. We are not obliged to ſpeak of them in a ſtiff formal way, but with all ſimplicity of manner, as inſtances wherein God has been kind and gracious to us, juſt as we might ſpeak of the kindneſs of an earthly friend. Above all ſhall we be inexcuſable, if in religious company, where ſuch things ſurely cannot want apology, we are backward to introduce them when we find a ſubject wanted.

* 1 Cor. xvi. 22. † Luke xix. 27. ‡ Phil. iii. 7, &c.

Our

Our ſins may often furniſh us with ſubject. With regard to many ſins, they are ſo common, that we may ſafely ſpeak of them, either as our own, or ſins which we are in danger from, without exciting any peculiar notice. And we know what a tendency, under the bleſſing of God, ſpeaking of ſin, in a proper way, may be likely to have: while it is repreſented as abominable in its nature, and dreadful in its conſequences, if at all under the influence of the enlightening Spirit, we cannot but be induced to deteſt, and flee from it. Speaking of our diſorder is no improbable means of promoting a cure. Were ſin more frequently the ſubject of ſerious converſation, there ſeems reaſon to hope, that in many inſtances, it would not acquire ſo much ſtrength; but often times, among religious people, ſin is ſo little freely ſpoken of, that its evil is, comparatively, but little underſtood. Perhaps one reaſon why errors in temporal affairs, are in general more noticed and attended to, than errors in ſpiritual, is becauſe they are more the topics of familiar converſe.

Are we in want of a ſubject? Our obligations alſo may lead us to many. What is my duty in general? What in peculiar circumſtances? What would be my duty was I in any different ſituation from that in which I am, ſuppoſing there is any probability of my being in ſuch a ſituation? By theſe enquiries we might become acquainted with many duties, of which perhaps we are now ignorant, as well as get new views of others; and the real chriſtian need not be told how deſirable this is. How preferable would be conſulting with our fellow-chriſtians, in our ſocial interviews, about our own duties, to exploring the faults of others!

The works of God, likewiſe would afford ſubjects innumerable, altogether worthy of our attention, and contemplation. Even a flower, a leaf, or a blade of graſs viewed as the workmanſhip of him who is perfect in knowledge, may pleaſingly and profitably employ our minds. With regard to the ſublimer works of nature, (to ſpeak according to our common conceptions) thoſe who are beſt capacitated to explore them, know that they are ſufficient to exhauſt all their reſearches, and to bring them to exclaim, "Who can by ſearching find out God? Who can find out the Almighty unto perfection?" We need not be diſcouraged from thinking or ſpeaking of the works of God, becauſe we cannot think or ſpeak as we would; ever ſo ſimple a reflection in our own minds, or a ſingle thought advanced to others, may eventually

eventually anſwer a great and important end: but let that be as it may, the works of God are well worthy of being ſought out by us, and in this reſpect as well as others, it will hold true that God accepteth according to that which a man hath, and not according to that which he hath not. In one way or other it cannot prove fruitleſs to be thus engaged. Our complaints then of the want of a ſubject are unjuſtly founded: as Chriſtians it can never really be the caſe while we have mercies to notice and be thankful for, ſins to confeſs and to bewail, duties incumbent on ourſelves and others, and the works of God to obſerve and to recommend.

TENDERNESS TO FALLEN BRETHREN.

THE neceſſity of holineſs, or conformity to the Divine Being according to his word, is not only acknowledged but powerfully experienced by all who are renewed by the Spirit. Sweetly are they impelled to "deny ungodlineſs and worldly luſt;"—to "preſent their bodies a living ſacrifice." They "have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him." No one, therefore, who is under the dominion of ſin, can bring any ſcriptural evidence that he is born of God, or has a ſaving intereſt in the divine Redeemer. Without all queſtion, the true diſciples of the Lamb are brought to hate and oppoſe whatever is contrary to his will, for we "are not called to uncleanneſs, but unto holineſs."

But ſtill, we muſt allow, the preſent is a ſtate of much imperfection.—"In many things we all offend." Though it is not poſſible for any one renewed by divine grace to be the ſlave of Satan, yet each may be "overtaken in a fault," may be deluded, and, for a time, led captive by ſin. Scripture, and the whole hiſtory of the Church, demonſtrate this has been the unhappy caſe with many who, notwithſtanding, were the heirs of a bleſſed immortality.—It is proper we ſhould be concerned and grieved when inſtances like theſe occur within the circle of our obſervation. They open the mouth of the enemy; ſtagger weak believers; bring a temporary reproach upon the cauſe of Chriſt, and the ſharpeſt diſtreſs on the unhappy offender. Yet, ſurely, it will by no means follow we ſhould deſpiſe, neglect or, even treat coolly thoſe who may be thus overcome by the inſulting foe. They have, at ſuch ſeaſons, a peculiar claim upon

upon our pity and compaſſion; they need our affectionate advice, and faithful friendſhip. Too frequently, however, the treatment they meet with is quite the reverſe, eſpecially if they are poor in this world; for it would be well, if we could with truth ſay, the conduct of profeſſors uniformly manifeſted, as it ought, that there is in theſe caſes but one law for the poor and for the rich.

The fallen diſciple uſually finds himſelf forſaken by thoſe with whom he has heretofore taken ſweet counſel, and he has cauſe to take up for himſelf that ancient complaint, "My lovers and my friends ſtand aloof from my ſore, and my kinſmen ſtand afar off."* Many will be ready to profeſs a concern indeed, and to declare themſelves grieved on his account, while at the ſame time they are indulging and diſſeminating the moſt injurious ſuſpicions againſt him. His offence will be conſtrued into an evidence of an hypocritical profeſſion; and too often will he be left to ſtruggle, as he can, with the enemies which have beſet and entangled his ſoul. Even thoſe who continue to maintain any intercourſe with him, generally manifeſt ſuch coolneſs, and aſſume ſuch an air of ſuperiority, as, to a generous mind, will be extremely galling; and aggravates inſtead of leſſening the diſtreſs. But does not ſuch conduct further the deſigns of the malignant adverſary? How baneful, how ruinous is its influence!

The tendency of ſin is to harden the heart. A perſon ſeduced by it may, for a ſeaſon be inſenſible of his guilt and danger. His attention will be turned from himſelf, and directed towards the failings of others. Theſe are ſought out with diligence, and dwelt upon with eagerneſs, in order to enjoy the miſerable ſatisfaction of beholding others as inconſiſtent as himſelf. Therefore, as ſeverity and neglect are directly oppoſite to the ſpirit of the goſpel, they confirm a ſuggeſtion which Satan rarely fails to preſent on ſuch occaſions; namely, that religion is no better than an empty name. What faithful ſervant of Chriſt would not be anxious to guard againſt furniſhing the mind of a fallen brother with ſo deſtructive a ſentiment?

But it is not unfrequent for the offender to be convinced as ſoon as he has committed the crime. His guilt appears in its dreadful enormity; and ſevere diſtreſs harrows up his ſoul. The enemy, who before enticed, now adds dreadful terror to the accuſations of conſcience, and would lead him to form the horrid concluſion he has ſinned beyond the

* Pſalm xxxviii. 11.

reach

reach of mercy. He fears he is one that has apoſtatiſed from Chriſt; the word ſpeaks to him nothing but terror; the bleſſings of the covenant aggravate his woe, becauſe, he imagines, they are what he has no room to expect. He would pray, but guilt ſtops his mouth, and drives him from the throne of grace. Then is experienced what the Pſalmiſt ſo feelingly expreſſes; "I am afflicted and ready to die; while I ſuffer thy terrors I am diſtracted." The tender ſympathy of chriſtian friends would, in ſuch a caſe, be precious healing balm; but alas it is witheld. But what can be more cruel that to deſert a fellow-ſoldier in ſuch a dreadful conflict? What more oppoſite to the ſpirit of the goſpel? Where is that charity which the Redeemer ſo forcibly enjoins, and which the Divine Spirit breathes into the renewed ſoul?

It is generally urged in defence of ſuch conduct, that believers ought on all occaſions to give a public and marked teſtimony that they deteſt and abhor ſin. This, every lover of Jeſus moſt cordially allows. However, the intereſting queſtion is, What *is* ſin? The inſpired penman will anſwer, "It is the tranſgreſſion of the law." We aſk again, What law? that of the world? No—the law of Chriſt. Now, one very important part of this is, "Thou ſhalt love thy neighbour as thyſelf;" and our attention to it is ſo eſſential, that the ſame authority declares, "He that loveth not his brother abideth in death." How then can he that neglects or coldly treats a fallen brother, diſcover his averſion againſt ſin? He may make it evident he is influenced by the god of this world, but can by no means prove that divine grace has its genuine effect upon his heart.

The apoſtle in Gal. vi. 1. furniſhes a plain direction, and gives a poſitive command relative to this ſubject. He that ſlights the one, and diſobeys the other, may, like one of ancient days, ſay, "Come ſee my zeal for the Lord," but gives no proof of real concern for the divine honour.

When the divine life flouriſhes in a ſoul, ſuch queſtions as theſe will frequently be propoſed: "Who maketh thee to differ? and what haſt thou that thou haſt not received?" An inattentive obſerver of his own heart muſt he be, who is not convinced he ſhould be guilty of any ſin, were it not for a continuance of the ſame grace which, at the firſt, brought him from darkneſs to marvellous light; and this muſt ever produce compaſſion for thoſe who have ſtrayed, as well as earneſt endeavours for their being brought back into the right way.—Perhaps we, in general, entertain miſ-

taken ideas reſpecting thoſe of God's children who have fallen into actual ſin. The lively oracles will ſhew us that ſome of theſe were, notwithſtanding, eminent ſaints.—To paſs over others, what are we to think of Noah, David, and Peter? They ſurely ſtand in the firſt rank of thoſe who believe; and yet, according to the ſentiments of too many in our day, they muſt have been looked upon as mean, and treated with neglect.

Viewing the preſent life as a ſtate of warfare, we muſt allow every true Chriſtian is a ſoldier, fixed in his ſuitable poſt by the Captain of ſalvation. He does not order his weak ones to meet the fierceſt attacks of the enemy, but thoſe whom he has furniſhed with a greater degree of ſtrength and activity. It may be, ſome of theſe are too full of themſelves;—not ſufficiently watchful;—He ſees that a diſgraceful check, or a painful wound inflicted by the foe, is the only method for correcting theſe errors; drawing forth all their powers into his ſervice; and bringing them finally to complete victory, and an immortal crown. Now, is it poſſible the divine Commander can approve, when he ſees one of his own wounded and faint, abandoned by his fellow-ſoldiers to the cruel inſults of the enemy? Certainly he cannot.

It is by divine grace alone we ſtand.—Were it not for daily application of the Saviour's merits to the conſcience, the moſt ſanctified believer would be in deſpair. How then can he, who lives continually upon free forgiveneſs, refuſe to declare its all-ſufficiency to a fellow mortal who is near the gates of death, for the want of juſtly viewing and firmly believing the glorious truth?

If we maintain as we ought, that, as the ranſomed of the Lord, we are called, by all the means in our power, to promote the Redeemer's honour, we ſhall be earneſt to ſeek diligently after thoſe who may have wandered, to the end that they may be reſtored. The reclaiming of backſliders, the raiſing of them that are ſmitten down, and the pouring of balm into the wounded conſcience, are the genuine fruits of the Spirit, and real evidences of ſaving faith.

E.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

The Fourth General Meeting, held in London, May 9, 10, 11, 1798.

THERE is no part of the duty which we owe to the Religious World which we perform with greater alacrity than to record, from year to year, the proceedings of a Society formed for the nobleſt purpoſes under heaven—the diffuſion of Goſpel truth, and the converſion of periſhing heathens. We have faithfully traced their ſteps from the beginning, and minutely detailed the circumſtances of every annual meeting; but it is with increaſed delight we behold this anniverſary, diſtinguiſhed by the peculiar ſmiles of Heaven, and the heart-reviving news from a far country, that our dear Miſſionaries are ſafely landed, and cordially received, in the iſlands of the South.

Previous to the General Meeting, the Directors reſident in town, and thoſe who had arrived from the country, met at Haberdaſher's Hall, on Tueſday afternoon, when the intended report of the laſt year's proceedings was read, and prepared for public inſpection.

SURRY CHAPEL.

Wedneſday Morning, Half paſt Ten.

The public ſervices of this annual ſolemnity commenced at this place. The prayers of the eſtabliſhed Church, with ſuitable pſalms and leſſons, were read by the Rev. Rowland Hill. After ſinging, the Rev. Jonathan Scott, of Matlock, prayed in the pulpit. The Rev. Jos. COCKIN, of Halifax, preached from Iſa. ii. 2, 3. "And it ſhall come to paſs in the laſt "days, that the mountain of the Lord's houſe ſhall be eſtabliſhed in the "top of the mountains, and ſhall be exalted above the hills; and all na- "tions ſhall flow unto it. And many people ſhall go and ſay, Come ye, "and let us go up to the mountain of the Lord, to the houſe of the God "of Jacob; and he will teach us of his ways, and we will walk in his "paths: for out of Zion ſhall go forth the law, and the word of the Lord "from Jeruſalem." After the ſermon, the Rev. Sir Egerton Leigh concluded the ſervice with prayer. The hymns, which were chiefly taken from the Miſſionary collection, were at ſuitable intervals given out by the Rev. Meſſrs. Fowler, of Sheerneſs, Hopkins, of Chriſtchurch, and Bull, jun. of Newport Pagnell.

SCOTS HALL, FLEET STREET.

In the afternoon a large body of the Society aſſembled at this place. J. Hardcaſtle, Eſq. the Treaſurer, was voted into the chair, and prayer was offered up for the divine preſence and bleſſing. The minutes of the laſt annual meeting were read. The report of the Directors, ſtating their whole proceedings during the paſt year, was then read by the Rev. J. Eyre, and cordially approved by the Society, who voted to them their thanks for their faithful ſervices. As this will ſhortly be laid before the public, annexed to the four ſermons preached on this occaſion, it would be improper for us to enlarge upon its contents. We ſhall only obſerve, that it not only recited the particular ſteps taken by the Directors in ſending forth ſix Miſſionaries intended for the Foulah country in Africa, and one other Miſſionary ſince to the Cape of Good Hope; but contained alſo a very intereſting correſpondence from foreign countries, including that of Switzerland, which was inſerted in our laſt Magazine.

Independent of all other conſiderations of public utility, we conſider it as of prime importance that, in leſs than three years, the Miſſionary Society is become the medium of communication with chriſtian churches in ſeveral diſtant parts of the globe. Already a correſpondence is opened with New York and Connecticut in America, with the Netherland Miſſionary Society in Holland, and with long eſtabliſhed and zealous Societies in Switzerland and Germany. This is a bleſſing which our pious foreſathers wiſhed for in vain; and is, we truſt, the beginning of a more perfect communication among all chriſtian churches of the ſtate of the Redeemer's kingdom in the world. Already we feel a glow of chriſtian affection to the good people abroad with whom we correſpond, and it demands the warmeſt gratitude from Britiſh chriſtians, that their exertions have been the means which the Lord hath owned for exciting the Miſſionary flame in the hearts of fellow chriſtians abroad.

The ſhortneſs of the interval between the two public ſervices of this day, allowed too ſmall a ſpace for proceeding with much buſineſs in the afternoon. The Society therefore haſtened to

THE TABERNACLE.

This large edifice was filled at an early hour. The Rev. Joſ. Slatterie, of Chatham, prayed.

The Rev. JEHOIDA BREWER, of Birmingham, preached on Hab. ii. 3. "For the viſion is yet for 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." The Rev. W. Kingſbury, of Southampton, finiſhed the ſervice with prayer. The Rev. Meſſ. Eiſdale, Atkinſon, of Ipſwich, and Corbiſhly, read the hymns.

SCOTS HALL, *Thurſday Morning, Eleven o'Clock.*

Dr. Hunter being voted into the chair, began, as uſual, with prayer. The reſolution of the Society, in May, 1797, was, by deſire, read, viz. "That the ineligibility of one fourth of the Directors, for the following year, ſhall be determined by lot."

It was then propoſed and reſolved, "That the appointment of determining by the lot, the fourth of the Directors of laſt year, who ſhall be this year ineligible, is applicable to the whole body of Directors."

A committee was then choſen to take the lots; by the deciſion of which, the following gentlemen became ineligible for the year enſuing.

Directors reſident in London.

Mr. Dyer, Mr. Emerſon, Rev. John Eyre, Rev. J. Hamilton, Mr. Pinder, Mr. Sundius, Mr. Thomas Wilſon.

Directors reſident in the Country.

Rev. R. Alliot, Nottingham. Rev. Charles Atkinſon, Ipſwich. Rev. John Audley, Cambridge. Rev. Melville Horne, Olney. Rev. Sir E. Leigh, Warwickſhire. Rev. W. Moorhouſe, Huddersfield. Rev. Mr. Sleper, Devizes. Rev. Mr. Stephenſon, Caſtle Haddington. Rev. G. Townſend, Ramſgate. Rev. J. Whitridge, Oſweſtry.

Directors reſident in Scotland.

The Rev. Mr. Campbell. Stirling. The Rev. Mr. Henderſon, Hawick. The Rev. Mr. Mill, Shetland. The Rev. Mr. Pitcairn, Kelſo. The Rev. Mr. Ruſſell, Kilmarnock.

A committee of fifteen members of the Society, together with ſuch of the late Directors preſent, who were excluded by lot, was appointed, who immediately

mediately withdrew, to nominate a number of Directors to fill up the places of thoſe abovementioned. They ſoon returned, and the gentlemen they nominated were unanimouſly choſen; and the late Directors not rendered ineligible by lot were all re-elected.

Joſeph Hardcaſtle, Eſq. in compliance with the requeſt of the Society, expreſſed his willingneſs to continue his ſervices as Treaſurer, as did alſo the Rev. John Love, one of the Secretaries, on his being re-elected. A letter was then read from Mr. Shrubſole, ſignifying, that his attention to his duties, at the Bank, rendered it impoſſible for him to continue in his office of Secretary, and his reſignation being accepted with regret, the Rev. John Eyre was immediately and unanimouſly choſen. Mr. Eyre accepted the office, on condition of his being allowed to depute Mr. Joſhua Lambert Vardy to officiate for him, if his health or engagements might render it neceſſary.

A ſmall augmentation was made to the liſt of Directors, that there might be a hundred for England and Scotland, and four for Ireland: And in addition to theſe, the ſociety thought proper to fix upon ſome pious foreigners, whoſe zealous exertions may tend to further the intereſt of Miſſions in the other parts of the world. The firſt nominated for this purpoſe was Dr. Vanderkemp, a Dutch phyſician, whoſe heart the Lord has diſpoſed to devote himſelf as a Miſſionary to the Heathen, and who, together with two more of his countrymen, will probably go to the *Namacquas*, a people reſident in Africa, about 200 miles north of the Cape. Governor Macauley, the Rev. Mr. Clark, and Baron Van Shirnding, were next propoſed, and moſt cordially accepted, together with the Preſidents for the time being of ſeveral foreign Societies. We believe the following Liſt will be found tolerably accurate: except that additions to ſome of the names, and particularly to thoſe of the Clergy, may, for want of information, have been omitted.

DIRECTORS RESIDENT IN LONDON.

John Allday, Eſq. Carliſle-ſtreet, Soho.
Rev. Joſ. Brookſbank, Glouceſter Terrace, Hoxton.
Mr. Robert Campbell, Marybone-ſtreet, Golden Square.
Mr. William Clark, High-ſtreet, Southwark.
Robert Cowie, Eſq. Iſlington.
Henry Cox, Eſq. Redman's Row, Mile End.
Rev. George Durant, Spital Square.
Samuel Favell, Eſq. Tooley-ſtreet, Southwark.
John Fenn, Eſq. Cornhill.
Samuel Foyſter, Eſq. Tottenham-ſtreet
George Gavelier, Eſq. New Road, St. George in the Eaſt.
Mr. —— Gouger, Newgate-ſtreet.
Rev. Dr. Haweis, Northampton Chapel, Spa Fields.
James Hamilton, M. D. Artillery Place, Moorfields.
Steven Hough, Eſq. Taviſtock-ſtreet, Bedford-ſquare.
Rev. Rowland Hill, M. A. Surry Chapel.
Rev. John Humphreys, Newington Butts.
Joſeph Hardcaſtle, Eſq. *Treaſurer*, Duck's Foot lane, Thames-ſtreet.
Mr. Thomas Hawkes, Piccadilly.
Mr. —— Hodgſon, Mark-lane.
Rev. George Jermant, Weſton Place, Pancras.
Rev. Joel Ab. Knight, Sommer's Town.
Rev. Wm. Maurice, London Road, St. George's Fields.
James Neale, Eſq. St. Paul's Church Yard.
Rev. Wm. Nichol, King-ſtreet, Edgeware Road.

Mr.

Mr. James Nelſon, Park-lane.
Rev. William Francis Platt, Holywell Mount.
John Rainier, Eſq. London Fields, Hackney.
Rev. John Reynolds, Hoxton-ſquare.
Joſeph Reyner, Eſq. Duck's Foot-lane, Thames-ſtreet.
William Shrubſole, Eſq. Old-ſtreet Road.
William Sims, Eſq. Stepney.
Rev. James Steven, Thornhaugh-ſtreet.
Rev. John Townſend, Rotherhithe.
John Walcot, Eſq. Greenwich.
Rev. Alexander Waugh, M. A. Saliſbury Place, Marybone
Rev. Matthew Wilks, Old-ſtreet Road, Hoxton.
Mr. David Whitaker, Hackney.
Joſeph Wilkinſon, Eſq. Milk-ſtreet, Cheapſide.
Rev. William Winkworth, St. Saviour's, Southwark.
George Erneſt Wolff, Eſq. America-ſquare, Minories.
Mr. Thos. Yockney, Bedford-ſtreet.

THE COUNTRY.

Rev. J. Bailey, Clavering
George Bell, Wooler, Northum.
Jehoiada, Brewer, Birming.
David Bogue, M. A. Goſport.
S. Bottomley, Scarbro'.
George Burder, Coventry.
T. Charles, Bala, Merioneth ſh.
P. S. Charrier, Lancaſter.
Joſeph Cockin, Halifax.
W. Davidſon, Newcaſtle.
— Douglas, Reading.
S. Greatheed, Newport Pagnel.
— Gill, Market Harbro. Leicef.
John Hey, Briſtol.
Thomas Jackſon, Warmiſter.
Joſeph Jefferſon, Baſingſtoke.
David Jones, Llangan, Wales.
—— Kirkpatrick, Sutton, in Aſhfield, Northamptonſh.
W. Kingſbury, M.A. Southam.
S. Lowell, Woodbridge, Suf.
George Lambert, Hull.
R. Little, Henley Green, Staff.
George Livius, Eſq. Bedford.
Mr. M'Dowel, Falmouth
— Minchin, Eſq. Goſport
Rev. S. Mends, Plymouth.
Herbert Mends, ditto.
J. Moody, Warwick.
Edward Parſons, Leeds.
— Phillips, Norwich.
William Roby, Mancheſter.
John Mead Ray, Sudbury.
John Saltren, Bridport.
Joſeph Slatterie, Chatham.
Jonathan Scott, Matlock.
Mr. Robert Spear, Mancheſter.
William Skinner, Briſtol.
Mr. Walter Taylor, Eſq. Southamp.
Rev. George Weſt, M. A. Stoke near Guildford.
Edw. Williams, D.D. Rotherh.
Captain J. Wilſon,
Rev. — Wood, Rowell, Northamp.
John Blackhall, Berwick.

SCOTLAND.

Rev. Kenneth Bayne, Greenock.
Eben. Brawn, Inverkeithing.
William Black, Dundee.
G. Cowies, Huntly.
A. Duncanſon, Airdrie.
Tho. Fleming, Kircaldie.
Collin Gillies, Paiſley.
Robert Hall, Kelſo.
Robert Haldaine, Eſq. Airthrey.
Rev. J. Macawley, Kilmarnock.
Mr. James Mackenzie, Glaſgow.
Rev. Auguſtus Mackintoſh, Tain.
— Roſs, Aberdeen.
John Smart, Stirling.
James Somerville, ditto.
Walter Tait, Lundie.

IRELAND.

—— Chambers, Eſq. Dublin.
Rev. — M'Dowel, D. D. ditto.
Rev. George Hamilton, Armagh.
J. Walker, M. A. Dublin.

FOREIGN

FOREIGN DIRECTORS.

Rev. J. F. Vanderkemp, M. D.
——— Macauley, Eſq. Governor of Sierra Leone.
Rev. J. Clark, Chaplain, ditto.
Baron Van Shirnding, of Dobryluk, Saxony.
The Preſident of the Religious Society at Baſle, in Switzerland.
The Preſident of the Miſſionary Society at New-York, in America.
The Preſident of the Miſſionary Society at Connecticut, ditto.
The Preſident of the Miſſionary Society at Rotterdam.

TOTTENHAM-COURT CHAPEL.

Thurſday Evening, Six o'clock.

The Rev. Mr. Edwards, Curate of the Chapel, read prayers. The Rev. Roles Graham, of Newcaſtle, prayed. The Rev. ROBT. BALFOUR, of Glaſgow, preached on thoſe words, Col. i. 19, 20. "For "it pleaſed the Father that in him ſhould all fulneſs dwell; and (having "made peace by the blood of his croſs) by him to reconcile all things "unto himſelf; by him, I ſay, whether they be things in earth, or "things in heaven." The Rev. Alex. Waugh engaged in the concluding prayer. The Rev. Dr. Lake, and Meſſrs. Hogg and Sibree, gave out the hymns.

CHRIST CHURCH, SPITALFIELDS.

Friday Morning, Half paſt Ten.

The uſe of this noble building having been obligingly granted at the requeſt of the Society, the Rev. William Mannier, Curate of the pariſh, read the prayers. It was during this ſervice, a moment that will not ſoon be forgotten, a letter was brought to one of the Directors, with the important and delightful intelligence that the DUFF—that veſſel in which ſo many thouſands of Chriſtians had embarked their hopes with their Miſſionaries, and which they had inceſſantly followed with their wiſhes and prayers—that the DUFF had ſafely arrived at *Canton*, in *China*. This welcome news could not be ſecreted, but was ſpeedily circulated, eſpecially among the Miniſters, who ſat, as uſual, around the galleries; but that the whole congregation, which was very numerous, might partake of the joy, Dr. Haweis aſcended the pulpit, and publicly announced the happy event. It is eaſier to conceive than expreſs the emotion of the grateful aſſembly. It was a moment of uncommon joy. Many an ejaculation was ſilently offered up to the Father of Mercies; and perhaps few lines have ever been ſung with greater ſincerity or fervour than thoſe with which the pſalm, which was ſoon after ſung, commenced:

"The Lord is good; freſh acts of grace
"His pity ſtill ſupplies;
"His anger moves with ſloweſt pace,
"His willing mercy flies."

The Rev. GEORGE WEST, Rector of Stoke, near Guildford, then preached on part of the 15th and 16th verſes of the 9th chapter of Acts—"For he is a choſen veſſel unto me, to bear my name before the Gentiles, "and Kings, and the children of Iſrael: for I will ſhew him how great "things he muſt ſuffer for my name's ſake." The congregation departed from the church, bleſſing and praiſing God, and congratulating each other on this eminent inſtance of his goodneſs.

SCOTS

SCOTS HALL.

Friday afternoon, Four o'clock.

The Society met again to conclude their public buſineſs, the Rev. Mr. Ray, of Sudbury, in the chair.

A ſerious diſcuſſion now enſued, reſpecting the beſt means of procuring a ſufficient number of pious Miſſionaries, who appeared to poſſeſs radical qualifications for the work, and for giving them, at certain hours, ſuch inſtructions as were moſt needful, without taking them from their employments. The Society was informed that ſeveral perſons had enjoyed theſe advantages in London, under the tuition of ſome of the Directors: but it was thought exceedingly deſirable that the ſame advantages might be extended to various parts of the country; and therefore it was determined, "That Miniſters in the country take under their care perſons, in their own congregations, approved by the Committee of Examination; that the perſons ſo admitted to tuition be conſidered, during the firſt half year, as probationers; and that they continue, during that term, as much as may be at their reſpective employments. That if, at the expiration of it, they be fully approved, they ſhall receive ſuch advantages as the Directors think proper."

By this method we may hope that godly young men in the country, propoſed to, and approved of by, the Committee of Examination, may receive ſolid advantages, rendering them well qualified to bear the glad tidings of ſalvation to the Heathen; and ready, when hereafter called upon, to go forth to thoſe places for which their abilities and conſtitution may render them moſt ſuitable.

Thus cloſed the public meetings of the Society. But, before the company ſeparated, it was propoſed, that—as many miniſters were in town who diligently employed themſelves, in their reſpective circles, in *village preaching*—it might be profitable to meet together, to confer on the moſt uſeful method of performing that ſervice. Accordingly a meeting was held at Haberdaſhers' Hall, on Saturday morning, at ſeven o'clock; when a very pleaſing hour was ſpent, in rehearſing what God had lately done in different parts of our own country. It appeared more plainly than ever that the ſame ſpirit of philanthropy, which gave riſe to the Miſſionary Society for the converſion of the Heathens abroad, had occaſioned new and more vigorous exertions than were ever before witneſſed for the converſion of Heathens at home. It was evident, to the joy of every heart, that "the fields are white already to the harveſt;" that much good had already been done, and that new and effectual doors ſeem to be opening in very many places. Such was the apparent advantage of theſe communications, that it was determined, by the Miniſters preſent, that, if ſpared another year, they would devote a larger ſpace of time to this exerciſe. Several ſmall tracts were produced, and others mentioned, which ſeemed well adapted for the ſpread of uſeful knowledge in the villages, and calculated to facilitate the introduction of the goſpel into new places. It is in contemplation to eſtabliſh a repoſitory for theſe in London, under the direction of ſome Miniſters, from whom they may be obtained on reaſonable terms.

It is with great ſatisfaction we ſtate, that all the meetings of the Society, both for devotional exerciſes, and for the diſpatch of buſineſs, were well attended. Thoſe who engaged in prayer and preaching appeared to be much aſſiſted in their work. As great a number of Miniſters from the country attended as on any former occaſion; and multitudes

of

of thoſe, who formed the vaſt aſſemblies, could ſay, "It is good for us to be here."

From the news received on Friday, that the ſhip had ſafely arrived at Canton, it was concluded that the Miſſionaries had reached the places of their deſtination, and had entered upon their apoſtolic work. But it was little expected that the next poſt ſhould bring to our ears ſtill more delightful news from Captain Wilſon himſelf. As ſoon as this intereſting letter came to hand, as many Directors as poſſible were convened at Haberdaſhers' Hall, to whom the important contents were communicated. A printed abſtract, prepared againſt the hour of meeting, was ſent off by Saturday's poſt to their friends in the country. The letter itſelf was printed on Monday, and ſent to many parts of the kingdom. But as many of our readers may not yet have had an opportunity of peruſing it, and as all would wiſh to retain a copy, we think it neceſſary to give it a place in this number.

To JOSEPH HARDCASTLE, Esq.

DEAR SIR,

I WROTE you laſt from Rio Janeiro, dated the 15th of November, which I hope you received, informing the Society how kind our heavenly Father had been in wafting us ſo far in perfect health and ſafety; we can now further ſay, from experience, that he has never left us from that time to this. At preſent I can only give you the outlines of our voyage, which, no doubt you will be all glad to hear.

After receiving a plentiful ſupply of every thing needful (which I was enabled to pay for, having caſh of my own), we left the port the 19th. From that time to the 3d of December nothing material happened, only the weather getting gradually colder. But the Lord ſhewed us we were going the wrong way, by ſending a ſevere gale from the South. We could now ſee that to beat round Cape Horn would be folly to attempt. After ſhipping ſeveral heavy ſeas, by which we loſt ſome of our ſtock, we bore up to go by the Cape of Good Hope. This was a great trial, being in latitude 39 and longitude 50 Weſt, and having now a line to run of 262 degrees of longitude, beſides latitude. However, we had ſoon reaſon to rejoice; for, by the 24th of January, 1797, we were in longitude 133 Eaſt. Had we laid to another night, ere we bore away, we muſt have loſt all our ſtock; inſtead of which, the Miſſionaries had freſh meat twice a week (beſides dining with me as before related) all the way; and though we had repeated gales, we never had occaſion to batten down our hatches once: add to this the ineſtimable bleſſing of the public ordinances of our God, and the Miſſionaries every means of improvement. Reſpecting ſome things that happened on the voyage, you muſt ſtay till I have the happineſs of once more ſeeing you, which I truſt will not be long after you receive this. Thus were we carried along in a moſt pleaſing manner. On the 30th of January we rounded New Zealand, and the 4th of March made Otaheite; but from various winds, we did not anchor in Matavia till the 6th, where we were received in the moſt friendly manner.

Here mark the dealings of divine Providence: a large houſe which the natives had built for Captain Bligh, was juſt finiſhed, the whole iſland in perfect peace, Pomaree and his ſon Otoo being abſolute ſovereigns of the whole iſland, and likewiſe Eimeo; thus our buſineſs was expedited; for inſtead of many chiefs as we expected, we only had to make our errand known to Pomaree. This we were fully able to do, our God having kept

two Europeans for the purpoſe, the others having gone to Europe; one of theſe whoſe name is Peter, had left the Dædalus, the other named Andrew, was caſt away in the Matilda, and had been five years on the iſland—both could talk the language fluently. Our reaſons for coming were no ſooner made known to Pomaree, than he ſaid we ſhould not only have the houſe, which is a hundred feet by forty, but that all Matavia ſhould be given to the Engliſh, which was accordingly done in the moſt formal manner.

After having thus ſucceeded far beyond our expectations, it is now neceſſary that I ſhould acquaint you, that ſometime before we made the land, the Miſſionaries had divided in the following manner: eighteen for Otaheite, beſides women and children; ten for the Friendly Iſlands; and two for the Marqueſas: this being the caſe, we had no time to ſpare; therefore, as ſoon as I ſaw them in their commodious houſe, we ſailed for Eimeo, with a view to get the ſhip ready, but more particularly to ſee how the natives would behave during the abſence of the ſhip. After five days we returned, found them all well, the natives having treated them with the utmoſt kindneſs. Having no time to ſpare, we made all ſail to the friendly Iſlands; this was the twenty ſixth of March; the firſt of April made Palmerſton Iſlands; and on the ninth, Tongataboo; the next day we anchored about the place Captain Cook lay, according to his bearings. The anchor was no ſooner gone than the ſhip was ſurrounded with canoes, and a number of Chiefs came on board, who informed us that two Europeans were on the iſland, and to our great joy, they ſoon afterwards made their appearance; but of all the men we ever ſaw, theſe were certainly the moſt wicked looking fellows; and they ſoon gave us proof they were as bad as they appeared to be: one of them was an Iriſhman, named John Kennelly: the other Benjamin Ambler, of London: they told us a ſtrange ſtory reſpecting their coming to theſe iſlands; but this was a matter of little conſequence to us, firmly believing that the Lord had ſent them as our interpreters; for though we had provided, as we thought, ſufficient inſtruments for the purpoſe, by bringing Peter and two Otaheitans with us, we ſhould have been much at a loſs, the language differing ſo much, that they could not underſtand one word in ten: but theſe two men, Ambler and Kennelly, who had only been thirteen months on the iſland, could talk the language well. After ſome time our buſineſs was partly told them; they readily agreed to give all the aſſiſtance in their power. After giving them and the Chiefs preſents, they all went on ſhore, highly gratified apparently. Very early the next morning, we were ſurrounded with a prodigious number of ſingle canoes, beſides ten or twelve large double ones. From the peaceable manner they left us the night before, we had not the leaſt ſuſpicion, until the two Europeans came and told us, they intended to take the ſhip. This, you may eaſily conceive, alarmed us much. We got the people to their quarters as privately as poſſible. After getting thus ready, we ſcaled two of our guns; on this the large canoes began to ſheer off, and a number of ſingle ones followed; whether their intention was really to attack us we know not—but it was very alarming to ſee ſo many canoes and people round the veſſel preſenting their clubs and ſpears for ſale, which might in a moment be turned againſt us.

Our fears in a great meaſure being done away, Ambler pointed out four Chiefs, which he ſaid were the only ones we need to care for. Tibo Mamoe, the preſent king, was then at the point of death, and his ſon Tugahowè the leaſt of the four, would certainly ſucceed his father; (which was actually the caſe); he therefore would recommend the

Miſſionaries

Miſſionaries being placed under his care: after talking with them on the ſubject, they readily agreed to go. I told them that they could not expect to keep their cheſts, and if they were the leaſt afraid, I would take them back to Otaheite; their anſwer was, the property was only a ſecondary object with them, that they would go with an humble dependance on that God, that had brought them ſafe over the mighty ocean, and had enabled them to leave their country and friends. After a moſt ſolemn ſeaſon in prayer, ſix of them went with the Chief and Ambler, but not before they promiſed they ſhould want for nothing; the other Chiefs wanting each to have one, but we thought it beſt for the preſent they ſhould be all together, promiſing them that when the ſhip returned, if they then choſe to ſeparate, each ſhould have ſome of them; this ſatisfied them all. After receiving preſents, they all went on ſhore before dark, and all the canoes left us. The next morning we weighed, and run further out, that we might have plenty of room, in caſe of an attack. About noon two of the Miſſionaries returned, with the pleaſing intelligence that the natives did not attempt to ſteal, but treated them with the greateſt reſpect; we then loaded the canoes with the remainder of their things, and with ſuch ſtores as they thought they would want.

We now got under weigh to endeavour to find a channel to the Weſtward of the ſpot where Captain Cook got aground: after ſome time a very good one was found, which we ſailed through; this we conceived to be a valuable acquiſition, as we ſhould now, in caſe of being attacked, be able to ſail out of the harbour, either to the Eaſt or Weſt. Being now without the reefs, we intended to ſpend two or three days to ſee how the natives would behave to our people; but the Lord ſaw fit to ſend us a ſmart gale from the North Weſt, ſo that at day light we found ourſelves in a critical ſituation, not being able to weather the reefs on either tack; but to our comfort we juſt fetched the channel which we had only diſcovered the day before; thus we narrowly eſcaped ſhipwreck: and before we cleared the harbour, we were nearly caſt away the ſecond time. What cauſe have we to praiſe our God, for thus preſerving us in ſuch imminent danger. Having now cleared the harbour, April the 16th, we made the beſt of our way towards the Marqueſas, with the only two Miſſionaries on board, Meſſrs. Harris and Crook. The fair wind laſted ſix days, and was ſucceeded by hard gales from the Eaſtward; ſo that on the 6th of May we were only in 206° of longitude, and 39° South latitude. On the 23 of May we diſcovered two iſlands, which we endeavoured to land upon; but the natives, from their hoſtile diſpoſition, prevented us. We named one the Creſcent from its ſhape; the other after Sir Charles Middleton: they lay in latitude 23° 12 South—longitude 226—15 Eaſt. The next day diſcovered another, which we named after Admiral Gambier, latitude 21°—36; longitude 225°—40 Eaſt; and on May 29th diſcovered another, which we called after our friend Mr. Searle; latitude 18°—18 South, longitude 224.—12 Eaſt; and on the 4th of June made the Iſland Chriſtiana, and the next day anchored in Reſolution Bay, after a long diſagreeable paſſage of fifty days. Our rigging being now in a bad ſtate, it was neceſſary to get it on deck. I ſhall only remark, that on getting the fore ſhrouds down, we found two of them gone, ſo that, had we been on the ſtarboard tack, inſtead of the larboard, during the gales we had in this paſſage, we muſt have been diſmaſted. O what cauſe of gratitude for all His kindneſs to us! We no ſooner arrived, than we were viſited by many of the natives, and amongſt them the Chief, whom after a few viſits, we gave to underſtand that the two Miſſionaries were to ſtay with him. On hearing this he could not contain himſelf, but jumped about the cabin for joy. He ſaid they

ſhould have a houſe, and that they ſhould never want while he had to give, which we have reaſon to believe will be the caſe. The young lad Crook went immediately with the Chief, but Harris ſtaid on board to get the things ready, as he ſaid; however, I am ſorry to ſay in this place, that though he was the firſt that propoſed coming to theſe iſlands, and was the cauſe of two others not coming, he ſeemed now to have left his miſſionary ſpirit, which was viſible to every one, though he denied it. After a little time he went on ſhore, but with ſuch a gloomy countenance, that the natives ſoon took a diſlike to him; the young lad, on the contrary, was chearful and obliging, ſo that the whole village was remarkably fond of him. This being the caſe, I was under the neceſſity of carrying Harris back to Otaheite. I would have brought Crook away likewiſe, but he begged to be left, which was agreed to; and I have no doubt but he will prove a bleſſing to thoſe poor, good natured Heathens.

Having now refitted our rigging, ſupplied Crook with every thing needful, we took an affectionate leave of each other, and ſailed for Otaheite the 27th of June. In our way, we took a view of Trevenen's, and Sir Henry Martin's Iſlands, and arrived in Matavia the 6th of July, when I found them all well in health, with one more in number than I left, Mrs. Henry being delivered of a fine girl. They had differed amongſt themſelves, which I endeavoured to make up. I began dividing the property, which I found a very diſagreeable taſk: this took up all the time I was here, and I got through it apparently much to their ſatisfaction.

Having now completed our buſineſs, we took leave of our dear friends and the kind natives the 4th of Auguſt, touched at Huahine, which was in a dreadful ſtate owing to their wars. From this we made Palmerſton Iſland, and planted bread fruit, plantains, and Ava trees; and on the 18th of Auguſt anchored off Tongataboo, nearly in our old birth, where we were ſoon viſited by our dear people, who informed us they were all well (except one), and how the Lord had preſerved them from the machinations of their countrymen, who had done all in their power to make the poor heathens deſtroy them, and that ſome of them had ſeparated with a view to counteract their villainous plots. During my ſtay Meſſrs. Buchanan and Galton went to live with another chief, which I truſt will not only be the means of gaining their affections, but will likewiſe facilitate the knowledge of the language, which is of the greateſt importance. After doing every thing in our power for them with the Chiefs, and dividing the articles, we parted with many tears on both ſides. I brought away Mr. Nobbs, by their advice, as he had not his health from the time he landed. Our intention was now to touch at the Fegee iſlands, and, if poſſible, to have ſome intercourſe with the natives. On the 7th of September we left Tongataboo, and on the 9th, in the evening, made the Fegees; but, after ſix days toil, trying to find anchorage, we were under the neceſſity of quitting them without finding any, or having any intercourſe with the natives; yet not before we ſtruck on a coral rock, but got off without receiving any damage. I believe no iſlands in the world are ſo hemmed in with dangerous reefs. We got into the middle of them, and we have reaſon to be thankful we got out in the manner we did. In ſteering to the weſtward we made the iſland Ruttuma, had a little intercourſe with the natives, who ſeem to be of the ſame race with the Friendly Iſlanders, they talk the ſame language, and their canoes are of the ſame conſtruction. From this we intended making the beſt of our way to the Pelews, but from variable winds and calms, we did not reach them till the 7th of November; and then from the ſtormy appearance of the weather, we did not think it prudent to ſtay; therefore, after a little intercourſe with the natives, we proceeded

proceeded on our way to this port, with a view to send you intelligence, if poſſible, by the firſt ſhip. We found on our arrival at Macao, which was the 21ſt of November, that we could not proceed to Wampoo, without an authority from the Hoppo, becauſe we had no cargo. Finding a ſhip had been detained a month, I went to Canton, by which means we got permiſſion. The 14th day anchored at Wampoo. There are three of the laſt year's ſhips ready for ſea, but I prefer ſending you this by a Daniſh ſhip—there are four direct ſhips arrived. My nephew received a few lines from you and Mr. Fenn, but I have not received any, three of the packets are not yet up, and I could not think of loſing this opportunity.

This brief relation, I hope, will be ſatisfactory to all our dear friends, but you muſt make great allowances for the writer—ſhall conclude with only obſerving, that as our work has been great, having been eleven months out of fourteen at ſea, the wear, &c. of ſails has been in proportion. We never ſplit a ſail, nor carried away a maſt. The ſeamen and officers are in the ſhip, all well, except William Tucker, ſeaman, who ran from the ſhip. I can give you no idea when we ſhall leave this place. To me it is the worſt part of the voyage, having to aſſociate with the profeſſed enemies of my Lord, and frequently I am the butt of the whole company.

May the Lord increaſe your zeal, and preſent you with ſuch inſtruments as he will own and bleſs. This is, and ever will be, the ſincere prayer of,

DEAR SIR,

Your affectionate Servant,

J. WILSON.

Canton, Dec. 16, 1797.

P. S. The following Miſſionaries were left at the Friendly Iſlands, by which you will know the names of thoſe left at Otaheite.

J. BUCHANAN.	W. SHELLY.	J. WILKINSON.
D. BOWELL.	S. KELSO.	COOPER.
S. HARPER.	G. VEASON.	GALTON.

I brought with me from the Friendly Iſlands, Nobbs, from his bad ſtate of health, and Dr. Gillam, from Otaheite.

N. B. We are authoriſed to ſay, that the Directors gave orders that the above letter ſhould be ſent to all the ſubſcribers: but if, through the hurry of buſineſs, it has been omitted, in any inſtances, they hope ſuch unintentional omiſſion will be excuſed.

MR. EDITOR,

The mention of Mr. Crook, left at the Marqueſas, as a young lad, requires ſome explanation. He has a remarkable open countenance; looks younger than he is, being about 22 years of age; endued with a ſtrong mind, though not improved by literature; very converſant with the Scriptures, being his conſtant and almoſt only book; full of zeal and devotedneſs to his work; endued with good gifts as a ſpeaker; much in prayer; and, though young, remarkably ſteady. From the day they embarked every Miſſionary, in turn, read and expounded the Scripture, and prayed with the company morning and evening; and, during the ſix weeks I was with them, afforded me the greateſt ſatisfaction.

I hope our brethren alſo will entertain no prejudice againſt Mr. Harris, who might have been intimidated, by obſerving that the natives did not ſo cordially

cordially receive him as Mr. Crook. He was a dark, ſwarthy man; and perhaps more reſerved in his carriage, and leſs acceptable to the iſlanders. His heart might yearn alſo after his companions at Otaheite; or a ſudden panic come over him, from which he may have recovered, and become a very uſeful Miſſionary. He is a man of ſtrong ſenſe, appeared one of the moſt courageous and firm, and, in his examination, ſingularly intelligent. Let us wait and hope that all will be for the beſt. All confeſs Captain Wilſon to have acted as an angel of God, in wiſdom, patience, and holy watchfulneſs over his charge.

T. HAWEIS.

The following letter has alſo been received from one of the Miſſionaries by a friend in town.

DEAR BROTHER, *Tongataboo, July* 21, 1797.

——— I hope you will pardon my remiſſneſs in not writing to you while I lay at Spithead; be aſſured, dear friend, it was not out of any diſreſpect. You may, perhaps, be ſomewhat ſurprized when you hear of Brother Smith and I being ſeparated. Permiſſion being granted for us to chooſe our place of reſidence, I and nine more of our brethren were led to chooſe to come to this place; whereas Brother Smith thought that his call was more particularly to Otaheite. O, my dear friend, you are, as it were, behind the ſcene; you may have read the ſtate of the Heathens, but could your eyes behold them, how would your heart be filled with pity, and your mouth with prayer! Behold the thouſands and thouſands of our fellow mortals enjoying all the bleſſings that nature can provide, but deſtitute of the knowledge of that God who gives it them. I cannot underſtand that they worſhip any thing in particular; but are ſtrongly attached to the cuſtoms of the country, which they take for an excuſe, if we tell them any thing is bad.

On the death of any of their friends they cut and ſpear themſelves in a moſt ſhocking manner; and at the death of any great Chief it is done by moſt of the people in the country, as hath been the caſe ſince we came. At ſuch a time the people aſſemble from all parts of the country, and thouſands of huts are erected near the burial-place, to which they go in hundreds, and cut themſelves in a manner too horrid to relate. When this part of the ſcene is concluded, they have what they call Tomays a deſcription whereof you may find in Cook's Voyages. The people are, for the moſt part, very civil and good natured; but, it is to be feared, that many of them are very deceitful.

Their regulation, government, cleanlineſs, method of cultivation, and the manner in which they fence in their land, is truly ſurpriſing. The climate ſeems to be very temperate, but we have not yet experienced the ſummer ſeaſon. The produce is far beyond all expectation.

Satan has already began to attack us, by inſinuating into the minds of the people that our prayers kill the Chiefs, three of them having departed this life ſince we came here. He is ſowing the ſeed of perſecution, but, it is our comfort, he cannot tell the fruit it will produce: I truſt it will be over-ruled, that it may terminate in the glory of God. O, how ought it to fill our hearts with love and gratitude to our glorious Redeemer, who has done ſuch great things for us, who were enemies unto him, and far from God by wicked works! I believe I have no reaſon to call upon you to join with me in praiſe to that Jeſus, who, I truſt, has ſent his bleſſed Spirit to enlighten our benighted minds, and bring us to a true and

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ſaving knowledge of himſelf. O, how it ought to humble us, when we look to the rock from whence we were hewn, and the hole of the pit from whence we were digged. What were we more than the thouſands of our fellow mortals that ſurround us? We were ſinners vile as they, and with as little deſire to know the ways of the Lord. Bleſſed be the Lord, he has a few whom he hath choſen in Chriſt, from before the foundation of the world, to be holy and without blame before him in love; theſe will he make willing in the day of his power; and if we can ſay with a happy aſſurance that we are his, what have we then to fear?—The comforts of his Spirit may be withdrawn, but he will never utterly forſake us.—When I conſider the work in which I am engaged, and my own unworthineſs, I am almoſt ready to deſpair; but when I reflect that the Lord has choſen the weak things of the world to confound the wiſe, and thoſe which are ſtrong in their own imaginations, I am encouraged to proceed in the work, relying on the arm of the Almighty God of Jacob. O, my dear Brother, may the Lord open our eyes to behold more and more the important character we ſuſtain! The character of a Chriſtian is great, but how much more that of a Chriſtian Miniſter! We are in a particular manner placed as lights in the world—may the Lord enable us ſo to let our light ſhine before men, that they may be conſtrained to glorify our heavenly Father! May the Lord be with you to bleſs you—may he keep you humble in the great work to which he has been pleaſed to call you, and make you the happy inſtrument of much good to many ſouls!

As I ſhall not have the opportunity of writing to many of my friends, you will be ſo kind as to give my kind love to them. Though I have been very conciſe, yet let it not hinder you from ſending me a particular relation of all things ſince I left. My kind reſpects, remember, to Dr. Haweis and Lady Ann.

I remain, dear Friend,
In the bonds of the ever bleſſed Goſpel,

J. NOBBS.

P. S. Our ſabbath morning is your Saturday night; but we alter our prayer meetings, that we may have them at the ſame time with you. O, be ſure never to forget me at the Throne of Grace!

SIR,

When I wrote this I was at Tongataboo, but my health has obliged me to quit the country, therefore hope to ſee you in my own native land. I ſhould have wrote another letter to you, but not having an opportunity, I was glad to ſend this, adding theſe few lines.

So farewel, my dear Friend,
Your's in love,

J. NOBBS.

Will it not be ſaid, "What hath God wrought!" The Lord has marked this anniverſary with ſingular mercy. He has "done for us exceeding abundant above all that we could aſk or think." The moſt conſcious and timid, who ſtood aloof, and waited to ſee the event, before they would venture to countenance the cauſe, will now be conſtrained to ſay "this is the finger of God," while the zealous friends of the Miſſionary Society, will be induced to redouble their diligence, and many Miſſionaries with devoted hearts, offer their faithful ſervices, ſaying, "we will go with you, for God is with you." Amen and Amen.

CAUTION.

CAUTION.

THE public will do well to be guarded againſt any ſurreptitious and ſpurious publications, which may be intruded upon the world, as information from the South ſeas; as ſoon as the genuine and compleat journals, with the charts arrive, it is the intention of the Directors to arrange the materials, and to communicate to the public the true ſtate of their miſſions.

By order of the Directors J. EYRE, *Secretary.*

N. B. We are favoured with one of the moſt beautiful letters we ever read, from a ſailor on board the Duff, to his wife and child. But the length of the preceding accounts unavoidably obliges us to poſtpone it to the next number.

*** We are authoriſed to ſtate, that the annual accounts of the Miſſionary Society will be balanced, on the 21ſt of June.

SERMON TO THE JEWS.

ON Sunday evening, May 20th, the Rev. *Rob. Balfour*, of Glaſgow, preached a ſermon to the Jews, at the chapel (late Mr. Weſley's) in the City-road.

THE SECOND ASSEMBLY OF THE UNION OF CHRISTIANS AT BEDFORD

was held, according to an appointment noticed in our Magazine for laſt December, on Tueſday, 24th April; and was by far more numerouſly attended than the formation of the Union had been. From forty to fifty miniſters were preſent. In the forenoon, at the old Meeting-houſe, the Rev. J. Sutcliffe, of Olney, began the public worſhip with prayer. The Rev. W. Bull, of Newport Pagnel, (Preſident of the Union) preached from Acts ii. 26. "And the diſciples were called (χρηματισαι, implying a divine appointment) CHRISTIANS firſt at Antioch." The Rev. — Coſens, of the Methodiſt circuit in Northamptonſhire, concluded with prayer.

In the afternoon, a conference was held at the New Meeting-houſe. The Rev. J. Geard, of Hitchin, introduced with prayer. From the reports made by the Officers and other members of the Union, the following particulars which appear intereſting to the religious world in general, were deduced.

45 Miniſters and preachers, moſtly Baptiſts (of free, and of ſtrict communion) and Independents; with ſeveral of the Church of England, Unitas Fratrum, and Methodiſt ſocieties, have joined, or otherwiſe aſſiſted the Union.

150 Private Chriſtians, belonging to the ſtated congregations within the immediate limits of the Union (which are 34 in number), have been active in conducting meetings for prayer, and reading diſcourſes, where ſermons could not be preached. Others, both men and women, have been very uſeful in the inſtruction of Children; and ſeveral thouſands have concurred to aſſiſt with their prayers and donations; all the communicants, and many other ſerious members of congregations, having in ſeveral places joined the Union.

100 Towns, Villages and Hamlets, are, by theſe means, ſupplied with opportunities of evangelical inſtruction and devotion; many of them every week. In the more populous places, a lecture is preached each Lord's day evening, by the united labours of ſeveral neigbouring miniſters, who viſit them in ſucceſſion. In theſe inſtances, the attendance is uſually much crowded; and in ſome places, it already ſeems very deſirable

firable that commodious Meeting-houſes could be erected; but there appears no probability of the funds being rendered equal to ſuch an undertaking. Oppoſition has diſcovered itſelf in various forms; but hitherto without ſucceſs, wherever the Goſpel has once taken root. In moſt caſes the diſintereſted ſervices of the miniſters, and the people of Chriſt, have been attentively and gratefully accepted; and in ſome, both the lectures and prayer meetings, have been evidently attended with ſpiritual efficacy. One inſtance occurred, in which a Gentleman had been provoked, by the ſucceſs of the Goſpel, to relinquiſh a curacy which he held. A Baptiſt Miniſter, who had been uſeful to the pariſhioners, directed them to means whereby an Evangelical clergyman was brought into their church; and having done this, he completed the ſpecimen he had afforded of a truly *chriſtian* ſpirit, by leaving the pious clergyman and his awakened pariſhioners, to walk together in peace and love; whilſt he directed his own labours to another village, which was then wholly deſtitute of the Goſpel.

In adverting to the former proceedings of the Union, a motion made by the treaſurer, Mr. John Forſter, of Biggleswade, was adopted; which, it is hoped, will be found of eſſential advantage to the correſpondence and co-operation of the diſtricts, into which the Union is diſtributed.* A ſelect committee, conſiſting of two perſons choſen in each of the diſtricts, was thereby appointed to act with the Officers of the Union; who remain as firſt nominated, till the next general meeting. Among the reſolutions that were paſſed, was one for printing a detailed report of proceedings, and an Addreſs to other Religious Aſſociations, on the ſubject of Chriſtian Union. The conference was cloſed with prayer by the Vice-preſident; who had acted as moderator of this aſſembly, in conſequence of the Preſident's exertions in the former part of the day.

In the evening public worſhip was reſumed at the New Meeting-houſe. The Rev. A. Fuller, of Kettering, and the Rev. D. Hennell, of Wellaſton, engaged in prayer. The Rev. T. Wake, of Leighton Buzzard, preached from Iſaiah liv. 17.

The ſolemn engagements of the day ſufficiently evinced, that the hopes entertained at the formation of this union among chriſtians of all denominations in the neighbourhood, were grounded upon the foundation which God hath laid in Zion, and that they had been prepared by his ſignal bleſſing. At a ſubſequent conference, many of the ſervants of Chriſt avowed, with genuine humility and love, their ſhame and regret for the prejudices, which had formerly ſeparated them from their brethren; expreſſing their gratitude to the Lord, for the ſpiritual bleſſings they had experienced, in their mutual fellowſhip, and united exertions. May an abundant portion of the ſame bleſſings be extenſively and rapidly diffuſed!

ASSOCIATIONS.

PHILADELPHIA.

BY the minutes of the Philadelphia Baptiſt Aſſociation, it appears, that they held their laſt annual meeting, Oct. 3, 4, 5, 1797, at Lower Dublin, Penſylvania. The introductory ſermon was preached by brother

* See the Plan of Union, in our Magazine for laſt October. It is more fully detailed in the introduction to a ſermon, preached by the Rev. Samuel Greatheed, at the formation of the Union, and ſold by Conder, Button and Chapman.

Samuel Jones (D. D.) from John vii. 46.—after which brother W. Rogers (D. D.) was chosen moderator, and P. Wilson, clerk.

This association comprises 35 churches, containing 2332 members, beside hearers. From 20 only of these letters were received, by which it appears, that in the course of the last year, they have acquired 70 additional members, and have lost 77 by death or dismission.

The association having procured a charter of incorporation, chose Dr. S. Jones, of Lower Dublin, president—G. Ingels, of Philadelphia, treasurer, and Dr. W. Rogers, secretary. The circular letter, "on christian liberty." was written by brother T. Memminger, and the other sermons preached by W. Staughton, from Acts vii. 22, 23. and W. White, from John iii. 16.

DORSET.

ON Wednesday the 11th day of April, the associated ministers of the county of Dorset held their yearly meeting. Messrs. Gurteen, Field and Rogers engaged in prayer before sermon. Mr. Grey preached from Isa. xlv. 24. former part. Mr. Lamb concluded in prayer.

In the afternoon the ministers resolved to procure and support an itinerant minister in the county. In the evening Messrs. Sedcole, Cracknell, and Ashburner, engaged in prayer, before sermon. The Rev. Mr. Underwood preached from 1 Cor. vi. 17. and Mr. Vickery finished with prayer.

ESSEX

AT a meeting of the associated Protestant Dissenting ministers, in the county of Essex, held at Terling, May 8th, it became a subject of conversation, what steps should be taken for the further spread of the Gospel in that county. It being thought most consistent with their principles, as ministers of congregational churches, that measures for this purpose should come from the churches themselves, it was agreed, that each of the ministers present, should speedily lay the matter before the church of which he is pastor, and request them to appoint one of their members, with their pastor, to attend a meeting, to be held at Dunmow, June 5th, to consider of a plan for forming a congregational society, for the farther spread of the Gospel, in the county of Essex. That meeting is to commence with public worship, and a committee was appointed to prepare a plan for the consideration of the ministers and messengers of churches which may be then assembled.

KENT.

THE ministers and friends of the independent Kentish association, propose to hold their next annual meeting, at Mr. Parnell's meeting, Canterbury, on the 4th of July ensuing. Mr. Slatterie, of Chatham will preach in the morning, and Mr. Beaufoy, of Town Sutton, in the evening. A lecture by a neighbouring minister will be preached on the preceding evening.

ORDINATIONS.

REV. MR. GORE.

BY a train of peculiar providences, an old presbyterian meeting in Sandwich, which was nearly deserted, came into the hands of the Rev. Mr. Sloper, of Devises, and Mr. Turner, of Basingstoke, by whose kind exertions

exertions, Gospel ministers were sent to preach there. The labours of Mr. Gore, late of Hoxton academy, for near two years past, have proved remarkably acceptable and useful. A Society being gathered, Mr. Gore was, on Wednesday, May 16th, set apart to the pastoral office among them. Mr. Jefferson, of Basingstoke, delivered the introductory discourse, and Mr. Sloper offered up the ordination prayer; Mr Burder, of Coventry, gave the charge; and Mr. Geo. Townsend, of Ramsgate preached to the people. It was a day of great joy and gladness to many, and not a little enlivened by the reading of Captain Wilson's letter. A numerous company dined and supped together, when the conversation was directed to the most useful topics, particularly the spread of the everlasting Gospel, in the villages, and other means of doing good to the souls of men.

REV. MR. RANDALL.

On Thursday, May 17, the Rev. Mr. Randall was ordained to the pastoral office, over the independent church in Back-street, Horselydown. The Rev. Mr. Radford opened the work of the day with prayer and reading the Scriptures. Mr. Townsend delivered an introductory discourse, asked the questions, and received the confession of faith. Mr. Williams, of Stepney, prayed the ordination prayer. Mr. Crole delivered the charge from ii. Cor. 2. 17. "For we are not as many, which corrupt the word "of God, but as of sincerity, but as of God, in the sight of God, "speak we in Christ. Mr. Gould preached to the people from 1. Thess. v. 12, 13. "And we beseech you, Brethren, that ye know them which "labour among you, and are over you in the Lord, and admonish you, "and to esteem them very highly, in love for their work's sake, and be "at peace among yourselves." And Mr. Buck concluded in prayer. Mr. Bickerdike, of Woolwich, gave out the hymns.

OPENING OF CHAPELS.

FOLKSTONE,

At Folkstone, in Kent, a neat Chapel, formerly belonging to the particular Baptists, was lately opened (with the prayers of the Church of England) in the Countess of Huntingdon's connection, by the Rev. Mr. Thomas Drew. The Chapel was well filled with a respectable and attentive congregation; and it is hoped that the word of the Lord will run and be glorified, as there appears a great disposition for hearing among the inhabitants of this town.

TOWN SUTTON.

We have the pleasure to learn that the congregation, under the pastoral care of the Rev. S. Beaufoy, at the above place, have, through the generous assistance of the public, and particularly of the honourable Trustees of the late Dr. Simmons, been enabled to discharge all the incumbrances on their Meeting-house; and that being built on free land, it is made over in trust for the use of the church of Christ for ever.

OBITUARY.

ELIZA THURNAM,

DIED at Warwick, Jan. 2d. 1798, aged 6 years. It muſt be acknowledged a ſource of conſolation to the afflicted chriſtian, that there is a religion whoſe influence is ſenſibly felt under the trials of life, and which affords living comforts in dying moments. Nor is this religion peculiar only to believers of mature years, or cultivated minds; God has often by the power of his grace in the heart, exalted men of low degree, and ſometimes, as in the following inſtance, he fulfils his purpoſe in exhibiting the truth of that important paſſage of ſcripture, "out of the mouth of babes and ſucklings haſt thou ordained ſtrength." In the converſion of young children to himſelf, Jehovah indeed, perfects his own praiſe.

The dear little ſubject of theſe hints, was attacked with a violent fever, which ſhe patiently endured about ten days, and then fell aſleep. Her firſt ſerious impreſſions were noticed by thoſe attending upon her ſoon after ſhe was taken ill, whilſt ſhe uttered the following line of a hymn. "Affliction pains me, lo I bend!" Her mother immediately repeating the next line of the couplet, "Though he chaſtiſe me, he's my friend," aſked her whether ſhe could ſay ſo? "God only knows," replied the child, ſhaking her little head, expreſſive of great inward concern.

She conſtantly coveted her mother's company, which could not be complied with, on account of the ſickneſs of ſeveral whom the Lord had viſited in the ſame family at that time. As often as her mother could be with her ſhe would improve the time—ſometimes wiſhing her parent to ſing hymns. Once particularly when her pains were extreme, inſtead of repining, ſhe ſung herſelf, an hour together "Hallelujah, praiſe the Lord," then cried out with great warmth of expreſſion "I want—I want;" upon being aſked what ſhe wanted? replied, "I want the Lord and Mrs. F." (a godly friend of the family). Upon being called to the child, in company with ſome other friends, the little one ſaid, "ſome of you pray:" when enquired of, what they ſhould pray for, ſaid ſhe, "that I may die, and go to heaven to Jeſus Chriſt." Her mother then ſaid "Would you not rather live and ſtay with your father? (for whom ſhe always ſhewed partiality) "No (ſaid ſhe) I had rather die."

At another time Mrs. M. putting ſome queſtions to her about heaven, and Jeſus there; the child broke out with eagerneſs and ſaid "I love the Lord with all my heart—and with all my mind—and with all my ſoul—and with all my ſtrength (articulating the words) for Jeſus Chriſt is my Redeemer, Hallelujah, praiſe the Lord," and added, "ſing it ſome of you." She paſſed the remainder of that day ſinging of hymns.

A little while after, the mother having, according to the child's requeſt, obtained two or three godly young women to ſing to her, it was wiſhed ſhe would name a hymn, when ſhe fixed upon the following, in the Coventry ſupplement:

"Lord, and am I yet alive,
"Not in torment, not in hell, &c."

After which ſhe begged them to ſing,

"Rock of ages cleft for me,
"Let me hide myſelf in thee, &c."

When ſhe had repeated the laſt lines, lifting up her little dying hands and eyes to to heaven, ſhe ſaid, "Oh, what a ſweet hymn this is! upon which, her

her mother desired her to say if she knew what the rock of ages meant—"yes (said the child) it is the Lord Jesus Christ."

Next day seeing her mother with the Bible in her hand, she said, "Mother find that chapter that says: they that believe shall be saved, and they that believe not shall be damned." After reading it, it was put to her, whether she thought she was among the happy number who believed—when she hastily replied, "yes."

About this time, a little female play-fellow being with her, was speaking of her deceased little brother, and was saying, "that her brother's body was devoured by worms—" Ah! (said Eliza) it does not signify what becomes of the body, if the soul is in heaven."

The child appeared sensible of her approaching dissolution, and at one time, when she thought no one was in the room, she was heard several times to cry out, "Oh Lord! come—come to me;" upon being asked whether she expected to see Mrs. and Miss M. (who were then on a journey) any more, she answered—"No, for I shall die."

The morning of the day before her departure, she appeared greatly exercised in her soul, and, as if under the power of strong temptation, started up and cried out, "what shall I do?" Upon this her parent said, "my dear the Lord will have mercy." "He wont, he wont" (replied the child). A few words of prayer were then put up by one present, in which she joined, and when it was concluded, she continued, "Pray Lord—pray God: with her dying hands lifted upward. After this, she said, "Kiss me my dear precious mother, for I love you," and appeared to take an affectionate farewell. She then enquired for her father, wishing to see him—but he was too ill to attempt to go to her, of which they informed the child. After this she lay more composed—then called upon the house to help her to praise God, and concluded the day with singing, "Jesus Christ is my redeemer." The following night she grew worse, gradually declining till about seven the next morning, when without sigh or groan, she closed hes eyes in Jesus, and entered into the joy of her Lord.

MARY SALMON.

Jan. 20th, 1798, died Mary Salmon, of the parish of Clavering, in the county of Essex, aged 25, after a painful illness which confined her near three years. Her mother is a believer in Jesus, and would gladly have brought her children under the word, but never was able fully to accomplish her desire. Occasionally however the subject of this narration, heard the Gospel, and, as she afterwards acknowledged, had in the early part of life, serious impressions, which nevertheless, as she grew up, were in a great measure lost. In the month of May last, her younger sister was removed by death after a very short warning. From hence it pleased the Lord to awaken in her a serious concern for her soul, and at that time the writer of this article first conversed with her upon the important subject. She had discovered much patience under the whole of her confinement, but was convinced she was a sinner. Her complaint was, that she was afraid she was not sincere; that she did not sorrow for her transgressions in a suitable manner; nor feel her heart drawn out in love to God, and declared that her long affliction, was nothing to her in comparison with her immortal interests. Of a complete salvation by the merits and righteousness of the divine Redeemer she had very little idea, and appeared rather disappointed when that only way was pointed out.

In this state of bondage she continued through the remainder of the year. However she was gradually led to see that Christ was the only Saviour, though she still expected a change must be wrought in her before she might

might look up to him with hope. In the mean time the bleſſings of the everlaſting covenant were laid before her; the rich and free promiſes of the word were ſtated; and ſhe was encouraged and exhorted to pray for the teaching of the Holy Spirit. As the time of her removal from this world more nearly approached, her concern was the greater. She then declared there was no hope for her but Chriſt, yet found not conſolation from him. Sometimes ſhe was favoured with a beam of light, but it was tranſient. On being aſked whether ſhe could give up her expectation from the Redeemer, ſhe replied, "not for all the world." The Monday before her deceaſe, her diſtreſs was very deep. The caſe of thoſe, to whom Peter addreſſed his diſcourſe at the day of Pentecoſt, as alſo, that of the jailor at Philippi, were laid before her, and the way in which they found relief, was laid open. Hence it was ſhewn, that ſalvation is wholly of grace, and that the very chief of ſinners, have full encouragement in the Lord Jeſus. On his merits and righteouſneſs ſhe was exhorted to reſt all her hopes, and to caſt the whole weight of her eternal concerns upon him. The converſation was cloſed with prayer.

When viſited two days afterwards, on being aſked, how it was with her? ſhe replied, "I hope, Sir, I have faſt hold upon Chriſt," and added, "In the evening after you left me, the Lord told me that all you ſaid was "true; that he was the Saviour for poor loſt ſinners; that my bad heart "ſhould not hinder him from ſaving me; that it was his own work, not "mine, to bring about the change I wanted; and he ſaid alſo, that I ſhould "ſup with him, and he with me. Then I thought, how fooliſh it was for "me to keep away from Chriſt 'till I was in a better ſtate of mind; and "then alſo, I found my love drawn forth towards that dear Redeemer." But ſhe did not long experience the comfort which ſhe enjoyed when the diſcovery was firſt made, and it was obſerved to her, ſhe would probably be called to go through another dark ſeaſon, before ſhe arrived at glory. Thus it proved.—The two following days, her faith was ſeverely tried. "I have "no ſenſible comfort," ſaid ſhe, "but hope the Lord will again reveal "himſelf before my departure. It is he who has ſhewed me theſe things, "and he would not have done it, had he not deſigned to ſave me."—Another time ſhe ſaid, "ſhould the Lord ſee fit to remove me while in "the dark, ſtill I truſt he is my Saviour." On another occaſion ſhe obſerved, "when I lie in great affliction, I think with myſelf, what is all "this to what the dear Lord Jeſus ſuffered to ſave wretched ſinners like "me?" On the morning of her diſſolution, being in much pain, ſhe begged to be informed if they thought her to be dying. When told, ſhe really was, ſhe expreſſed full reſignation and willingneſs to go to Chriſt. She exhorted her friends to walk in the ways of God, telling them, that from the diſtreſs ſhe had felt, they might learn the evil of a negligent converſation. Afterwards ſhe took an affectionate leave of thoſe around her, and when nearly exhauſted, ſpoke thus, "He ſays, come unto me all ye that "labour, and are heavy laden; my dear Mother, I am a poor heavy "laden ſinner."—Her mother replied, "I know you are my child, "but he will give you reſt."—She rejoined, "I hope he will." After a little interval, ſhe ſaid—"In my father's houſe are many manſions." Being told that Jeſus was gone to prepare a place for her, ſhe replied, "I "truſt he is."—The laſt words ſhe was heard to ſpeak diſtinctly, were, "ſweet Jeſus!" Her lips moved untill her ſpirit departed, and ſhe peacefully fell aſleep in Chriſt.

Thus the great head of the Church, by ways truly his own, finds out his children, and conducts them to everlaſting reſt; and however diſtant many of them may ſometime appear to be from him and glory, he will at the laſt make it evident that, "not an hoof is left behind."

POETRY.

POETRY.

THE PRINCE OF PEACE.

ENOUGH of hoſtile arts, and war's alarms,
Of garments roll'd in blood, and feats of arms;
Soon may the brazen trumpet ceaſe to ſound,
And the wide waſting ſcourge no more be found;
A nobler theme my glowing boſom warms
With brighter glories, and ſuperior charms.
Bleſs'd Comforter! who gave my ſoul to prove
In early life the drawings of thy love;
Deign from the heights of glory to impart,
A beam divine, to animate my heart;
To teach a worm Jehovah's name to ſing,
And celebrate the praiſes of my King.
Eternal bleſſings crown thy ſacred head,
O Jeſus! firſt begotten of the dead.
Prince of all earthly kings, whoſe righteous ſway,
Thy creatures, both in heav'n and earth obey;
Thou, (brighteſt bleſſing of the Father's love),
Didſt bow the heav'ns, deſcending from above,
And take man's nature, guilty man to raiſe
From ſin and death, to triumph through thy grace.
Behold, my ſoul, with reverential awe,
The Lord of Glory ſubject to the law;
An off'ring made upon the painful tree,
Obedient to the death to ranſom thee.
O matchleſs love! the juſt th' unjuſt to ſave,
Viſits the dreary manſion of the grave,
Riſes, aſcends, and reigns at God's right hand,
With ev'ry throne and pow'r at his command.
Hail, glorious Conqu'ror! may thy peaceful reign
Widely extended, bleſs the earth again!
Give from thy radiant throne, the ſov'reign word,
And multitudes ſhall riſe to preach their Lord.
Pity the millions of thy creatures bound
In chains of awful darkneſs all around;
And ſend thy light and truth with pow'r divine,
'Till all the nations of the world are thine.
See, Lord, thy ſervants touch'd with human woe,
Aſſembled in thy hollow'd courts below;*
And realizing mis'ry's groan, appear,
To pour the fervent pray'r, the pitying tear.
Look down from Heav'n, with a propitious eye,
"Take thy great pow'r and bring thy kingdom nigh;"
Let vanquiſh'd ſinners bow before thy throne,
And ev'ry tribe, confeſs thee Lord alone.

J. A. K.

* Alluding to the public Meetings of the Miſſionary Society.

LINES

LINES

Written on the Receipt of CAPT. WILSON'S *Letter, with favourable Intelligence from the* MISSIONARIES.

WHILE anxious hopes and fears impress'd
The pious heart, the feeling breast;
Behold! the happy news arrives,
That faith confirms, and joy revives!

Winds have obey'd their mighty Lord,
And seas and storms fulfill'd his word!
Safely they kept, and swiftly bore
Our vessel to the destin'd shore.

There no affright from hostile bands,
But peaceful hearts and friendly hands
Invite, to fix a safe abode;
And preach the glorious Grace of God.

Great God! with wonder and with joy,
These mercies, all our souls employ;
And to thy name, thy grace, we raise
Our grateful songs, our loudest praise.

Still shall our dearest brethren share
Our cordial love, our fervent pray'rs:
Lord, with thy choicest mercies bless,
And crown their Mission with success!

O may thy glory rise, and smile
On every distant Heathen Isle;
Let Satan and his kingdom fall,
And God in Christ be ALL in ALL.

W. S.

MISSIONARY MERCIES CELEBRATED,

On the Intelligence of the DUFF'S *arrival in China.*

WHILE we new benefits record,
Ascribing glory to the Lord;
May grace inspire our feeble lays,
And tune our souls to sing his praise.

With joy we hail th' auspicious day
When in his House we met to pray,
There were the blissful tidings brought,
Of wond'rous things our God had wrought.

Who would expect, or who believe
We should in that blest hour receive
So sweet a token of his grace
To us and to the Heathen race?

Our pray'rs are heard--Our fears suppress,
Our efforts crown'd—our heralds blest;
Receiv'd with joy, on Southern Isles
Beneath the great Redeemer's smiles.

All hallelujahs to his name,
In ev'ry island spread his fame;
'Till all the Heathen know his love,
And all his *Great Salvation* prove.

O Thou, whom winds and seas obey,
Pilot our vessel on her way,
And land her safe on Britain's shore,
Where thousands shall thy name adore.

L. T.

AN HYMN

On being admitted a Member of the Independent Church at Sandwich.

GREAT Source of Being, heavenly King!
Whose eye my inmost thoughts surveys,
To Thee, with grateful joy, I bring
My tribute of unequal praise.

United to thy chosen flock,
Within thy courts my soul would dwell,
And in thy strength sustain the shock,
Of all the powers in earth or hell.

O send thy Spirit from on high,
And let our Church thy blessing prove!
So shall our praises reach the sky,
And every bosom glow with love.

O may our Pastor draw from thee
Daily supplies of heavenly grace!
And may we in thy temple see
Thy glorious presence fill the place!

Then shall our hearts, our lives, our tongues,
Be consecrated to our God;
Our morning prayers, our evening songs,
Shall spread thy wond'rous love abroad.

E. TATLOCK.

VERSES BEFORE SERMON.

DEAR Jesus, this day by thy word,
O let us from bondage be freed!
The blessings thy Scriptures afford,
Will answer our every need.

Enlighten the ignorant heart,
With beams of thy heavenly grace!
And to the believer impart,
The smiles of thy reconcil'd face!

SENIOR.

EVANGELICAL MAGAZINE.



Rev.d JOHN HUMPHRYS.

London.

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THE

Evangelical Magazine,

FOR JULY, 1798.

BIOGRAPHY.

MEMOIRS OF Mr. EDWARD DALTON.

THE ſubject of this article, who was well known and much reſpected among all denominations of profeſſing Chriſtians, and who died December 5, 1797, was an eminent chriſtian; and to the laſt, both by the temper of his mind and the actions of his life, honoured the profeſſion which he made. His religion was not merely notional; nor did it conſiſt in a ſtated round of external devotion, or a tenacious regard to the principles and rules of that defective ſyſtem of morals with which too many profeſſors are well ſatisfied; but it anſwers to that account of religion given by the Apoſtle—"If any man be in Chriſt he is a new creature, old things are paſſed away; behold, all things are become new *." His acquaintance with the truth and importance of chriſtianity was early, but it was real and laſting: and the providence by which he came to the knowledge of it is worthy of notice.

After it pleaſed the Lord to bring a near relation of his to the knowledge of Chriſt, ſhe never ceaſed to long and pray for the ſalvation of her whole family; but her efforts were more particularly directed toward her two youngeſt brothers, Arthur and Edward. The former of theſe was attentive to what ſhe ſaid, occaſionally heard the goſpel preached, and endured ſome oppoſition on account of it. But it was far otherwiſe with the ſubject of this paper. He not only conſidered the converſation ſhe had with him concerning a change of heart as nonſenſe, and tending to melancholy;

* 2 Cor. v. 17.

but he at times ſhewed ſtrong marks of enmity againſt the goſpel, and expreſſed ſome little reſentment againſt the friend who preſſed ſo earneſtly upon him its vaſt importance. The prayers of his ſiſter were at laſt anſwered, but they were anſwered "By terrible things in righteouſneſs!*"

On the 24th of December, 1772, Mr. Dalton and the brother before mentioned, went to ſpend their holidays at Stanmore, the pariſh of which their father was rector. His brother Arthur got out of the ſtage at Edgeware, and took the foot way from thence to Stanmore, but dropped down dead before he reached his father's houſe. This was an awful providence in itſelf, and greatly affected the whole family; but his brother Edward was moſt deeply impreſſed by it. When he ſaw his brother brought home a lifeleſs corpſe, that brother who the evening preceding had accompanied him to one of the London Theatres, and who but a few minutes before had parted from him in the bloom of youth and full of ſprightlineſs, it produced on his hitherto thoughtleſs mind the moſt ſerious and laſting impreſſions. On ſeeing the relation who had ſo often prayed for him, and ſtrove to excite his regard to the things of God, he ſeized her hand, and exclaimed, "*Is he happy? Is he happy?*" his countenance at the ſame time ſtrongly expreſſing the agitation of his mind. She anſwered, "It is not in my power to determine that, but it is a loud voice to the living, and ſays, "Therefore be ye alſo ready, for in ſuch an hour as ye think not the Son of Man cometh.†" He replied with earneſtneſs, "O yes, it is indeed, it is indeed!" His mind was now evidently awakened to a ſenſe of his own ſinfulneſs and danger, and the remainder of the time ſpent at his father's houſe, (about a fortnight) was devoted to reading the ſcriptures, Venn's New Whole Duty of Man, and other religious books. He found much pleaſure in this exerciſe, to which alſo he added frequent prayer. The change of his heart and life was ſoon manifeſt, and excited the notice of his friends‡. One friend cautioned him againſt being led aſtray by the Methodiſts, and another wrote a

* Pſal. lxv. 5. † Matt. xxiv. 44.

‡ His father call'd him aſide, begging to know if he had been guilty of any great ſin that was likely to bring him and the family into diſgrace. This affected Mr. Dalton very much, and he replied, "O, Sir, I am one of the greateſt ſinners upon the face of the earth, and if not pardon'd thro' the blood of Chriſt, I am loſt for ever!"—His father anſwered: "O if that is all, you will ſoon get the better of that when you get into the world again."

very

very curious letter to his father on the ſame ſubject. But he was enabled to endure the ſneers and the frowns of creatures, ſteadily purſuing his heavenly courſe in ſpite of all oppoſition. On his return to London, he attended at the Tabernacle, and became a communicant there.

From London he went to reſide at Biſhop Stortford, where he ſat under the miniſtry of the Rev. Mr. Angus, and cordially aſſociated with the ſerious people who belonged to his church. On his wiſhing to ſit down with them at the Lord's Table, it was for ſome time rejected, becauſe he did not belong to a regular church. But the clear and abundant proofs of his being one who walked with God, and honoured his chriſtian profeſſion, at laſt overcame the ſcruples both of the Miniſter and the church, and he commemorated with them the death of the dear Redeemer, till he returned to London again. After which he moſtly attended the miniſtry of Mr. Romaine and Mr. Foſter; and alſo of Mr. Newton, after he became miniſter of St. Mary Woolnorth.

Although Mr. Dalton was a man of great prudence and unremitting induſtry, and made conſcience of aſking the guidance and bleſſing of God in all his temporal affairs, yet his firſt effort in buſineſs (which was in a partnerſhip) was attended with many difficulties and embarraſſments, during which his greateſt concern was, leſt by any deficiency in his payments he ſhould bring a reproach upon his chriſtian profeſſion. Soon after this connexion was diſſolved, Providence began to ſmile upon his endeavours, and finally by a wholeſale and retail buſineſs in partnerſhip with Mr. B. of Cheapſide, together with ſome family legacies, he attained to conſiderable property; but to the honour of divine grace it appears, that his outward proſperity did not produce thoſe unſanctified effects too often ſeen in profeſſers who proſper in the world; and who become vain, proud, and worldly; but he was ſtill the plain, ſerious, and humble chriſtian, he had ever been, continuing to "do juſtly, to love mercy, and to walk humbly with God."

That he aſked counſel, and ſought the bleſſing of God in his temporal affairs, may be ſeen by the following circumſtance. When he had ſerious thoughts of entering the married ſtate, he propoſed to the young perſon with whom he correſponded, upon that important topic, (the preſent Mrs. D—) that they ſhould mutually retire at a certain hour every morning and evening, to pray for each other at a throne of grace, and ſolicit the bleſſing of God upon their intended

intended union. A practice well worthy the imitation of all ſerious young people who have the marriage union in proſpect; and ſtrongly recommended by the domeſtic felicity which followed in the experience of Mr. and Mrs. Dalton. Immediately after this union had taken place, he mentioned to Mrs. D— that it was his practice to keep a diary of the Lord's dealings with him, and ſtrongly urged the ſame upon her, which ſhe alſo adopted. The biographical ſketch of this good man might doubtleſs have been much enriched, if the writer had been favoured with his Diary.

In principle Mr. D— was a Churchman; but he knew how to reſpect and love chriſtians of all other denominations. He not only frequently attended the goſpel in meetings, but chearfully contributed in aid of building and enlarging them. His particular kindneſs to the late Rev. Mr. M——— of Walworth, under whoſe miniſtry he often ſat with mingled pleaſure and profit, was a proof that bigotry was no part of his character. It will appear that his liberal contributions to the cauſe of God, and the relief of the diſtreſſed, were peculiarly the effects, and redound to the honour of divine grace, when it is remarked that his *natural diſpoſition* leaned the contrary way.

We have decidedly pronounced Mr. D— a real chriſtian, and we may certainly juſtify that deciſion from the whole of his character and conduct. If we look at him in the *Church*, we ſhall ſee in him a profeſſor who loved the houſe and ordinance of his God; they were ever his joy and delight. He was not a chriſtian by fits and ſtarts; nor did he, like too many profeſſors, make his religion ſubſerve either his convenience, his pleaſure, or his intereſt, God was the firſt and ſupreme object of his affection, and it was his ambition to ſerve him with his beſt. The Lord's day he hailed as the firſt and beſt of days, and went up to the ſanctuary as one that had caught the ſpirit and could uſe the expreſſive language of David—"How amiable are thy tabernacles, O Lord of hoſts!

He carried alſo his religion into his *family*. He was not a chriſtian at church and a heathen at home. He had adopted the reſolution of the great leader of Iſrael; "As for me and my houſe we will ſerve the Lord.*" In the characters of huſband, father, friend, and maſter, he ſhone with conſiderable luſtre; the warm benevolence of his heart,

* Joſh. xxiv. 15.

and

and the urbanity of his general manners, being enlarged and heightened by the power of religion. In him it was manifeſt how naturally divine grace not only brings the ſocial virtues into action, but increaſes and invigorates their exerciſe. His family devotions were regular and conſtant, but not formal or tedious. He was ſcarce ever known to be more animated in theſe than on the morning of that Lord's day on which it is thought his laſt illneſs commenced; eſpecially when praying for the ſpread of the goſpel in heathen lands, and in the dark towns and villages of our own country, mentioning in particular (as was uſual with him) the place of his nativity. His ſoul thirſted for the ſalvation of ſinners at Stanmore, and therefore he not only made it the perpetual ſubject of prayer, that at leaſt a few ſeeds of goſpel truth might be ſcattered on that barren ſoil, but it was always his wiſh that a funeral ſermon might be preached there at his interment in the family grave. This was done December 10, 1797, by his old and much eſteemed friend, the Rev. Mr. Foſter, from Iſa. xl. 6. May the fertiliſing dews of heaven reſt upon that diſcourſe, and yield to his many prayers a harveſt of praiſe on account of ſinners thereby brought to repentance!

The ſouls of his children were truly precious in his ſight. It was not enough for him that they attended the means of grace, but he was anxious to ſee them profitable hearers of the word. On the evening of the Lord's day, to which we have juſt referred, when they returned from Mr. Hill's chapel, he talked with them about the diſcourſe, and urged the neceſſity of attending with ſerioufneſs, and being able to give ſome account of what they heard.

Mr. D. was alſo a *cloſet* chriſtian, he had liſtened to, and found much pleaſure and profit in practiſing, the advice of his maſter. "When thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy father in ſecret, and thy father which ſeeth in ſecret ſhall reward thee openly*." He generally ſecured one hour in the morning and another hour in the evening for this ſervice. To a carnal worldly man an hour's ſolitude may be found tedious; but it is not thus with the real chriſtian. That hour is not unfrequently the moſt pleaſant and profitable which he ſpends in converſe with God and his own heart, in reading and meditating on the word of God, examining the ſtate of religion in his own ſoul, and noting down the leadings of

* Matt. vi. 6.

Divine Providence, and the prominent branches of his own experience.

We may follow this good man in one direction more. He was the chriſtian in the *world*. Not the oſtentatious or loquacious chriſtian, who cries "Come, ſee my zeal for the Lord of hoſts;" for he caſt not his "pearls before ſwine." But he carried his religion into his counting-houſe, his ſhop, and his general dealings with mankind. And there are many who, from their cloſe and long connexion with him in buſineſs, can atteſt that he exemplified the character of a "religious tradeſman," by being ſcrupulouſly punctual in all his engagements, and rigidly juſt in all his dealings. But we haſten towards a cloſe of this article, remarking only, that high as this good man ſtood in the eſtimation of chriſtian friends, yet it muſt be acknowledged that he was a man ſubject to the ſame paſſions and infirmities as others, and in ſome inſtances might perhaps diſcover a weak ſide to a nice obſerver.

On the morning of the Lord's day, November 19th, 1797, he attended at a collection ſermon preached by the Rev. Mr. Foſter at St. Saviour's church, Southwark, for the Sunday Schools, and, by ſtanding ſome time near the door without his hat, caught a cold, followed by a ſore throat and fever, which at firſt created no alarm, becauſe he had often had ſuch attacks before. His complaint however ſoon aſſumed a more ſerious appearance, increaſed with unuſual rapidity, and produced a ſtrong delirium, which continued with very little intermiſſion till his death. The derangement under which he laboured was a great addition to the affliction of his family; but dark as this diſpenſation of Providence was, it had ſome rays of light intermingled with it. On Friday, Nov. 24th, he called Mrs. Dalton to him, and gave her an account of ſome ſweet and delightful views of the heavenly world, with which he had been favoured, ſaying they had not only been greater than any he had ever had before, but greater than he had thought it poſſible to enjoy on this ſide the grave. He converſed freely concerning death; ſaid he thought his diſſolution was approaching, and aſked her if ſhe had any thing particular to ſay to him? and alſo, if ſhe thought her loſs would be his gain? He was at that time quite compoſed and happy, but the converſation was too painful to Mrs. Dalton, and was diſcontinued. His diſorder almoſt immediately attained a height which gave ground to think that his own prediction was but too well founded, and precluded all opportunity of converſing

converſing with him upon ſuch ſubjects again. There were, however, ſome intervals in which he was occupied in repeating different portions of ſcripture, and calling upon the Lord in prayer. Laying in a praying attitude, with his hands lifted up to heaven, he ſeveral times repeated that beautiful and ſublime paſſage, "Now, unto the king eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever, Amen!*"

Moſt chriſtians are privileged to paſs through Jordan to the land of promiſe in a calm, but to him it was allotted to make that paſſage in a ſtorm. To ſurviving friends this circumſtance creates pain and grief, but to himſelf it has made no difference; the great Head of the Church has conducted him ſafe into the deſired inheritance, where he now enjoys all that glory to which his ſoul uſed ſo earneſtly to aſpire; while his body, conveyed to the tomb, waits the accompliſhment of his favourite text, "I ſhall be ſatisfied when I awake with thy likeneſs.†" From this ſentence a funeral diſcourſe was preached for him, Dec. 17th, at Camden chapel, Camberwell, of which place he was a truſtee.

J. T. B.

CONVERSION OF TWO PROSTITUTES.

To the Editor.

REV. AND DEAR SIR,

I HERE ſend you the account of two remarkable inſtances of the grace of God, diſplayed in the converſion of two poor young proſtitutes—it was written to me by one of our friends belonging to Zion Chapel. I read it in the congregation, and I have been perſuaded by many to have it publiſhed. I therefore ſend it to you that (if you judge it proper) it may be inſerted in your very uſeful work, "the Evangelical Magazine:" that Jeſus Chriſt may make it uſeful is the earneſt deſire of

Your very humble ſervant,

WILLIAM COOPER.

* 1 Tim. i. 17. † Pſal. xvii. 15.

To the Rev. Mr. Cooper,

REV. SIR,

I TAKE the liberty to trouble you with the following account, as I think, if poſſible, we ſhould at all times comply with the requeſt of dying perſons.

I was preſent a few weeks ago at the death of a young woman, and ſhe deſired me to inform you what the Lord had done for her, in bringing her out of darkneſs into his marvellous light, and ſaving her ſoul from everlaſting torments.

On Wedneſday evening April 25th, 1798, as I was coming out of Spa-Fields chapel, where I had been hearing you preach your awful ſermon from Numbers xxxii. 23. "*Be ſure* your ſin will find you out." I heard a perſon cloſe behind me weeping and ſighing in great bitterneſs. I diſcerned that ſhe was in great diſtreſs although ſhe evidently ſtrove to hide it. I thought I heard her ſpeak to me, and therefore turned round; ſhe ſeized on my hand and ſaid, "Martha! Martha! I am damned to all eternity!—nothing can ſave me, nothing, nothing can ſave ſuch a vile wretch as I,—I am loſt and undone for ever!" "My dear child, ſaid I, nothing but the blood of Jeſus Chriſt can ſave poor ſinners! He came to ſeek and to ſave the loſt, and whoſoever calleth on the name of the Lord ſhall be ſaved;" ſtill ſhe wept bitterly. O ſaid ſhe, "what muſt I do? what muſt I do?" Stop to do nothing, I replied, but come directly to Chriſt, he will receive you, believe in the Lord Jeſus Chriſt and thou ſhalt be ſaved; do you feel that you are a ſinner? O yes I do—indeed I do—I feel and know that I am a *great* ſinner!" then, ſaid I, there is a *Great Saviour*, ready and willing to receive you, and able to ſave you, fear not, go to him, he will have mercy on you.

She then made herſelf known to me, I recollected her perſon, having lived in the family a few years ago; her father was a Turkey merchant, and a very good man: ſhe was born at Cranbrook in Kent, in 1778, and her name was Hannah S—. Her mother died when ſhe was an infant, but her father brought her up with great care and tenderneſs, and gave her a very genteel education; ſhe was a girl of great underſtanding, but made an improper uſe of it, her perſon was remarkably handſome, which indeed proved her ruin, for being one night at a *public place of amuſement*,

ment *, a young nobleman ſaw her, and in a ſhort time ſtole her from her father's houſe, and lived with her for three years. He then married another lady and went with her into Italy, leaving this poor young creature, then only 18 *years of age*, deſtitute of all ſupport; after which, as ſhe informed me, ſhe was obliged to go upon the town, and became a common Street-walker, "which wicked courſe," ſaid ſhe, "I have followed for *two years*." I aſked her how it happened that ſhe thought of coming to chapel? ſhe anſwered that herſelf, and two other young creatures of the ſame wretched employment, came that afternoon to drink tea at Merlin's Cave, in Spa-field, and intended in the evening to go to *Sadler's Wells*, but God, who "moves in a myſterious way, his wonders to perform," had deſigned otherwiſe; ſhe informed me, that one of her companions ſaid to her, "Now we are at Iſlington, ſuppoſe we go and hear Cooper, the preacher at Spa-fields to-night, we need not ſtay longer than half an hour, and ſhall be time enough to go to the Wells afterwards; we ſhall have fine fun at this Goſpel Shop; Cooper will give us plenty of Hell and damnation"—"We won't mind that, ſaid another, ſo he don't burn our cloaths; we ſhall ſee plenty of fun no doubt," &c.

While ſhe was telling me how they talked, and pleaſed themſelves, ſhe wept greatly, and ſaid, "Ah, Martha! there will be no fun in the midſt of hell flames."—"No, my dear child," ſaid I, no, "Men may live fools, but fools they cannot die."—We were then obliged to part, but ſhe promiſed to come and ſee me in the morning,—I took hold of her hand at parting,—"No! cried ſhe with great earneſtneſs, do not ſhake hands with a *Proſtitute* and *Murderer*."—"I hope (ſaid I,) you have not committed murder!"—"Yes replied ſhe, I broke my dear father's heart, therefore I murdered him; and now I ſee hell ready open to receive me."—I think I ſhall never forget the horror of her countenance as ſhe ſpoke theſe words—ſhe entreated me to pray for her—I promiſed her that I would, and after ſpeaking ſome comfortable words to her, we parted.

I was greatly diſtreſſed all night, fearing that (ſeeing the ſtate of her mind was ſo dreadful) Satan might take the advantage of her, and tempt her to ſuicide. I was the more uneaſy in the morning, becauſe ſhe did not come to my houſe as ſhe had promiſed; nor did I hear of her until Fri-

* Parents keep your children from ſuch places, as you value their ſouls.

day

day night, when ſhe ſent a perſon to inform me that ſhe was extremely ill, and that there was no hopes of her living until the morning. I cannot deſcribe how much I was ſhocked at this unexpected news. The perſon whom ſhe had ſent, intreated me to accompany her to her young friend's dwelling, as ſhe was very deſirous to ſee me before her death; but I was afraid I ſhould ſee the poor young creature dying in all the agonies of horrible deſpair. Indeed, when I conſidered the dreadful ſtate of mind in which I ſaw her on Wedneſday evening, I could expect nothing elſe—I therefore told the woman that I could not go with her, but would endeavour to viſit her in the morning. However afterwards reflecting on my unnatural conduct, I repented and went to her that night. It was about 10 o'clock when I reached her dwelling. I was informed that ſhe was better than ſhe had been; but I ſaw that a few hours would terminate her life. She had with her a Clergyman who had been praying by her, and was then about to adminiſter the Sacrament. When ſhe ſaw me ſhe ſaid, "I am happy to ſee you, I hope you are come to rejoice with me."—I replied, "I hope you have good ground for rejoicing."—"Yes," ſaid ſhe, "I have; I rely *wholly* and *confidently* on the blood and merits of my dear Lord and Saviour Jeſus Chriſt—I have no other dependence—O what has the blood of Jeſus Chriſt done for me!"—ſhe then aſked me to receive the ſacrament with her, which I did; real devotion and true contrition ſeemed to fill her heart during the adminiſtration of this ſolemn ordinance. The Clergyman afterwards took his leave—"I hope (ſaid ſhe) we ſhall meet in heaven;" and then exclaimed with rapture—"I ſee my dear Redeemer! He is ſtanding with open arms ready to receive me! I ſhall ſoon be with him in glory. O, I pray you, tell Mr. Cooper what the Lord hath done for me—how loud ſhall I ſing in heaven! what do you think I ſhall ſing?—"My dear (ſaid I) we ſhall all ſing the ſame free grace and dying love." She now took hold of my hand and ſaid, "I hope I ſhall ſee your dear miniſter in heaven," and then prayed earneſtly that the Lord would be pleaſed to continue you many years in this world, for the ſake of poor wretched ſinners; and many other things ſhe ſaid expreſſive of her great regard for you, as an inſtrument in God's hand, of plucking her as a brand from the burning. I aſked her if ſhe would take ſome refreſhment, "No! (replied ſhe) I am greatly refreſhed, Jeſus Chriſt is refreſhing me every moment, and will do until he takes me unto himſelf. One

of

of the young women who had accompanied her to the chapel came to bid her a laſt farewell—Immediately on ſeeing her ſhe ſaid, "Do behold what havoc ſin has made in me!"—are *you* prepared to meet your God? "*Be ſure* your ſin will find you out!" I hope you will never forget that text, nor the ſermon—but I am now going—eternally farewell!!!"—The young woman went away and I was left with her—"Ah! my dear friend (ſaid ſhe) I earneſtly pray that the whole world may be brought to the knowledge of Jeſus Chriſt."—Her pain was exquiſite, her death being occaſioned by an inflammation in her bowels; ſhe took my hand with the little ſtrength ſhe had, (for ſhe was juſt expiring) and ſaid—"My dear friend, all is over, I am now going, God bleſs you and dear Mr. Cooper: tell him there will be another Proſtitute in heaven—O what has the precious blood of Jeſus Chriſt done for me! Farewell, dear friend, —farewell till we meet in glory!!!" She then expired in my arms with a heavenly ſmile upon her countenance.

Thus did God cut ſhort his work in righteouſneſs, brought a poor ſinner to hear the goſpel—convinced her of her ſtate —applied the blood of Chriſt to her heart—made her rejoice in his love, and took her to himſelf, within three days.

I am, Dear Sir,

Yours ſincerely,

Whitechapel. M. F.

SIR,

THE great regard I have for you will not let me hide from you what I think will give you pleaſure. The young woman which I mentioned in my letter, who came to take a laſt farewell of her dying companion, came to me this morning. The moment I ſaw her I perceived a great alteration in her, which gave me much pleaſure. She ſaid ſhe was going into the country to live with her mother, who is lately left a widow. "Ah!" ſaid ſhe, "I cannot now live in the practice of ſin,—No, I hate ſin,—I ſee the exceeding ſinfulneſs of it:—but there is a fountain open for ſin and uncleanneſs. You know dear Hannah, who is now in heaven, was waſhed in that fountain, and it remains open." She added, "What a dear Jeſus, to ſhed his precious blood for ſuch vile ſinners! How precious is Chriſt to me! I feel this moment more than language can utter."—Indeed, ſhe is drawn by the cords of love.

Dear Sir, I am "loſt in wonder, love, and praiſe!" how gracious

gracious has the Lord dealt with theſe two poor ſinners! One he has taken to heaven, and the other, I hope, is a brand ſnatched from the burning. She told me ſhe was at Spafields Chapel the evening you took leave of the congregation, and the word was greatly bleſſed to her. Indeed, the ſtate ſhe is now in, and the truly wretched ſinful condition ſhe was in ſo lately, ſeems to be almoſt like a dream. But why ſhould I wonder? I know with God all things are poſſible.

This poor dear girl is but ſeventeen years old; ſhe has lived an infamous life, ſhe told me, a year and a half; but I hope God will keep her the reſt of her life, and be the guide of her youth. She has not ſee her mother for a year and a half, but ſhe wrote to her laſt week, and told her that ſhe had ſeen the error of her ways, and it was her wiſh to return if ſhe would receive and forgive her. Her mother ſent her a very affectionate anſwer, which the young woman gave me to read. Indeed her mother is like the father of the prodigal; ſhe is happy that ſhe will return home, and will receive her moſt gladly. She ſays, "My dear child, you know I am very poor and diſtreſſed; notwithſtanding, if you will return home, I will provide for you till God ſhall direct you what to do for your living." She ſets off to-morrow evening to go to her mother, who lives in Wiltſhire. I do hope and pray that God may go with her and protect her, and carry on the good work which he has begun in her.

M—— F——.

Whitechapel, June 9th, 1798.

REMARKABLE EXPERIENCE.

To the Editor of the Evangelical Magazine.

SIR,

THE following narrative contained in two letters to a friend, has been intereſting to me. It may poſſibly be the ſame to others. If you judge it ſuitable, you are at liberty to inſert it: but as it was wrote by a perſon now living, you will excuſe the omiſſion of names.

Yours,

GAIUS.

LETTER

LETTER I.

MY DEAR FRIEND,

YOU requeſt the particulars of that change of which a few years ago I was the ſubject. You need not be told that the religious experiences of fallible creatures, like every thing elſe that attends them, muſt needs be marked with imperfection; and that the account that can be given of them on paper, after a lapſe of ſeveral years, muſt be ſo in a ſtill greater degree. I am willing, however, to comply with your requeſt; and the rather becauſe it may ſerve to recal ſome things which, in paſſing over the mind, produce agreeable ſenſations both of pain and pleaſure.

My parents, as you may poſſibly know, were diſſenters, of the Calviniſtic perſuaſion. They were engaged in huſbandry, which occupation therefore I followed to the twentieth year of my age. I remember many of the ſins of my childhood; among which were lying, curſing, and ſwearing. It is true, as to the latter, it never became habitual. I had a dread upon my ſpirits to ſuch a degree, that when I uttered an oath, or an imprecation, it was by a kind of force put upon my feelings, and merely to appear manly, like other boys with whom I aſſociated. This being the caſe, when I came to be about ten years old I entirely left it off, except that I ſometimes dealt in a ſort of *minced* oaths and imprecations, when my paſſions were inflamed.

In the practice of telling lies I continued ſome years longer: at length, however, I began to think this a mean vice, and accordingly left it off, except in caſes where I was under ſome preſſing temptation.

I think I muſt have been nearly fourteen years old before I began to have any ſerious thoughts about futurity. The preaching under which I attended was not adapted to awaken my conſcience, as the miniſter had ſeldom any thing to ſay except to believers; and what believing was I neither knew, nor greatly cared to know. I remember, however, about this time as I was walking alone, I put the queſtion to myſelf, What is faith? There is much made of it, what is it? I could not tell; but ſatisfied myſelf in thinking, it was not of immediate concern, and I ſhould underſtand it as I grew older.

Sometimes conviction has laid faſt hold of me, and rendered me extremely unhappy. One winter evening in particular I went to a Smith's ſhop, where a number of other

boys ſat round the fire. Preſently they began to ſing vain ſongs. This appeared to me ſo much like revelling that I felt ſomething within that would not ſuffer me to join them; and while I ſat ſilent, in rather an unpleaſant muſe, thoſe words ſunk into my mind, *What doeſt thou here, Elijah?* They had ſuch an effect upon me that I immediately left the company; yet, ſhocking to reflect upon, I walked away murmuring in my heart againſt God, that I could not be let alone, and ſuffered to take my pleaſure like other children!

At other times I have been greatly affected by reading or thinking of the doctrines of Chriſtianity. One day in particular I took up Mr. R. Erſkine's *Goſpel Sonnets*, and opening upon a piece called *A Goſpel Catechiſm for young Chriſtians: or, Chriſt all in all in our compleat redemption*, I read, and as I read I wept. Indeed I was almoſt overcome with weeping, ſo intereſting did the doctrine of eternal ſalvation appear to me: yet, there being no radical change in my heart, theſe thoughts paſſed away, and I was equally intent on the purſuits of folly as heretofore.

Sometimes I felt a ſtrange kind of regard towards good people, ſuch of them eſpecially as were familiar in their behaviour to young people, and would ſometimes talk with me about religion. I uſed to wiſh I had many thouſand pounds, that I might give ſome of it to them, who were poor as to their worldly circumſtances.

I was ſometimes the ſubject of ſuch convictions and affections that I really thought myſelf a converted perſon; and lived under that deluſion for ſome years. The ground on which I reſted this opinion was as follows—One day as I was walking alone I began to think ſeriouſly what would become of my poor ſoul! I felt myſelf the ſlave of ſin. Till now I did not know but that I could repent at any time: but now I perceived that my heart was wicked; and that it was not in me to turn to God, or to break off my ſins by righteouſneſs. I ſaw that if God would forgive me all the paſt, and offer me the kingdom of heaven on the condition of giving up my wicked purſuits, I ſhould not accept it. This conviction was accompanied with great depreſſion of heart. I walked ſorrowfully along, repeating theſe words, *Iniquity will be my ruin! Iniquity will be my ruin!* While poring over my unhappy caſe thoſe words of the Apoſtle ſuddenly occurred to my mind, *Sin ſhall not have dominion over you: for ye are not under the law, but under grace.* Now the ſuggeſtion of a text of ſcripture to the mind, and eſpecially

vially if it came with power, was generally conſidered by religious people, with whom I occaſionally aſſociated, as a promiſe coming immediately from God. I therefore ſo underſtood it, and thought that God had thus revealed to me that I was in a ſtate of ſalvation, and that therefore iniquity ſhould not, as I had feared, be my ruin. The effect was, I was overcome with joy and tranſport. I ſhed, I ſuppoſe, thouſands of tears as I walked along, and ſeemed to feel myſelf as it were in a new world. It appeared to me that I hated my ſins, and was reſolved to forſake them. Thinking on my wicked courſes I remember uſing thoſe words of Paul, *Shall I continue in ſin that grace may abound? God forbid!* I felt, or ſeemed to feel the ſtrongeſt indignation at the thought. But ſtrange as it may appear, though my face that morning I believe was ſwoln with weeping; yet before night all was gone and forgotten, and I returned to my former vices with as eager a guſt as ever. Nor do I remember that for more than half a year after it I had any ſerious thoughts about the ſalvation of my ſoul.

About a year afterwards, however, I was again walking by myſelf, and began to reflect upon my courſe of life; particularly upon my former hopes and affections, and how I had ſince forgotten them all, and returned to all my wicked ways. Inſtead of ſin having no more dominion over me, I perceived that its dominion had been increaſed. For ſome minutes I was greatly dejected; but was inſtantly relieved by what I accounted another promiſe from God. Theſe words were ſuggeſted to my mind, *I have blotted out as a thick cloud thy tranſgreſſions, and as a cloud thy ſins.* By this, as by the former, I was overcome with what I conſidered as God's great love to me, and ſhed I ſuppoſe thouſands of tears, not of ſorrow, but of joy and gratitude. I now conſidered myſelf as having been in a *backſliding* ſtate, and that God had graciouſly *reſtored* me; though in truth I have every reaſon to think that the great deep of my heart's depravity had not yet been broken up, and that all my religion was mere tranſient impreſſion, without any abiding principle. Amidſt it all I had lived without prayer, and was never, that I recollect, induced to deny myſelf of one ſin when temptations were preſented. I now thought, however, ſurely I ſhall be better for the time to come. But alas, in a few days this alſo was forgotten, and I returned to my evil courſes with as great an eagerneſs as ever.

I now began to draw towards ſixteen years of age, and as my powers and paſſions ſtrengthened, I was more and more

addicted to evil: nor was I merely prompted by my own propenſities, for having formed connexions with other wicked young people, my progreſs in the way to death was thereby greatly accelerated. Being of an athletic frame, and of a daring ſpirit, I was often engaged in ſuch exerciſes and exploits as, if the good hand of God had not preſerved me, might have iſſued in death. I alſo frequently engaged in games of hazard, which though not to any great amount, yet were very bewitching to me, and tended greatly to corrupt my mind. Theſe, with various other evil courſes, had ſo hardened my heart, that I ſeldom thought of religion. Nay, I recollect that on a Lord's day evening about this time, when my parents were reading in the family, I was ſhamefully engaged, with one of the ſervants, playing idle tricks, though I took care not to be ſeen in them. Theſe things were nothing to me at that time; for my conſcience, by reiterated acts of wickedneſs, had become *ſeared as with a hot iron*; they were heavy burdens however to me afterwards.——But as I have now brought down my narrative to the period when I truſt God began effectually to work upon my heart, I will leave that part to another opportunity, and for the preſent ſubſcribe myſelf

Yours affectionately,

A. B.

ON SUNDAY SCHOOLS.

Copied by particular requeſt from the Gentleman's Magazine.

York, March 16, 1798.

BEING on a tour laſt ſummer through the weſt of England, amongſt other things I viſited the *Sunday ſchools* in the neighbourhood of the Mendip hills, under the direction of Mrs. Hannah Moore and her amiable ſiſters; and I can aſſure you, I was not a little pleaſed with my *Sunday's recreation.* We ſet out as ſoon as an early breakfaſt permitted, accompanied by our worthy Member * who has ſo ably undertaken the cauſe of the oppreſſed Africans; and, after viſiting two or three ſchools in different villages, we arrived at Chedder in Somerſetſhire, a place famous for

* Mr. Wilberforce.

its

its rude and majeſtic rocks, as well as its excellent cheeſes; and where, I am informed, the inhabitants were once almoſt as rude even as its rocks. Here we found *three hundred children* aſſembled together, to be taught, not only to read, but to *underſtand* what they read, and to learn their *duty to God and their neighbour*. The excellent manner in which the children were queſtioned * did not pleaſe me more than the ready anſwers given by the children; they ſeemed to ſpeak as if they underſtood what they were ſaying, and ſhewed a knowledge of the ſcriptures, which, I am ſure, many of *maturer* years, without ſuch aid, would not be in poſſeſſion of; their behaviour too, both in ſchool and at church, was ſuch as would have convinced any one of the utility of *theſe inſtitutions*; and, when I ſaw ſo many poor children, thus admirably training up in the way they ſhould go, I could not help bleſſing the fair founders, and heartily wiſhing that more of their ſex, as well as the other, were as uſefully employed. At noon, the children going to their reſpective homes, gave us an opportunity of eating our dinner, which the ladies always take with them on this occaſion; and after the children were reaſſembled, we proceeded to church in a very orderly manner, and were gratified with the ſight of a very large congregation †; for before the ladies undertook the reformation of the town, the church was deſerted and the ale-houſes full, there being ſeldom more than *twenty* people at *church* ‡. After our return to the ſchool in the evening, ſuch *farmers' ſervants*, and others, as were prevented attending before by the *neceſſary* avocations of the day, milking cows, &c. were not aſhamed to make their appearance at the ſchool, and give anſwers along with the children; nor could I learn that all the *knowledge* they acquired made them in the leaſt *above doing their duty in that ſtate of life into which it had pleaſed God to call them*. The children then, being diſmiſſed, were ſucceeded by *two hundred grown perſons*, who in a very devout manner, ſang a hymn, which was followed by a prayer, and a printed ſermon read by one of the ladies ‖. That being over, we finiſhed with a prayer and another hymn: and,

* Two little tracts of "Queſtions and Anſwers for the Mendip ſchools" have been publiſhed by one of the Miſs Moores.

† Pſalm cxxii. 1.

‡ A barrel of ale is now drank leſs every Sunday.

‖ The ſame, I underſtand, was going on in various other villages; where the ladies cannot attend, the maſter or miſtreſs reads over the ſermon.

whilſt

whilſt the congregation were ſinging "*Lord, diſmiſs us with thy bleſſing*, we entered our carriages and proceeded home *, well pleaſed with the occupation of the day.

H. G.

ON THE FLIGHT OF TIME.

"Time is dealt out by particles, and theſe
Are mingled with the ſtreaming ſands of life." YOUNG.

AS the ſands in the hour-glaſs ſtay not in their paſſage, but continue in inceſſant, tho' almoſt imperceptible, motion, till the whole are run out: as the bubbles which dance upon the current vaniſh as ſoon as they meet our touch, and the next which advances may burſt ere it comes within our reach; ſo fleeting, and deluſive are the days, the hours, and moments into which we have divided the rapid ſtream of time; the inſtant which is but now paſt has eluded our graſp, and is gone never to return—the one we look forward to may never arrive, or, which is the ſame to us, may find us cold ſenſeleſs clay; incapable of embracing the advantages it offers, or profiting by the loſs of thoſe which are gone before it. The preſent moment is all we dare call our own, yet alas! how often do we trifle with it as if time—I had almoſt ſaid eternity itſelf, was ſubject to our countroul! How amazing the infatuation which can induce us to throw away thoſe gifts, which tho' momentary in their duration, are of everlaſting importance in their conſequences! Henceforth, my dear reader, may you, and I be enabled to reſolve, that whatever may be the practice of the inconſiderate multitude, we will regard every moment as a talent put into our hands, which muſt be either uſefully improved, or for ever loſt; and may it be the burden of our morning meditation—of our daily ſtudy—of our evening prayer—ſo as to ſpend each hour that if we ſhould be call'd to exchange worlds before its cloſe, we may be prepared to meet our Judge; and chearfully ſurrender to him a faithful account of the ſacred depoſit he has committed to our truſt. May it be our care to engage in no employment that will not ſtand the ſcrutinizing teſt of his all-ſeeing eye; to partake of no recreation which will tend to unfit our minds for the enjoyments of the bleſſed above; let us never be found in the ſociety of thoſe who can wantonly ſport with the ſacred name of our God, or ſcoff at the glo-

* Chedder is about five miles from *Cowſlip-green*, where the ladies live.

rious

rious myſteries of our holy religion: but be ever diligent in the paths of duty, and convince the world by our conduct, as well as our profeſſion, that whatever others may do, we fear the Lord So ſhall we be enabled thro' life to poſſeſs our ſouls in patience, and pious reſignation to the divine will; neither regretting the hours that are paſſed, nor too confidently depending on thoſe which are to come; but calmly waiting for that joyful period when we ſhall be admitted (thro' the mercies of our God, and the ſufferings, and interceſſions of our dear Redeemer) into thoſe bliſsful regions where ſorrow and death ſhall find no entrance,—where paſt, and future ſhall be known no more; but where we ſhall for ever join in aſcribing praiſes to the triune God in one eternal NOW.

Sandwich. E. TATLOCK.

CHRISTIANS STUMBLING-BLOCKS TO THE JEWS.

STEPPING into an Hackney-ſtage in London one Saturday evening, (ſometime ago,) I perceived a decent looking young woman had already taken her ſeat. In the courſe of a little converſation, it appeared that ſhe was a *Jeweſs*, who had that day been at the ſynagogue, and was returning to Hackney, where ſhe reſided. Being, at that time, an Hebrew ſtudent myſelf, I was pleaſed with the opportunity of converſing with this young perſon on the ſubject of the Hebrew language, which ſhe ſeemed to underſtand.

The pleaſure of the converſation, however, was interrupted by the circumſtance of her occaſionally taking God's name in vain. This led me to obſerve to her, that I was much ſurpriſed, that ſhe ſhould thus take the Lord's name in vain, in Engliſh, ſince I underſtood the Jews profeſſed ſuch a peculiar veneration for the Hebrew name, *Jehovah*, that they uſed another word in its place in reading their own Scriptures. The anſwer which ſhe returned was, "*The Chriſtians do ſo!*"

I wiſh it had been in my power, on this occaſion, to have vindicated the character of "the Chriſtians," or rather of thoſe who *profeſs* the Chriſtian name. What a pity it is, that the enemies of the goſpel ſhould have any arguments againſt it, from the wickedneſs of thoſe who profeſs themſelves its friends! We may diſpute, and preach, and write,

on

on the excellency of the chriſtian religion—we may rail at Jews, Turks and Infidels—but, till men, who call themſelves Chriſtians, exhibit more of the genuine influence of chriſtianity in their lives and converſation, in vain do we aim at their converſion. Such "baptized infidels," (as many profeſſed chriſtians are,) lie as ſtumbling-blocks in the way of ſuch an event. Where is the ſpirit of the goſpel, when men neglect to adorn the doctrine of God our Saviour? What an unhappineſs, when the enemies of chriſtianity can ſo juſtly ſay to its profeſſed advocates, "What do ye more than others?"—What a ſtab is given to the ſacred cauſe of Chriſt, when a profane Jeweſs pretends to vindicate the violation of the third commandment, by ſaying, "*The Chriſtians do ſo!*" O, ye Chriſtians! if you wiſh to prove the reality of your faith in Chriſt, ſhew it by your lives and converſation. Wipe away this, and every other reproach, of our chriſtian Iſrael; and while ſuch laudable attempts are now made to convert the Jews and Heathens to chriſtianity, be careful that you "give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."

Baſingſtoke, June 6th, 1798. ERASTUS.

SELECT SENTENCES.

DISEASES are the pioneers of death, to break the way for his approach.

The ſouls of men expire not with their bodies: they reſemble the lamps in Gideon's pitchers; the latter muſt be broken to render the former viſible.

Death is a judgment, that leaves a man no more land than his grave, no more clothes than his ſhroud, no more houſe than his coffin.

It is the perfection of holineſs to do what God loves, and love what God does.

To pretend juſtification by the works of the law, is as unreaſonable, as for a man to produce in court the bond which obliges him to his Creditor, as a teſtimony that he owes him nothing.

The winds and thunder ſet forth God's power, the firmneſs of the rocks, and the incorruptibility of the heavens, are an obſcure repreſentation of his unchangeableneſs; but holineſs is the moſt orient pearl in the crown of heaven, and only ſhines in reaſonable creatures.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

MISSIONARY LETTER.

THE following letters, written by one of the Sailors in the Duff to his wife and daughter, though they give no information of a public nature in addition to Captain Wilſon's letter, preſent ſo engaging a picture of perſonal piety, conjugal and paternal affection, as will make them, we doubt not, an acceptable treat to our readers.

Wampoo, near Canton, 19th Dec. 1797.

My dearly beloved and moſt affectionate little woman,

YESTERDAY your ſheetful of glad tidings, dated the 25th of April ult. came ſafely to hand, and filled my whole ſoul with emotions of gratitude and pleaſure. I frankly confeſs that my ſpirits began to droop and to be in heavineſs at not hearing from you, by the firſt accounts that reached the Duff; (for we had ſeveral receivals the day of our arrival here, which was the 13th inſt.) yet hope, in the midſt of much doubting, fondly ſuggeſted that matters in general were well with yourſelf and our little girl. But when I called to mind former circumſtances, I ſcarce allowed myſelf to ſuppoſe that I was to have my heart gladdened with the accounts of a living ſon, bearing my own likeneſs, called by my own name, initiated publicly into the viſible church, and under God's ſparing mercy doing well. This ſpecial piece of intelligence ſeems to inſpire me with freſh and ardent deſires that God of his adorable goodneſs would be graciouſly pleaſed to prolong our joint lives; not only that we may be mutual helps and comforts to each other, but alſo that, as enabled, we may bring up the children, whom He in infinite wiſdom may ſee fit to ſpare unto us, in the fear, nurture and admonition of the Lord.

Divine Providence, in marvellous kindneſs, hath ſafely carried the Duff through an immenſe ſpace without any material damage either to her hull, maſts, ſails, or rigging; and, what is more, to the preſent juncture, He hath not, by diſeaſe and death made any breach among us; all the ſhip's company that belonged to her at our ſailing from Spithead being not barely alive on board this day, but in good health and comfortable circumſtances, except one ſeaman, who left the ſhip when paſſing a ſmall iſland ſituated in 7. 10. N. and 146. 80. E.

What, oh! what ſhall we render unto the Lord for his benefits to us as a collective body; or what poſſible returns of gratitude ſhall I, as an individual, make to the bountiful Author of the manifold bleſſings and privileges I have ſo richly and unmeritedly enjoyed!

When, my dearly beloved, I take a retroſpective ſurvey of the gracious dealings of Providence towards me, in reſpect of health, comfort, and protection; together with the valuable bleſſing of good news from my abſent family, ſo recently received; ſurely it becomes me to acknowledge and declare, that goodneſs and mercy have attended me through every part of our long voyage. To former bleſſings, may our Divine Protector, in the continued exerciſe of this abundant kindneſs, yet add future favours, as our wants and exigencies may from time to time require; and in his own time and way bring us all, in peace and ſafety, to the haven from whence we came,

inſomuch that the mouths of the carnal and gainſaying part of our country, may be entirely ſtopped, the hearts of thoſe who wiſh well to the proſperity of the miſſionary cauſe made exceedingly glad, and God, even our own God, be thereby glorified.

I wrote yeſterday to Mr. W. and Mr. B. and if thoſe letters come to hand before this, Mr. W. will favour you with a fuller account of the landing, health, and proſpects of the Miſſionaries than I can here give you. (I muſt reſerve a corner for a few lines to my dear little girl.) I only in general remark, that the God who ſent and conducted us to the diſtant iſlands of the South Seas, ſpeedily opened doors at the different groups of the Society, Friendly and Marqueſian Iſles, for their reception, the chiefs of which, under Providence, became their immediate protectors and ſupporters, and will, I doubt not, in due time be conſtrained by divine grace to eſteem them very highly for their work's ſake.

When we ſhall ſail from hence, it is as yet quite impoſſible for me to ſay. It may perhaps be two, three, or four months. Therefore avoid anticipation, and ſetting of bounds to the time of our arrival; but endeavour paſſively to leave the matter in God's hand, to truſt him firmly and he will bring it to paſs. And, by the bye, ſhould He ſee fit to permit me to be ſnatched from the Duff, when we draw near our native ſhore by an imperious preſs-maſter, and thereby have my abſence from you prolonged; even, in that caſe, endeavour not to grieve not, but ſubmiſſively bow the head, and ſay, this alſo is of God—let him do as it ſeemeth good in his ſight. For the places of our abode and the bounds of our habitation are moſt aſſuredly determined by him; and he will make every event of his wiſe government to work effectually for the ſpecial benefit of his choſen people. Here however I juſt intimate, that, in that caſe, my annual tax receipts, through proper application will procure a releaſe.

I feel myſelf ſingularly obliged by the notice and aſſiſtance you have received from our dear father and mother. Preſent my kindeſt love unto them; and fail not to remember me to all wellwiſhers. And withal, my dearly beloved and chriſtian partner, fondly accept of my genuine, unremitted and tendereſt affection to yourſelf. And may the Almighty Jehovah, in whom you are mercifully enabled to confide, continue moſt abundantly to bleſs and protect you and the children whom he hath graciouſly given us, and, agreeably to his faithful promiſe, evidently manifeſt himſelf, to be a father to the fatherleſs, and a huſband to the widow; for ſuch, in a ſenſe, at the preſent juncture, yourſelf, Mary, and Tommy, in reality are.

I recommit and commend you all to the ſovereign mercy and ſpecial love of God in Chriſt, which I muſt earneſtly pray and entreat may be the ſubject of all our longs in that world where ſeparations, anxieties, and troubles will never annoy.

I am,
My much beloved little woman,
Yours, in the affectionate bonds, of the moſt tender ſympathy,

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My dear little Girl,

I HAVE read and perufed your part of your mother's letter to me, with great pleaſure, glad to hear you are fond of your brother, obedient to your mother, and ſtill mindful of me. I have, you ſee, in return for your few affectionate lines, reſerved a corner of my ſheet to breathe out a few paternal ſentences in behalf of my now riſing eight-year-old little daughter.

Believe

Believe me, that I continue to love you dearly, and think frequently of you with a fond and fatherly affection; ever anxious that it may be your privilege, through grace, to advance in the paths of virtue, piety, and true godlineſs as you advance in age and ſtature. Yes, it gladdens my very ſoul, when encouraged to hope that the God who made and preſerves you will mercifully enable you to come forward unto life, with ſuch deſires and purſuits as will accord with my early ſurrender of, and daily prayers for, you. You are, my ſweet girl, only a loan from God to me, and your good mother, to train you up, I truſt, for his own praiſe and glory. And to our united endeavours I hope it will ſeem good in his ſight to add the gifts and graces of his good ſpirit, and reveal to the growing faculties of your tender ſoul, the invaluable bleſſings of his precious goſpel, which alone can render you either happy in time, or bleſſed through eternity. But ſhould you be inclinable to, and prevailed upon, to purſue the cuſtoms and vanities of this world, you have only deliberately to read the little Bible which you told me your mother preſented you with, to learn the fatal iſſue. In that invaluable book you will find many precepts and promiſes, beſides a variety of examples excellently calculated to encourage children even of your age to ſeek the glory and enjoyment of the God that made them. Samuel, according to the records of the 1ſt, 2d, and 3d chapters of his firſt book, miniſtered before the Lord in the years of his childhood. Jeſſe's youngeſt ſon, when only a ſtripling ſhepherd, behaved himſelf wiſely in all his ways, and hath left on record the moſt ample teſtimony that God was with him. See the acts of David's early life from the 16th of 1 Samuel and onwards. It is alſo recorded, to the honour of Obadiah, that he feared the Lord from his youth up. See 1 Kings xviii. 3, 12. Joſiah, a brave and pious prince, began to reign at eight years of age, and ſoon after became zealous for the glory of God and the good of his people. See Chron. xxxiv. and xxxv. Towards the cloſe of Paul's ſecond epiſtle to Timothy, it is mentioned of him, that from a child he had been acquainted with the Holy Scriptures, which, the Apoſtle adds, were able to make him wiſe unto ſalvation thro' faith in Chriſt Jeſus.—Now all theſe were young perſons of like paſſions and infirmities to your own! for Adam, as your Catechiſm tells you, was the original father of all mankind. May it therefore pleaſe God to incline and enable you to go and do likewiſe. His commands and invitations, my dear little daughter, are manifeſted plain and poſitive. See Eccl. xii. 1. Job xxii. 21. Prov. viii. 17. 1 Sam. ii. 30. 1 Chron. xxviii. 9. and innumerable parallel paſſages.

It pleaſes me vaſtly to hear of your attending at ——— ———, to ſay your catechiſm. I hope your deportment among your young aſſociates was humble and becoming, and your anſwers to Mr. W. ready and diſtinct. In hope of this, and of your continuing to be a good girl, I will try to procure you an Otaheitan dreſs, and ſome other little curioſities of the South Sea iſlands. Farewell for the preſent. I long much to ſee you.

AMERICA.

[From the New-York Theological Magazine.]

Account of a Revival of Religion at Norridgewock, *(Province of Maine) on Kennebeck-river, about* 80 *miles from the Sea; a few years ſince the Habitation of Savages and wild Beaſts.*

ABOUT a year ſince, a remarkable awakening began in this place, and the neighbouring ſettlements, under the preaching of a young Calviniſtic candidate. Many have hopefully been brought to embrace Jeſus Chriſt,

upon the terms of the gospel, and the work has been gradually increasing since, with such evident tokens of divine power, as to gain the attention of all classes of the inhabitants. The subjects of this work are chiefly the middle aged of both sexes, but a considerable proportion are from 15, down to six years of age. One instance exists of the display of God's sovereign mercy and grace to a man of 70. An ecclesiastical council was convened on the 22d inst. for the purpose of incorporating a church in the place, when 74 persons, including four old professors, passed satisfactory examinations, and were embodied into a church state. The whole number judged to be subjects of this work, with those who were previously professors of religion in this place, is between 60 and 70 persons. The several relations before the council were scriptural, rational, and almost entirely free from that enthusiastic zeal and wild fire, which sometimes attends reformations.

The Rev. Mr. Emmerson, of George-town, one of the council, tarried over the Sabbath, and preached and administered the Lord's Supper to the church, and his labours were accompanied with a divine energy. One person, in particular, had the arrows of conviction so deeply infixed, that he could not suppress the tumult of his wounded spirit. Thus, we trust, the good work, which has been begun in this place, is still carrying on by the same Almighty power.

Augusta, October 25, 1797.

THE prospect, in view of religion, is beginning to brighten in this quarter. *Seven* Ministers, all of the Calvinistic cast, have been settled in our neighbourhood, within the compass of two years past. And some precious drops of divine grace have been recently shed on the people of Bath, George town, Sandy river, and Penobscot, besides the above mentioned instance at Norridgewock.

Extract of a Letter from the Rev. Asa Burton, dated Thetford, Nov. 15, 1797.

A religious attention among my people, begun last April, was apparently occasioned by the death of a young man, who was much esteemed by the young people, as well as others. His death was sudden, and surprising; and God was pleased to use it as a mean to stir up the attention of some of the young people. The attention increased, and has continued ever since; and is now as great as it has been at any one time. It has not been attended with any noise: but has resembled the small still voice, which Elijah heard. It has been free from superstition, enthusiasm, and animal affections to a great degree. This work prevails chiefly among young people, as has been generally the case in revivals. The same work has prevailed also in the corners of three towns adjacent to this. But in those places, it has been on the decline for some time. May what we now experience, be only a few drops before a plentiful shower!

Salem, Massachusetts, Nov. 14, 1797.

The good Spirit of the Lord has lately visited us in mercy, and his people are constrained to cry, *the Lord hath done great things for us:* O how precious are his gifts! he has made us to rejoice with exceeding joy, in beholding our children walking in truth. The most of those who, with us, have obtained satisfactory evidences of saving grace, have made a public profession.

Extract

Extract of a Letter from Washington County, Pennsylvania.

Some time since you requested me to give some account of the presbyteries and ministers in this part of the country. There are two presbyteries, Red-stone and Ohio. In Red-stone presbytery, there are eight ministers, and one candidate—do not know how many vacancies: Some societies are forming on the other side of the Allegany and Ohio rivers. Both presbyteries have applications for supplies from that quarter.

Two years ago last summer, the Ohio presbytery unanimously engaged in the concert of prayer, and it has been duly observed by them. Last fall the Red-stone presbytery engaged in it also. Religion at present is rather at a low ebb amongst us: some little movings appeared in some places last summer. In Cannonsburgh Academy, which is supported almost entirely by the ministers and people on this side of the mountains, and from whence our churches expect to draw their main supply, there was found but one careless soul.

There has been considerable seriousness and religious concern among the Stockbridge Indians, the summer past.

Two Indians paid a visit to their minister; one said, "I find great difficulty with my own wicked heart; I many times get lost and am in the dark; it appears to me I want to do those things which are agreeable to the will of God, but I find myself very ignorant. I think the desire of my heart is to know more, but how to overcome my wild pagan heart I find not. I come now for some further light and instruction."

The other observed, "I every day walk with fear, least I fall short of my duty, and lose the concern for my soul, which, of late, has been impressed on my mind; 'tis my constant prayer, that I may not deceive or be deceived."

THE BAPTIST MISSION SOCIETY

BEG leave to state to the Subscribers and Friends of the Undertaking, that from the last letters received from the Missionaries in India, dated March 23, 1797, it appears that things in a religious view wear upon the whole a favourable aspect—that many attended on the word preached—that Christianity had become the topic of common conversation among them—that those natives who appeared to be impressed with the truth of the Gospel, as printed in No. IV. of our Periodical Accounts, continue to hold fast their profession, notwithstanding the opposition which they receive from their connexions—that from a late excursion of Messrs. Thomas and Carey into the neighbouring kingdom of Boutan, and from the kind treatment which they received, both from the common people and the magistrates, there is good reason to hope that a Mission may be set on foot in that heathen country—and finally, that the New Testament, translated by Mr. Carey into Bengallee, is ready for the Press.

The Society have resolved upon printing it at Calcutta, under the inspection of Mr. Carey: and on account of the inaccuracies which, after the utmost care, may be supposed to attend the first edition, they have resolved that that edition shall contain no more than two thousand copies. When that is disposed of, they intend to print a larger, and they hope an improved one. The expence of the present edition, besides the ordinary expences of supporting the Mission, will be nearly one thousand pounds.

A. FULLER, *Secretary.*

WELCH

WELCH SCHOOLS.

THE Welſh, the Aborigines of the Britiſh Iſle—the celebrated people of antiquity, who ſet limits to the ravages of Cæſar, gave majeſty to the writings of Tacitus, ſtruck a panic in the timid poet Horace, and claimed the veneration of Hecateus, are ſunk into a ſtate of mental inaptitude for want of cultivation. The want of knowledge among the Ancient Britons is a reflection on the iſland of Great Britain in this enlightened age; and it would become the Miniſters of the Goſpel to uſe their utmoſt endeavours to ſupply it: their activity might meet with the ſmiles of Heaven, and produce Light "*to a people that ſit in darkneſs.*" The day begins to break already: a School-houſe, erected near Aberyſtwith, in the county of Cardigan, in 1795, is well attended. "The fields are ready for harveſt:" the Welſh youth croud for inſtruction—50 children daily attend, and are taught Engliſh and Welſh; ſome of whom are clothed, to enable them to appear at church. Two others are likewiſe eſtabliſhing; but the patronage of the Religious and Benevolent is much wanted, and anxiouſly ſolicited. We are ſorry to find that moſt of the Gentlemen of the Principality, who have it in their power to aſſiſt them, diſapprove of the middling claſs of people receiving learning. The following humane Gentlemen, however, feeling for the diſtreſs of their fellow-creatures, have ſtepped forward to patronize the Free Day and Sunday Schools, conceiving they cannot do a more eſſential ſervice to the riſing generation.

Preſident, Sir Watkin Williams Wynne, Bart. M. P.—Vice-Preſident, Sir Charles Morgan, Bart. M. P.—Governors, The Hon. C. Greville, E. Loveden, V. Price, W. Wilberforce, M. P. T. Williams, M. P. O. Williams, M. P. G. Stacpool, and Devaux Davies, Eſquires.—Treaſurer, H Thornton, M. P. King's-Arms Yard.—Vice-Treaſurer, Morris Jones, Eſq. Belgrave Place, Pimlico.

SOMERSET ASSOCIATION.

THE Aſſociation of Independent Miniſters was held at Yeovil, in the New Chapel, on Wedneſday, May 30th, 1798.—The Rev. Mr. Pariſh preached on Rom. i. 16. (firſt clauſe), and ſeveral other miniſters engaged in Prayer. The ordinance of the Lord's Supper was then adminiſtered, and members of many churches ſat down together in peace and love, to commemorate the ſufferings and death of their common Saviour.——The Rev. Meſſrs. Herdſman and Sloper addreſſed the communicants, and implored a bleſſing on the bread and wine. Several miniſters ſpoke in order on the ſolemn occaſion, and diſtributed the elements. The preſence of the adorable Founder of the feaſt was delightfully experienced.——A collection was made for the benefit of the miſſion to the amount of 14l. 15s.

In the afternoon the people again aſſembled; when the Rev. Mr. Underwood preached from Gen. xii. 5. And, in the evening, the Rev. J. Tozer preached from Num. x. 29. Mr. S. R. Pittard read the addreſs, the ſubject of which was, Union between the churches of Chriſt in general, and amongſt believers as individuals; which we underſtand is in the preſs.

The members of the aſſociation reſolved, That the Rev. Mr. Gale, the miſſionary, under preſent circumſtances, ſhould labour in a certain diſtrict; and that the neighbourhood of Somerton ſhould be the diſtrict.

The next General Aſſociation is to be held at Martock the laſt Wedneſday in May, 1799. Rev. Mr. Pariſh to prepare the addreſs.

SURRY

SURRY MISSION.

ON Wedneſday, June 6, the Surry Miſſionary Society, (inſtituted for the purpoſe of ſpreading the goſpel in the dark towns and villages of that county) held their quarterly meeting at the Rev. Mr. Golding's, Croydon. Mr. Knight of the Borough opened the work of the day by prayer and reading the ſcriptures. Mr. Dove and Mr. Townſend followed in prayer. Mr. Upton preached from Haggai ii. 4. 5. Mr. Golding concluded in prayer. A pleaſing report of the proceedings of the Society, in regard to the preaching at ſeveral new places, was read after dinner; and Mr. Townſend was deſired to preach at Mr. Bowden's at Tooting, at the next quarterly meeting.

CHAPELS OPENED.

HILLCOT.

About a month prior to the appearance of the letter from Olney in our number for July 1797. the Rev. Mr. Sloper, commiſerating the deplorable ignorance of many villages round Devizes, the town where he reſides, repreſented to his people the neceſſity of making ſome attempts to ameliorate their condition, and recommended to ſuch as had any ability to open prayer meetings, to read evangelical ſermons, and to preach wherever they could find an entrance. The people convinced of the propriety of the meaſure, reſolved to co-operate to the utmoſt of their power, and ſeven of them went out next Lord's day unto ſeveral villages, and were kindly received. Mr. Barratt, a tradeſman, one of the number, began to exhort and preach, and ſo numerous were his attendants, that in the midſt of winter he was frequently obliged to preach out of doors. A moſt pleaſing work going one among the villagers, and many appearing under real concern; Mr. Sloper and a few liberal friends have erected, at *Hillcot*, in the centre of about ten or eleven hamlets and villages, a place of worſhip for their accomodation. On Tueſday, May 29th, the chapel was opened, when Mr. Sloper preached from Rev. iii. 8. Behold I have ſet before thee an open door: in the afternoon Mr. Jackſon of Warminſter preached from John xxi. 16. Feed my ſheep: and in the evening, Mr Honeywell of Milkſham, from Matt. xvii. 5. "Hear ye him." In the morning the place could not contain the people, and in the afternoon and evening, they were ſo numerous, that ſervice was obliged to be performed out of doors. The congregation were attentive, and the bleſſing of the Lord was poured upon miniſters and people. Our correſpondent informs us, that by this kind of labour, and the ſingular exertions of a Baptiſt preacher, a ſchool maſter, not leſs than twenty villages between Devizes and Saliſbury have had the goſpel introduced into them within two years.

We hope it will afford theſe zealous ſervants of the Lord Jeſus great pleaſure, to reflect that their property and talents ſo employed, have been the means of rendering to their fellow creatures the moſt eſſential benefits. May they proceed, perſuaded that their divine Maſter looks down with a ſmile of approbation; and may many others, treading in their ſteps, be abundantly ſucceſsful, until the whole iſland, yea, the whole earth, be full of the knowledge of our Redeemer.

CRONDALL.

At Crondall, a conſiderable village in Hampſhire, a plain, neat, and commodious building (erected principally by the liberality of a gentleman in

in the village,) was opened for public worſhip, on Tueſday, the 5th of June. Rev. Mr. Barber of London preached in the morning, from Acts ii. 47. latter part, Mr Jefferſon of Baſingſtoke preached in the afternoon, from John iv. 23. and the ſermon in the evening was by Mr Savage of Farnhamt from 2 Cor. v. 14. Other miniſters, who were preſent, engaged in prayer.

There has been frequent preaching at a private houſe for ſome time in in this village, by the neighbouring miniſters; and their labours have not been in vain in the Lord. Many attended the opening of the New place, ſo that ſome ſtood without; and, we truſt, it was conſecrated by the preſence and bleſſing of the Shepherd and Biſhop of ſouls, as it was a pleaſant and profitable day to the miniſters and people.

ORDINATIONS.

MR. SILVANUS SHAW

Was ordained over a little independent ſociety at Marſden, in Yorkſhire, April 18th, 1798. The ſolemnities were performed in a large barn procured for that purpoſe, becauſe it was judged that the place of worſhip, which is only a room, would not contain the people. When the day arrived their expectations were realized, by the attendance of a large concourſe of people from different congregations. The ſervice was conducted by the following miniſters: Mr. Coles of Greenacres began the ſervice by prayer, and reading ſuitable portions of ſcripture; he alſo engaged in the ordination prayer. Mr. Toothill of Hopton delivered a ſuitable introductory diſcourſe, aſked the uſual queſtions, and received Mr. Shaw's confeſſion of faith. Mr. Blackburn of Delph gave the charge from 1 Tim iv. 16. "Take heed to thyſelf, and unto thy doctrine." Mr. Moorhouſe of Huddersfield, preached to the people from Heb. xiii. 7. "Remember them that have the rule over you," and concluded with prayer. Tho' the ſervice was long, and the people not well accomodated; the opportunity was ſolemn, and the people were attentive, and we hope the good effects of it will be long remembered with pleaſure.

The inhabitants of Marſden were generally ignorant of, and much prejudiced againſt the goſpel; but it pleaſed the great Head of the church to incline the heart of a neighbouring miniſter, at the invitation of a pious woman in the village, to preach occaſionally for ſome time, and the word appeared to be bleſt. Mr Shaw was raiſed up among them: and has now preached with great acceptance, for the ſpace of four or five years.

The congregation conſiſts of about one hundred ſteady people, twenty of whom are joined in church fellowſhip. There are but two or three that have any claim to property, of courſe they can contribute very little to his ſupport, ſo that he is obliged to labour hard to maintain himſelf and a family of ſix or ſeven children.

REV. J. VICKERY

WAS ordained at Half-way houſe, in the Pariſh of Nether Compton, Dorſet, May 17th, 1798. Meſſrs. Underwood and Saltren prayed. Introductory diſcourſe, Mr. Heidſman. Ordination prayer, Mr. Pittard. Exhortation to the miniſter, and addreſs to the people, Mr. Hey. Mr. Cracknell concluded.

In the afternoon, Mr. Rogers prayed, and Mr. Jackſon preached from Eph.

Eph. i. 5. 6. Mr. Vickery concluded. The day was ſolemn and profitable.

There has been a church under different circumſtances in Nether Compton, ever ſince the time of the Rev. Robert Bartlet. He was there in 1654, and he continued in the neighbourhood till 1710. He was a popular preacher,—humble in his deportment,—plain and affectionate. The Lord raiſe up ten thouſand more ſuch exemplary teachers!

LONDON.

THE WEEKLY REGISTER, (a Newſpaper adapted for the Religious World) announced in our Magazine for laſt April, has been publiſhed agreeable to the propoſals, and we are happy to find it meets (as it certainly deſerves) with great encouragement; eſpecially as the profits are devoted to charitable purpoſes. We underſtand the firſt No. has been reprinted, and that complete ſets may be had from the beginning.

THE DUFF.

Another letter has been received from Capt. Wilſon, dated St. Helena, April 16, (all well) whence he was expected to ſail in a ſhort time in company with ſeveral ſhips from China, ſo that his arrival may be expected very ſhortly.

OBITUARY.

HESTER ROGERS.

THIS young laſs was brought up at Whitfield in Kent, under the care of her own mother, who is, we truſt, a worthy and faithful follower of the Lord Jeſus. Eſter Rogers was eleven years of age, and was remarkable for her tractability and obedience towards her parents; ſhe was at all opportunities accompanied with her ſiſter or mother to a place of worſhip, and was noticed for her mode of entrance into chapel, which was, as it were, on tip-toe, leſt ſhe ſhould run without thought, and undevoutly into the preſence of God her Saviour: ſhe would often ſit on the end of a dreſſer, near the Cottage door, and while buſily employed at her needle, or otherwiſe, would, with ſeeming pleaſure and delight ſing:

"Nothing but vanity I ſee,
"Lord, I long to be with thee."

Being at her brother's at Dover (during the greateſt part of the time of a fair at that place) ſhe went with him to chapel, to hear Mr. Mc. Donald. His diſcourſe was grounded on theſe words (if we remember rightly); Who ſhall lay any thing to the charge of God's elect? From that time ſhe became ſickly, which growing to illneſs, ſhe went home with her mother to the country on Saturday, Dec. 2, 1797. She had been home but a few minutes, when ſhe ſaid, I am going to die; I ſhall ſoon leave this vain world, and then called her ſiſter, and aſked her to read an hymn.

She continued to grow worſe, and complained of a pain in her back;

she told her friends that she was sure she was going to die, for she saw nothing but death before her eyes, and (with a sweet complacency, subjoined) "what can I see better?" She had a complete view of her state as a sinner, which she much lamented, and groaned under, for some time, and being told by her friends, that they thought she could not be so great a sinner, she somewhat sharply replied, "Who, not I! who, not I!" She said that she saw her sins as a mountain ready to fall and crush her, and that God was then chastising her for her wickedness.

She prayed to God fervently for pardon and acceptance, soliciting the blessed Saviour to open unto her the gates of heaven: "O thou God of Abraham, of Isaac and of Jacob, thou art not the God of the dead, but of the living," said she, in a spirit of humility and devotion. God soon granted her request, and manifested himself to her young soul, she expressed herself very comfortable, and would lay and sing with seeming delight,

"But this I can tell—he hath loved me so well
"To lay down his life, to redeem me from hell."

Her mother asked her, whether she would not like to get well, have new hymn-books, and go with her constantly to chapel; she answered, "No, there is nothing in this world I wish to stay for; I have a desire to depart and be with Christ which is far better.

She called for her father, and said unto him, "Father you must be born again." To her sister she said, "I have got a God, have you?" Being asked by her friends, whether she loved God better than her father and mother, and whether she had rather die and leave them, than to live longer in health with them; she answered with affectionate tears in her eyes, that she loved them, and always loved them, but that she loved God better, and she would rather leave them and go to God. Seeing her friends weeping by her, she said, "do not weep for me; weep for yourselves, I can weep for myself." She declined very fast, and all hopes were now laid aside, but her's of heaven, which were too sure to fail; she was heard to repeat the following words:

"There sits my Saviour dressed in love,
"And there my smiling God."

A few days before her death, her mother asked her whether she had heard any body talk about Jesus Christ that ever affected her, she said, she did, at the great chapel, when she went with her brother (and we then recollected the aforementioned sermon): she said, that she was then much distressed in mind, and thought that the eyes of every body were upon her in particular, and that something was said about her that every body knew of.

Great patience was here evinced, but her utterance failed her a few hours before her death. On Jan. 25th, 1798, the Great Redeemer, in whom she rejoiced, received her, we trust, into those mansions of bliss, where pain and sorrow are for ever inadmissible.

MRS. SMITH,

DIED in the faith and hope of the Gospel, on Saturday, Jan. 27th, 1798, in the 25th year of her age. She was the only daughter of Mr. John Croggon, of Cornwall; and, for about two years and half, the affectionate wife of Mr. James Smith, Baptist Minister, at Pershore, Worcestershire.

Mrs. S. had publicly professed, and uniformly adorned the religion of Jesus, for several years; till, having endured extreme pains, from a complication of disorders, which lasted almost 12 weeks, she entered into the joy

joy of her Lord. In the beginning of her illneſs, the thoughts of death were terrifying to her mind; becauſe ſhe had not that ſatisfaction which was deſirable, as to her intereſt in Chriſt. It ſoon pleaſed God, however, to manifeſt the riches of his mercy to her ſoul; and by a ſteady and unreſerved confidence in the Redeemer, ſhe was enabled to riſe ſuperior to her fears.—For about a fortnight before her death, it became evident to herſelf, as well as to her friends, that the time of her departure was at hand: and the nearer this ſolemn period approached, the ſtronger were her deſires for its arrival.—The Wednesday evening before ſhe died, a mortification in her foot was found to have commenced. The next morning, as thoſe who attended her, obſerved one to another, with a low voice, that the diſcoloration was rapidly ſpreading, ſhe ſaid, "Don't fear to let me know the "worſt of it; I ſhall not be alarmed; it will only haſten the hour when "I ſhall be delivered from all my diſeaſes."—Frequently did ſhe repeat, with the greateſt apparent ſatisfaction, theſe words of Dr. Watts:

"I ſhall be near and like my God."
"There ſhall I ſee his face,
"And never, never ſin;
"There, from the rivers of his grace,
"Drink endleſs pleaſures in.

She ſaid ſhe could leave her family in the hands of God, and cheerfully reſign all earthly concerns to his diſpoſal. The day before her diſſolution, obſerving the ſorrow of her diſtreſſed partner, ſhe ſaid, "Why ſhould you "grieve for my happineſs? Have I not heard you ſay that *all things* were "under the *direction of God*, and that it is *right* they ſhould be ſo?"—At another time, to the ſame perſon, "I ſhall ſoon be with my Father and "your Father, with my God and your God: and (turning herſelf towards "a friend, that had been with her from the firſt) I hope Mrs. C—'s God "alſo."—For the laſt day or two, when any of her friends entered the room, and aſked her how ſhe did, her uſual reply was, "near home, I hope;—"I ſhall ſoon be with God; waiting for the coming of the Lord: and other phraſes of the like import. It was evident, that the peace of her mind was not the effect of inſenſibility concerning her ſtate as a ſinner. Often when ſhe had been expreſſing the hope and pleaſure of her ſoul, ſhe would ſay, "I truſt I am not deceived; am not a hypocrite, or an enthuſiaſt:" and indeed to the very laſt, ſhe had a preſſing ſenſe of her unworthineſs, and of the abſolute neceſſity ſhe was under of coming to Chriſt for pardon: ſaying, "I am *the chief* of ſinners; but the blood of Jeſus cleanſeth from "*all* ſin."—She frequently repeated the two firſt verſes of Mr. Cowper's hymn;

"There is a fountain fill'd with blood,
"Drawn from Immanuel's veins;
"And ſinners plung'd beneath that flood,
"Loſe all their guilty ſtains.

"The dying thief, rejoic'd, to ſee
"That fountain in his day;
"O may I there, tho' *viler* than he,
"Waſh all my ſins away!"

It was very affecting to hear her make the alteration in the laſt line but one; in which, without any regard to metrical propriety, ſhe expreſſed the genuine feelings of her ſoul.—In the near views of death ſhe ſaid, "I "have heard ſome miniſter obſerve, that, *one moment's* happineſs in hea-"ven, will make amends for all our afflictions in the preſent world: what

"then shall we say of an *eternity* of happiness!" a little before her departure, she thankfully reflected on the goodness of God, who had kept her, during the last stages of her illness, from the *power of Satan*; tho' she had been much exposed to his temptations in the beginning of her confinement.—About ten o'clock in the evening of the day above mentioned, she finished her course, and entered into glory.

On the whole, this was a striking instance of the efficacy of religion, under a heavy load of affliction, and in the immediate prospect of death and eternity.

A Funeral Sermon was preached at Pershore, on Sunday, Feb. 4, by Mr. Belsher, of Worcester, from Prov. xiv. 32. "The righteous hath hope in his death." Since that time, Mr. Redding, of Truro, has endeavoured to improve the event at Grampound, the place of Mrs. S's nativity, from Luke xii. 37. "Blessed are those servants, whom the Lord, when he cometh, shall find watching."

MRS. YOUNG.

(A Letter from the Rev. Mr. Y. to Lady A. E.)

ON Saturday the 3d of February, 1798, died at Canterbury, after a lingering and painful illness, in the 36th year of her age, Mrs. Young, wife of the Rev. T. Young. She was a woman of a cheerful disposition, yet abhoring levity as injurious and disgraceful to the Christian character—of great natural fortitude yet truly sympathetic—and had a most affectionate heart, but averse to foolish fondness, which she severely reprobated. Her indulgence to her children was blended with authority: she would be obeyed, but then the path was smoothed by maternal kindness. Her attachment to her friends was remarkably steady; and frankness was a prominent feature in her character. Her heart was deeply impressed with gratitude for the numerous favours she received from them, which led her earnestly to wrestle for them at a throne of grace. Her understanding was quick; her memory tenacious, and her views comprehensive. She penetrated with peculiar facility the designs and dispositions of those with whom she conversed, but abominated the idea of raising her own reputation upon the ruins of others. The cause of God lay very near her heart; which induced her readily to consent to Mr. Y.'s itinerating for three, four, and five months together. Though a most affectionate wife she was willing to make every sacrifice which was likely to advance the divine glory. Religious conversation was her element, and she appeared to advantage in it; delighting much when natural Philosophy was brought forward to elucidate divine truth. Her views were Calvinistic, yet remarkably liberal. Her experience of the influence of these truths, as applied by God the Holy Spirit, was deep and lively. Such was my dear companion: yet, impartiality obliges me to add, that her luminous character was occasionally shaded by a quickness of temper and expression that frequently humbled her before God, but never did I hear her, during her long affliction, utter a murmuring word against the divine dispensations; no, she sweetly bowed to the will of her God, persuaded that all his will was love.

Not expecting that her remove was so near, I did not begin to take any memorandums, till about ten days before her death, which has occasioned the loss of much of her conversation, that would have been truly useful. However, what I now copy for your Ladyship's perusal is sufficient to show, that she had abundant reason to join in that triumphant song, O Death, where is thy sting? O Grave, where is thy victory?

Wednesday,

Wednesday, Jan. 24. Entering the room, I found her conversing with my mother. Her ardent longings for the heavenly world produced many tears of joy. The prospect of glory caused her to cry out, "Come, my Jesus, and take me to thyself. I long to go to my Jesus."——Many have been much harrassed by the enemy in their departing moments, but this was not her case: hence, grateful to God, she exclaimed, "O what a mercy that Satan is not suffered to distress me!" Oppressed with weakness, racked with pain, and aware how many awfully trifle with the momentous concerns of eternity, she said with a peculiar pathos, "What a situation I should be in, if I had my religion to seek now!" and added, "I groan being burdened." Conversing with her of the freeness, fullness, and perpetuity of divine love, she hung upon my lips and repeated after me, "O to grace how great a debtor." As an affectionate wife and tender parent the idea of a separation had frequently harrowed up her soul, yet now she felt a holy acquiescence in Jehovah's will. Addressing herself to me, she said, "I am enabled to give my children up, and to give you up, my dear, which I once thought I never could have done."

Thursday, Jan. 25. To encourage her in the prospect of death, among other things, it was remarked, that taking the lamp of the gospel, in the hand of Faith, it would not only illume, but even render the dark and gloomy passage pleasant: she answered, with a cheerful confidence, "Death does not appear dark and gloomy to me." This to me was matter of joy, because the thoughts of dying had frequently been a trouble to her, though she was in general enabled to look forward to the consequences of death with joyful expectation. My mother asking her this day how she was, received for answer, "Very low—very bad;" it was remarked, I know you are, but not so low, but the Lord may raise you up. She answered, "I have no wish to live: I have done with the world: It is nothing to me: I have no more concerns with it. I have given him up (Mr. Y.) which I thought I never could have done; but the Lord has enabled me. O, Jesus is my all. Jesus is every thing. Pray for me mother. When you wake in the night pray for me. Pray for me that my passage may be easy."

Friday, Jan. 26. This was indeed a good day with her precious soul. Referring to her sufferings, "O what a miserable creature (said she) should I now be if my best was not all to come!" Speaking to her of the dignity of the person, and the loveliness of the character of Christ as our divine and unknown Redeemer, she replied in a savoury manner, "He is just such a Saviour as I need. Though I don't feel a rapturous joy, yet I have a solid peace, and am so satisfied with the blood of Christ, that I can cheerfully risk my all upon it—I mean if there was any risk.

Saturday, Jan. 27. She was indulged this day with times of sweet refreshment from on high. Here desires were on the wing to eternity. My dear, said I, what is it renders heaven so desireable to you? She replied in the tone of eager hope, "The expectation of being with my Redeemer, who hath bought me with his precious blood."

Lord's day, Jan. 28. Owing to her complaint and the medicine she took, was exceeding drowsy—the powers of her soul were locked up, this she lamented with much sorrow, and trembled lest she should sink into supineness.

Monday 29th, to Wednesday 31. Great weakness made her at times talk upon various subjects in a very rambling manner, but when collected found her mind quite comfortable and deeply resigned.

Thursday, Feb. 1. She laboured hard for breath and endured much pain, yet said her mind was sweetly composed from believing views of the unchangeable

unchangeable love of God, though not quite so comfortable as she had found it before. Blessed Saviour, how powerful thy support, let it be mine in that hour when nature fails!

Friday, Feb. 2. Dear creature! this was a day of suffering indeed—Sympathy wrung out the sorrows of my soul. In strong convulsions almost the whole of the afternoon. In the evening she was considerably revived, and tolerably composed. She expressed her faith in Christ as an atoning sacrifice for sin, with much pleasure, and declared that the invariable love of God was a solid support to her soul, and conversing with peculiar fortitude of her dissolution as an event at hand. She mentioned 2 Tim. i. 12. as a passage highly descriptive of her experience, "I know whom I have believed, &c." and from these words desired her funeral discourse might be delivered.

Saturday, Feb. 3. Early in the morning, meditating upon the love of a crucified Saviour, her effections warmed with believing views of the important subject, and she exclaimed in air of triumph,

"O for this love, let rocks and hills
"Their lasting silence break,
"And all harmonious human tongues,
"The Saviour's praises speak!"

She added, with uncommon animation, "God *so* loved—*so* loved the world," dwelling, as in an extacy, upon the term, *so*: charmed with the delightful truth, she cried out, "O Infinite Mercy!" This morning she was apparently much revived, and in the afternoon was better than could have been expected. In the evening, being at a friend's house, I was sent for home, and plainly saw my flattering hopes were all blasted, and my anxious fears upon the point of being realized. Perceiving her lips to move, I put my head down and heard her repeat, "Precious Jesus—Precious Jesus!" Upon my speaking to her, she said, with great composure, "I am now in the valley. I want you to stay with me till I go. I am not many hours from heaven. I feel a great alteration in my breath:" this was about *seven*; from that time till near *eleven*, I repeated and enlarged upon such portions of holy writ and sacred poetry as appeared suitable to her case, leaving considerable intervals lest her mind should be fatigued, and to give her opportunity for reflection and prayer. Though unable to reply from weakness, and almost choaked with phlegm, yet she gave evident manifestations of the high regard in which she held those truths, and the delightful support she derived from them. Desirous of an explicit proof of the state of her mind while the strong hand of death pressed hard upon her; my dear, said I, if Christ is truly precious to you now, give us some token of it, hold up your hand. Three times she lifted up her hand, gently pressing her bosom—she looked upon me—her eyes sparkled—it was a look, of which words convey a very inadequate idea. Soon after, enquiring with anxiety, whether she yet knew me, she attempted,—but, ah! the powers of speech were no more—the head performed their office—she nodded and smiled most sweetly. It was about eleven. She wished to be turned; the nurse, whom she much respected, moved her; a grateful look upon this kind friend, was the last notice she took. Her eyes began to swim in death, ours were drowned in tears—Nature failed, and her precious soul, disembodied, winged its way to him, whom though unseen, she loved, and in whose presence, she now exults with joy unspeakable and full of glory.

The Rev. J. Child of Sittingbourne preached an affectionate Funeral Discourse from the words she had chosen. A Hymn, which she herself had composed for the occasion, was sung with much feeling.

MRS.

MRS. WHITE.

[*Extracted from a letter from Dr. Duncan.*]

Mrs. Elizabeth White, the late wife of Mr. Edward White jun. of Winbourn Minſter, Dorſet, was favoured with a religious education, and her character was exemplarily moral. About two years before her death ſhe was ſeized with a decline, and languiſhed from that time. Mr Romaine's letters were put into her hands, and bleſt of God to the bringing her to the true knowledge of herſelf and him; and for the laſt four months of her life, the work was carried on with great rapidity.

The morning after ſhe had been confined to her bed three weeks, ſhe ſaid to me, "Now you ſee me in the laſt ſtage of my pilgrimage." I ſaid, "Have you any objection to its being ſo?"—"No, no, bleſſed be my dear Lord Jeſus, he keeps my ſoul ſtayed on himſelf. Could I but tell you how he has opened his precious love to my ſoul this morning, it would delight you. I aſſure you I am perfectly reſigned to this bed. I look with joy to the ſolemn moment when I ſhall leave this for a better world;

"There ſhall I bathe my weary ſoul
"In ſeas of heavenly reſt,
"And not a wave of trouble roll
"Acroſs my peaceful breaſt."

And, at another time ſhe ſaid, "Let us go to our beſt friend, he has always ſomething new, ſuitable and precious." She then pauſed, and ſaid, "I know not that I want any thing; bleſſed for ever be his name, I have all and abound: therefore we muſt go this time with praiſe and thankſgiving.—My dear Lord has enabled me to believe on him, that I ſhall want no good thing on this ſide the grave, nor on the other."

The week before ſhe died, God permitted her to be ſeverely exerciſed by Satan. I aſked her how matters ſtood between her and her great maſter? ſhe anſwered, "I have deceived you, and myſelf—I have made you and others believe that I was a regenerated ſoul. But alas, alas! I now ſee I am a hypocrite, I am deceived. I am miſerable. I am a deceiver, wretch that I am! God is purſuing me with his awful judgments."

I ſaid, "This is good news; I am glad to hear this." She lifted her head from the pillow with an unuſual degree of quickneſs, and with a piercing look, ſaid, "What can you mean?—you cannot be in earneſt."—"I really am;—this is all right. I told you ſome time ago, that I ſhould not wonder if Satan ſhould be permitted to diſpute every grain of faith you had, and to buffet you ſeverely." She ſaid, "If it was Satan's work, I ſhould not mind either him or it. But it is God in juſtice that is undeceiving and purſuing me with his vengeance for my preſumptions—and now your converſation will diſtract me, O that you had not come!"

I attempted to ſpeak, but ſhe interrupted me,—"I will hear no one, I will find out matters for myſelf. I have been ſearching after my ſins theſe three days and nights, and will ſearch until I find them!"—"Where have you been looking for them?"—"In my heart; O what a heart I have!" "If you wiſh to find them (ſaid I) you muſt look for them where God has laid them." "Where is that?"—"On Chriſt, (Iſa. liii. 6.) who bare our ſins in his own body on the croſs, and ſo ſatisfied and atoned for them that they can never more be found:" ſo ſays God himſelf, (Jer. l. 20.)

She pauſed a while and ſaid, "but if it is ſo, how came I to be ſo deceived, and think that God had forſaken me?"—"It was an enemy that did this." She ſaid, "But is there any inſtance of ſuch a caſe?"—"Yes, we read of the *whole church* being in this caſe, Iſa. xlix. 14. So was good

good Aſaph, who thought God's mercy was clean gone for evermore. And Jeſus Chriſt himſelf as a *man*, in the height of his ſufferings, ſaid, "My God, my God, why haſt thou forſaken me?" So Jeſus felt and ſaid, as our head, as our high prieſt, in our nature, that he might be every way tempted, and touched with our infirmities, ſo as to feel what every member bears—that he might know how to pity us, and deliver us when we are tempted."

"She lay a conſiderable time ſilent, then ſaid, "Well, well, I did not think of all this. O, my bleſſed dear Lord, I ſee how it is—It is all well yet: for ever glory to the name of my bleſſed Jeſus! I ſee thou haſt not forgotten thy poor creature. I find thou haſt not permitted any thing to befall me but what is common to man!"

The next time I ſaw her, after prayer ſhe held up both her hands and ſaid, "O moſt glorious Lord God of grace, mercy, and love, I thank thee that thou haſt heard prayer for me, and haſt fulfilled all thy great deſigns, in thy poor unworthy creature. And now, O Lord, I humbly beſeech thee, for thy great name's ſake, prepare me for thyſelf. I have now done with all temporal things. From this time henceforth I look on myſelf as dead to the world, and all its concerns. All that ever was mine, farewell! Farewell, beſt of huſbands—affectionate parents—dear child *—dear relations, kind friends and neighbours! Farewell, houſe of God, and means of grace, public and private—farewell!" Here ſhe faultered, and ſeemed quite overcome. Wiſhing to be ſtill a while, as her ſtrength was nearly exhauſted, ſhe ſaid, ſhe was indeed weaker than could be conceived, and was literally *ſtarving*, for ſhe could not ſwallow; but added, "My dear Lord nouriſhes my ſoul with divine love,"

When I viſited her again, ſhe ſaid, "O what a glorious night my Lord has favoured me with! They would have me to have watchers; but that would deprive me of much precious enjoyment with Jeſus. Believe me, it is worth an age of affliction to be favoured with ſuch an entertainment as I had laſt night!"

On the Lord's day, Feb. 4th, after prayer, ſhe in a moſt ſolemn manner, dedicated herſelf to God—her ſoul, body, mind, will, thoughts, deſires, &c. together with her dear huſband, praying that they might meet in glory. She begged me to give her love to all friends who enquired for her, and thank them all for their great love and kindneſs to her ſince ſhe has been among them.

The laſt time I ſaw her was on Wedneſday evening Feb. 7th. She inſtantly began with the love and mercy of Jeſus. I ſaid, "have you forgotten the dedication yet?" No, nor ſhall I through eternity. And ſince that, Jeſus has dedicated himſelf to me again, "and I can truſt him." She was in much pains and exceedingly weak, but ſhe earneſtly begged the Lord to keep her from diſhonouring him by murmuring, through pain.

She ſaid, "If it were lawful for me or you to pray that this might be my laſt.—That Jeſus would take my ſpirit to himſelf before morning—but he will do all his pleaſure, and he cannot but do what is perfectly right." She would not permit any body to ſit up with her, but at one ſhe awoke her huſband, though not ſeemingly worſe than uſual. He ſoon found her alter, and he called up the nurſe and ſervants; perceiving her going, he ſaid, "My dear you are going to your heavenly father." She bowed her head, as a reply, for ſhe could neither ſpeak nor open her eyes—and inſtantly died in his arms at two o'clock. Thus ſhe had her deſire anſwered, that night the Lord took her ſpirit to himſelf.—Aged thirty four.

Her remains were buried in the new Chapel burying ground, the Lord's day following, and attended by a multitude never before known in this place. The funeral ſermon was delivered from Job. xix. 25, 26. 27.

* A Niece which ſhe had educated.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Guide to the Church, in ſeveral diſcourſes. By the Rev. C. Daubeny, L. L. B. 8*vo.* 488 pages, 7*s. Boards.* Cadell and Davies.

WHEN we reviewed Mr. Wilberforce's "Practical View," (Mag. for January laſt) though we found it had met with attacks, we little expected it to be aſſaulted from this quarter. Mr. W. has ſhewn himſelf ſuch a zealous friend to the eſtabliſhments of his country that we conceive he merited rather encomium than reproof.

Mr. Daubeny however thinks differently, for though he is willing to commend ſome parts, (and who could forbear?) yet he conſiders many of his principles as dangerous to the church, and even to the ſouls of men.

This Guide conſiſts of thirteen diſcourſes, including two poſtſcripts. The firſt is introductory—the ſecond ſtates the Author's notion of the Church, which he defines, after Mr. Leſley, to be "A Society under governors appointed by Chriſt, with power to admit into and exclude out of the ſociety, and govern the affairs of the body;" and the aggregate of ſuch churches, he conſiders as the true Catholic Church of Chriſt.—But to prevent this deſcription being applied to any ſectarian ſocieties, the Rev. Author inſiſts that none are, or can be Church governors, appointed by Chriſt, but ſuch as have been *epiſcopally* ordained by Biſhops deſcended in a regular ſucceſſion from the Apoſtles.

In the 3d chapter on Schiſm, he ſtrongly argues, that if every congregation be a church, there can be no ſchiſm. A ſchiſm, however, is a diviſion; and in every diviſion without ſufficient cauſe, the dividers deſerve to be brandéd as ſchiſmatics. This in his 4th, 5th, and 6th diſcourſes, on reaſons for ſeparation, Mr. D. conſiders as the caſe of all diſſenters from the Church of England. The 7th treats on liberty of conſcience, the 8th on Toleration, the 9th on Private Judgment, and the 10th on the advantages of Communion with the Church. Theſe are, according to him, immenſe; for he ſays, (p. 176.) "From the general tenor of ſcripture it is to be concluded, that *none but* thoſe who are *members of the church can be partakers of the Spirit* by which it is accompanied. Without, therefore, preſuming to determine upon the condition of thoſe who are out of the Church, we are, at leaſt, juſtified in ſaying, that their hope of ſalvation muſt be built upon ſome general idea of the Divine mercy; to which the member of the church has a *covenanted claim*." That is, without preſuming to ſend all diſſenters abſolutely to hell, it is very certain their ſalvation muſt be precarious, and can reſt only on the unconvenanted grace of God. At moſt he inſinuates they are "baſtards and not ſons," having no covenanted claim to the inheritance of their heavenly Father. It is not on the behalf of diſſenters, however, that we are concerned, for Mr. D. will find few of them ſuch children as to be terrified with ſuch a bug-bear; but we are concerned for the poor ſouls in *his* communion, who are thus nurſed up in the fatal error of truſting their ſalvation to outward forms and ceremonies.

After ſome general reflections on the 11th diſcourſe, Mr. D. cloſes with an addreſs to Mr. Wilberforce, and another to the Clergy. On the whole this writer has laid himſelf exceedingly open to animadverſion; but we are glad he has met with ſo gentle and merciful a critic as the author of the ſucceeding tract; for how muſt he have ſmarted beneath the laſh of a Toplady, or a Robinſon?

An Apology for Brotherly Love and for the Doctrines of the Church of England, in a series of letters to the Rev. C. Daubeny, with a vindication of such parts of Mr. Wilberforce's Practical View, as have been objected to by Mr. D. also some remarks on Mr. D's conduct in bringing a false quotation, &c.; to which is annexed a Sermon by Bishop Babington. By Sir Richard Hill, Bart. M. P. 8vo. 280 pages. 5s. Cadell and Davies, Matthews and Hazard.

THE worthy Baronet, author of this volume, has chosen the epistolary form in order to indulge himself in a desultory manner of writing which could not so well be tolerated in a set treatise.

Letter I. Treats on the original Constitution of Church Government, and remarks the great probability that Bishops and Presbyters, or Elders were originally the same order in the church; for which he produces some strong quotations from the scripture, the fathers, and the writers of the establishment, and agrees with the ingenious Mr. Gisbourne, that no form of Church government is strictly of divine appointment.

As to the *divine right* of Episcopacy, as connected with the present subject, there are two facts which it is surprising Mr. Daubeny should have overlooked, 1. That the Church of England is under the charge of schism herself, and justly, if Mr. D's principles be admitted. 2. That even her Episcopal descent is very doubtful, and absolutely denied by some of the very authorities quoted by Mr. D. viz. Mr. Law and Mr. Leslie, both non-juring clergymen.

Still farther, Mr. D. denies the validity of any sacrament not administered through episcopal ordination; and yet one eminent metropolitan, (Abp. Secker) and at least three heads of the church, (James I. William III. and George I.) were never episcopally baptized; and therefore, in Mr. D's sense, not validly baptized at all. What shall we say then to the divine right of Bishops appointed by unbaptized princes, and ordained by prelates under sentence of excommunication on account of schism?—Surely if all our hopes of salvation must rest on such precarious circumstances, it were better, at once to go back to Rome—or wherever his Holiness may be gone to, for, alas! he is not Rome, and it may now be difficult to find his infallibility!

To Mr. D's definition of a church (fatal indeed to his own hypothesis) Sir Richard opposes the definition of the Church itself, (Article 19.) of the homilies, the reformers, and lord Bacon, all which include in the Church universal the whole of "God's faithful and elect people," whether episcopally baptized or not.

Letter II. is on the doctrines of the Church of England, particularly Justification by faith, which our Apologist very convincingly demonstrates to be the doctrine of the Church of England and of the Reformation; and vindicates the assertion of Mr. Wilberforce on this head.

Letter III treats of Predestination and Election, which he ably supports from the scriptures and the first authorities in the church; and then, in opposite columns, very forcibly contrasts the doctrine of the Church and of her *Guide*, the former maintaining that "the godly consideration of predestination, &c is full of sweet, pleasant, and unspeakable comfort to godly persons;"—the latter that "it tends to weaken the obligation to repentance, and newness of life, supports the sinner with a false hope, or lulls him into a fatal security; which proves destructive of one great end of Christ's death—namely, the reformation of the sinner,"—which, in short, lead to a "heathenish" and unholy life.

Letter

Letter IV. relates to a *falſe* quotation from a pamphet written by the author of theſe letters, which quotation is ſuppoſed to have been fabricated by Mr. Lackington; and quoted by Mr. Daubeny from the wonderful life of that wonderful bookſeller, written by that wonderful author—Mr. L. himſelf.

Letter V. "On the doctrines and practice of the modern Clergy," complains of them as having declined unhappily from the doctrines of the church, as well as from the exemplary zeal and piety of its reformers; and gives an inſtance of it in the author of the GUIDE himſelf. His words are "Conſidering that Chriſt, by his death, has only redeemed fallen Man "from the curſe of the law, and placed him, if the expreſſion may be al-"lowed, in a *ſalvable* condition; they [the Clergy] occaſionally feel "themſelves called upon to enforce obedience to the moral law, as neceſſary "to the accompliſhment of the Chriſtian Scheme; neceſſary to *bring* fallen "man into a ſtate of acceptance with God, by *qualifying him for the ſal-"vation* which has been purchaſed."

Letter VI. aſſigns reaſon of the decay of Evangelical Truth and real piety in the eſtabliſhment, and treats of the true nature of ſchiſm. The grand reaſon of a decay in the church of England, the worthy Baronet aſſerts, to be a departure from the Evangelical Doctrines contained in her articles and public ſervices; which departure he conſiders of the true nature of ſchiſm, and erroneous teachers the real ſchiſmatics: for if the church of Chriſt (ſays our author) be really, according to our 19th article, "a congregation of faithful men (or believers) where the *pure word of God is preached*," then where a congregation does not conſiſt of any ſuch perſons as are found in the faith, and where the word of GOD IS NOT preached (as it certainly is not by Arminian or ſemi-pelagian teachers) we are by natural conſequence warranted to declare, that no true church exiſts; but the officiating miniſter, be he who he may, turns even his own parochial temple into a conventicle, and his pulpit into the tub of a ſchiſmatic." (Page 154.) In this letter, and in a note, p. 206. Sir Richard laments another circumſtance as very injurious to the intereſts of the church, namely, the rejection of young men from orders, merely from not having taken degrees at our univerſities, tho' otherwiſe of competent learning, character and abilities, whereby they are compelled to become Diſſenters, and to ſhelter themſelves under the toleration Act.

Letter VII. introduces an appendix of remarks and authorities, and to the whole is ſubjoined a ſermon of Biſhop Babington, on John vi. 37. preached at Paul's Croſs 1590, and which is a practical diſcourſe on the Calviniſtic doctrine of Election.

A Review of Mr. Wilberforce's Treatiſe entitled "a Practical View," &c. in Letters to a Lady. by T. Belſham. 8vo. 277 *pages*. 5s. Johnſon.

IT is generally the reward of eminent ſervice to be treated with obloquy, and the liberal advocates of truth are generally placed between two fires—thoſe of bigots and of heretics. Such has been the fate of Mr. W. while his liberality and candour have excited the jealouſy of high churchmen, his zeal for the great and fundamental truths of Chriſtianity, has expoſed him to the repeated attacks of the enemies of thoſe truths. The preſent antagoniſt has addreſſed twenty-one letters to a fair correſpondent, in which almoſt the whole of what Mr. W. conſiders as the doctrine of Chriſt, is here ſtigmatized as error, abſurdity, and enthuſiaſm. It cannot be ſuppoſed that we can ſtrictly analyſe theſe, nor is it our province to attempt an anſwer, (which, however, we hope will be returned by ſome able hand) but we ſhall endeavour to give a ſketch of Mr B's. principles, as nearly

nearly as poſſible, in his own words, which, with moſt of our readers, will be thought a ſufficient refutation.

The firſt letter is a ſtatement of Mr W's ſyſtem, and the ſecond contains remarks upon it, contraſted with a flattering view of rational religion, which is reduced to a belief in the moral attributes of God—the miſſion of Jeſus as a prophet, and the reſurrection of the dead; a very *ſimple* view this of Chriſtianity, and we doubt not a ſincere repreſentation of the writer's ſentiments. It contains, however, a very weak idea of the divinity, and a very unjuſt one of Evangelical Chriſtians. The former is repreſented as a good Being that would have prevented evil, both natural and moral *if he could*; and that admitted it, not becauſe it was *approved*, but becauſe it was *unavoidable*: and yet we are told in the ſame paragraph, that evil, "in the view of the Deity, was ſo abſorbed and loſt in the contemplation of its ultimate beneficial effects," that, "to him the whole ſyſtem appears wiſe, beautiful, and good." Thus to the holieſt, wiſeſt, and beſt of beings, evil appeared wiſe, beautiful, and good; and what thus appeared wiſe, beautiful, and good, was only tolerated becauſe unavoidable. And this is a view of *rational* Chriſtianity!

The following paragraph ſavours of ſomething more than abſurdity—we cannot help ſaying—of *malevolence*. Speaking of Mr. W. and his calviniſtic friends, Mr. B. ſays, that "ſatisfied with being themſelves in the number of the elect, and regenerate, they ſee no cauſe to complain on their own account, and giving themſelves up to joy and gratitude for their perſonal intereſt in the promiſes of the goſpel, they feel little concern for the non-elect maſs of mankind, doomed by the neceſſity of their circumſtances to everlaſting miſery." Not to notice the unfairneſs of the repreſentation here given of the doctrine of divine decrees—nor to retaliate conſequences upon his own doctrine of philoſophical neceſſity—how dare Mr. B. inſinuate that the Calviniſts ſit down content with their own ſalvation, with "little concern" for that of others? Has he never heard of the name of Whitefield, of Brainerd—of Edwards?—and of a thouſand others who have braved the hazards of ſea, the fatigues of travelling—the dangers and diſtreſſes of uncivilized life—who have ſuffered hunger and thirſt, nakedneſs, peril, and ſword, and all to ſeek the ſalvation of their fellow ſinners?—Or does he mean to confront to theſe a liſt of more indefatigable Miniſters and Miſſionaries, among his Unitarian Brethren?—He muſt have heard of the former:—he dare not attempt the latter.

"The truth is" Mr B's ſyſtem not only deadens a zeal for the converſion of ſinners, but almoſt annihilates it, by repreſenting the preſent ſtate of mankind, to be ſuch as renders it unneceſſary and even ridiculous; for he ſays, "there is upon the whole, a very great preponderance of good" in the world in general, and with a few, if *any*, exceptions, in *every* individual in particular." (P. 13.)

As to what the ſcripture ſays about death in ſin—regeneration—juſtification by faith, and imputed righteouſneſs—pardon—reconciliation,—and the like; theſe are only ſtrong eaſtern metaphors, or Jewiſh forms of expreſſion. The Devil is a Chaldean perſonification, and Hell an eaſtern fable. Such are the ſentiments of Mr. B.—ſentiments not very much adapted to animate to miſſionary zeal; and ſuch as very ſufficiently account for his averſion to compariſons between the tendency of the Calviniſtic and Socinian ſyſtems.

Such are the doctrines of the ſix firſt letters.

Letter VII. examines ſome other points which Mr. W. calls ſcripture doctrines, but which Mr. B. caſhiers by wholeſale—ſuch as the pre-exiſt-

ence

ence of Chriſt—his atonement and interceſſion—the perſonality and operations of the Holy Spirit: Theſe too are all reſolved into high figurative expreſſions; but may we not as rationally follow the ſame hypotheſis one ſtep farther, and reſolve the exiſtence of Deity itſelf into a ſtrong perſonification of Nature?——Rather may we not fear that thoſe whoſe religion is thus reduced to figure and to fable, will find their heaven and future happineſs a metaphor and a dream?

Letter VIII. treats of the uſe of the paſſions in religion, and particularly of love to Chriſt, which with Mr. B. is all reſolved into reverence for his memory, who was (as one expreſſes it) "a very good man, and lived a great while ago."---But let us hear Mr. B. himſelf. "Jeſus, (he ſays) is indeed now alive; and without doubt employed in offices the moſt honourable and benevolent; but as we are *totally ignorant* of the place *where* he reſides, and of the occupations in which he is engaged, there can be no proper foundation for religious addreſſes to him, nor of *gratitude* for favours now received, nor yet of confidence in his future interpoſition on our behalf." P. 85. Reader, what thinkeſt thou? Did this Gentleman never read the New Teſtament, or is he determined to inſult and contradict it from end to end?

But it is enough—we will tranſcribe no more of theſe blaſphemies---ſuffice it to ſay, that Mr. B. goes on to the extent of twenty-one letters to abuſe the God of the New Teſtament "as a gloomy and capricious tyrant"---to repreſent all vital religion as enthuſiaſm—and all practical regard to the Sabbath and divine ordinances, as dangerous ſuperſtition. We have but one word to add---may this author, whom (notwithſtanding his enmity to Chriſt and Chriſtianity) we eſteem as a ſcholar, a gentleman, and a man of an amiable moral character; may he be brought ſpeedily and effectually to the feet of our Almighty Saviour, and adore and preach the goſpel which he now deſpiſes!

An Enquiry into the State of the Public Mind amongſt the Lower Claſſes: and on the means of turning it to the welfare of the State. In a letter to W. Wilberforce, Eſq. M. P. By Arthur Young, Eſq. F. R. S. 40 pages. 1s. Richardſon and Wright.

IT is an excellency of true Chriſtianity that it will bear examining on every ſide, and in all its tendencies. The preſent author conſiders it chiefly in a political view, and as it has a tendency to promote peace, good government, and a cheerful obedience among the lower orders, as well as promote the intereſts of morality; but even theſe inferior objects he is convinced cannot be expected from the mutilated ſyſtem too faſhionable among our clergy. In ſhort, none but evangelical principles can be truſted to for the effects of moral honeſty and the good of ſociety.

We perfectly agree with Mr. Y. on the importance of religious worſhip, and of the propriety and neceſſity of accomodating the poor; but we do not ſee the neceſſity of building new churches, as he recommends, eſpecially in London, where there is certainly a ſufficiency of places of worſhip of one kind or other, if they were but all filled; and that they are not, we cannot but agree with this animated writer, is always the fault of the clergy. I have never heard a really good impreſſive preacher (ſays he) who delivered the doctrines of the goſpel, and not thoſe of ſo many modern divines, and who ſeemed truly to feel the truth and importance of what he uttered, without finding a numerous and attentive aſſembly." A plain proof this (by the bye) that the writer lays too much ſtreſs on the want of accomodations (though that ought to be conſidered;) ſince where they are ever ſo few or indifferent

indifferent the gospel will draw the poor even in multitudes to attend—and it is to preaching the gospel rather than to building churches, we would apply the following paragraph :——" Is not this raising regiments? it is converting a foe into a friend—it is ways and means—supply—support —allies—preparation—defence—resource! It is laying our foundation deep—it is building on a rock. The corruption and irreligion of the public mind can alone destroy us. Let us then attack the malady in the source, and provide for a cure—not a palliative, but a *radical reform.*"

A System of Divinity for the use of Schools, and for instructing Youth in the essential Principles and Duties of Religion. By J. G. Burckhardt, D. D. 12mo. 212 pages. Robinsons.

SUCH a work was certainly a desideratum in sacred literature; and considering it as a first attempt, and recollecting the narrow limits to which it is confined, it must be allowed to merit considerable approbation. The author has purposely omitted curious and unnecessary controversies, without giving up any of the leading truths of Christianity. One material object with him appears to be, to introduce the *Socratic* method of instruction; in order to which, under each head is given a string of Questions calculated to excite the attention and improve the faculties of the learner.

Village Sermons; or twelve plain and short Discourses on the principal Doctrines of the Gospel; intended for the use of Families, Sunday schools, and companies assembled for religious Instruction in Country Villages. Vol. II. By G. Burder. Chapman. 1s.

THE extraordinary sale of the first volume of these Sermons has induced the author to produce a second on the same plan, and by no means inferior in simplicity, perspicuity, and evangelical truth. We can therefore recommend this useful and cheap volume with equal pleasure with the former, reviewed in our Magazine for February last; to which we refer for the plan and design of the writer, and shall only subjoin a list of the subjects now introduced.—1. A new heart. 2. The Lord's prayer. 3. Danger of formality and hypocrisy. 4. The Pharisee and Publican. 5. Zeal for the salvation of sinners. 6. The Prodigal Son. 7. Christ the way to God. 8. Coming sinners welcome. 9. Vain excuses exposed. 10. Christ the bread of life. 11. A sinner saved by grace. 12. Dives and Lazarus.

The Messiah revealed to a Jewess; or the merciful dealings of God with Hannah Nunmus, born at Frankfort in Germany, of Jewish parents, and brought up in Jewish prejudices; but Divine Providence brought her to England, and Divine Grace drew her to Christ. Revised by W. Cooper. Chapman. 12mo. 1s.

WHILE from its nature this simple narrative must prove highly interesting to the reader, the produce of it is intended also to relieve the distress of a Jewish Convert, who has now been many years a follower of the despised Nazarene, and is well known in the religious world.

[Single Sermons, &c. in our next.]

POETRY.

POETRY.

THE CONVERT.

FAR from thy fold, O God, my feet
Once mov'd in Error's devious maze,
Nor found religious duties ſweet,
Nor ſought thy face, nor lov'd thy ways.

With tend'reſt voice thou bad'ſt me flee
The paths which thou could'ſt ne'er approve;
And gently drew my ſoul to thee,
With cords of ſweet eternal love.

Now to thy footſtool, Lord, I fly,
And low in ſelf-abaſement fall:
A vile, a helpleſs worm am I,
And thou, my God, art all in all.

Dearer, far dearer to my heart
Than all the joys that earth can give;
From fame, from wealth, from friends I'd part,
Beneath thy countenance to live.

And when in ſmiling friendſhip dreſt,
Death bids me quit this mortal frame,
Gently reclin'd on Jeſus' breaſt
Our lateſt breath ſhall bleſs his name.

Then our unfetter'd ſouls ſhall riſe
And ſoar above yon ſtarry ſpheres,
Join the full chorus of the ſkies,
And ſing thy praiſe thro' endleſs years.

Sandwich E. TATLOCK.

RELIEF UNDER A BODY OF SIN AND DEATH.

O What a croud of anxious cares,
Diſturb this reſtleſs breaſt!
The world's reproach, and Satan's ſnares,
Leave not a moment's reſt.

Dear Jeſus, is it thus thy ſaints
Are doom'd to live below?
Doſt thou not hear their loud complaints,
And ſee their load of woe?

Haſt Thou not ſaid, that where Thou art,
There thine ſhall ſurely be?
O ſeal this promiſe on my heart,
And ſay 'twas made to me.

Then cares may vex, the world may frown,
They ne'er my peace ſhall move,
For what can weigh that ſpirit down,
That feels a Saviour's love?

O for a taſte by ſaving faith,
Of his forgiving grace;
When Nature draws its parting breath,
And all its cares ſhall ceaſe!

NAUTICUS.

Off Liſbon, 4th June, 1797.

PSALM CXIX. 18.

Open thou mine eyes that I may behold wonderous things out of thy law.

ETERNAL ſpirit, ſource of life divine!
On my benighted mind vouchſafe to ſhine;
Around thy word diffuſe a heav'nly light;
Unveil thy glories to my wond'ring ſight.
Then ſhall my ſoul, by thee divinely taught,
Behold the wonders ſov'reign grace has wrought:
With rapture contemplate the ſacred plan,
Which ſav'd from endleſs ruin guilty man.

The Lord of heav'n's angelic hoſts ſurvey,
Veiling his radiant face in humble clay;
With guilt oppreſs'd, his wounded head I ſee,
Pierc'd with our ſorrows on the fatal tree:
Proclaiming pardon with his parting breath,
And (Earth's broad boſom heaving) ſink in death.

With conqueſt crown'd, I view the Victor riſe,
Our Foe diſarm'd beneath his footſtool lies!
Amidſt ſeraphic throngs he ſoars on high,
While ſhouts of triumph cleave the lab'ring ſky.
Now at his Father's throne he intercedes;
Now (as their Prieſt) his people's cauſe he pleads.

Thy

Thy chearing influence (thro' his pard'ning blood)
Imparts to lead each wand'ring ſoul to God.
Still gracious Lord direct my erring feet
In paths of life to thy celeſtial ſeat;
On my glad ſpirit pour thy graces down,
And in the realms above, that grace with glory crown.

JOSEPHUS.

ON HOPE.

I'VE got a ſmiling Hope,
Whence conſolation ſprings;
Nor would I loſe my Hope
For all the wealth of kings:
The heav'nly maid forſakes the joys of earth,
And ſeeks the bliſsful climes that gave her birth.

She gives her gen'rous balm
To eaſe my wounded breaſt;
She makes the tempeſt calm,
And lulls my ſoul to reſt:
'Tis from her *charms* ſweet ſmiling peace I have;
Nor may her aid my anxious ſpirit leave.

Oft when temptations dire
Aſſault my trembling mind;
When ready to expire
My *life* in her I find;
She cries "poor grieving mortal reſt on me,
And God, my Father, ſoon ſhall ſet you free."

When dread corruptions riſe
And quench my burning zeal;
When Satan in diſguiſe,
Is ſtriving to prevail;
'Tis her rich grace that does my joy reſtore,
She bids my weeping ſoul to pine no more.

Tho' Satan, earth, and hell
Againſt me do combine,
I know 'twill all be well,
If I can *feel* her mine!
She'll make their *mountains* into atoms fall;
And take my ſoul at laſt *t' enjoy th' eternal* ALL.

P. Riſboro'. HOPEFUL.

PSALM VI. PARAPHRASED.

O THAT the Lord would hear my cry,
And ſtay his anger leſt I die!

Thy wrath is juſt—yet, O, forgive!
And let a mourning ſinner live.

Should'ſt thou my body cruſh to duſt,
I ſtill muſt ſay that God is juſt;
But yet I hope thy grace to ſhare,
That mercy will the ſinner ſpare.

In all my frame, without, within,
I feel the ſad effects of ſin;
How long, my God, muſt I complain,
And deprecate thy wrath in vain?

Before from thee I did depart,
Thy goodneſs warm'd and cheer'd my heart;
Now, far from thee I helpleſs mourn,
Let mercy favour my return!

O, ſhould I die depriv'd of thee,
What being elſe can ſuccour me?
Thy frowns would rend my ſoul in death,
And ſink it to the depth beneath.

Ye darling ſins that plague me ſo,
The greateſt enemies I know,
Depart—for God has heard my pray'r,
And will not let me long deſpair:—

No; I ſhall yet his goodneſs bleſs;
And when this tranſient life ſhall paſs,
Then full of glory, I ſhall prove
He can be juſt, and ſinners love.

Portſmouth. JULIUS, S.D.R.

CELESTIAL PROSPECTS.

SWEET glories ruſh upon my ſight,
And charm my wond'ring eyes;
The regions of immortal light—
The beauties of the ſkies!

All hail! ye fair celeſtial ſhores!
Ye lands of endleſs day!
Swift on my view your proſpect pours,
And drives my griefs away.

'Tis a delightful clearneſs now,
Each pierceleſs cloud is gone;
Fled is my former darkneſs too,
My fears are all withdrawn.

Short is the paſſage—ſhort the ſpace
Between my home and me:
There! there!—behold the radiant place!
How near the manſions be!

Immortal wonders! boundleſs things!
In thoſe dear worlds appear:
Uriel, bear me on thy wings,
And mount my ſpirit there.

JUNIUS.



REV. CORNELIUS WINTER,

Painswick,

Gloucestershire.

Published by T. Chapman N°. 151 Fleet Street Aug.st 1798.

THE

Evangelical Magazine,

FOR AUGUST, 1798.

Extract of a Letter from the Rev. Mr. GUNTHER, *Miniſter at Wodonoy Bujerack, in the Ruſſian Government of Saratow, on the Wolga, in Aſia, to the Rev. Dr.* BURCKHARDT, *London.*

REV. SIR,

WHEN I received, by your favour, the book of Mr. Wilberforce, an important change took place in the concerns of my life, having lately received and accepted a call to the Miniſterial Office on the Wolga, in the Ruſſian poſſeſſions of Aſia.

On the borders of that river 104 colonies have ſettled, conſiſting of Germans, who emigrated to thoſe parts in the years of dearth and famine. Theſe colonies have already three Calviniſt, and four Lutheran miniſters. Some of them having been deſtitute of a miniſter for ſeveral years, ſent a vocation, confirmed by their magiſtrates in Saratow, to the brethren at Herrnhuth, which being offered to me, after ſome heſitation, I have been inclined to accept; and am at preſent at Hambro', to go to Peterſburgh, and to the place of my deſtination. This change, however, ſhall not hinder me from tranſlating Mr. W.'s book, and I will gratefully acknowledge it, if you will ſend me your Preface to it, (containing a collateral argument for the truth and excellency of the Chriſtian religion, from the number of great and learned men who have embraced and profeſſed it as a Divine revelation, in antient and modern times.)

If you have any thing to communicate to me, before I write to you from my colony, be pleaſed to ſend it under my direction to the care of the Rev. Mr. Wigand, miniſter of the brethren at Peterſburgh, or of Mr. Weidlich, at Hambro'.

In Germany, things have a gloomy aſpect with regard to religion and Chriſtianity. Two of my religious friends, the ſuperintendant T. and Mr. H. believe with me that Chriſtianity is on the point of emigrating, and that the time of Antichriſt is come. What infidelity did I witneſs on my journey,—ſome of the middling and lower claſſes of the people ſaid, loudly and boldly, that the Bible, as a fabulous book, muſt be thrown away!

I endeavoured to find out a ſubſtitute for my former place as a tutor, who, for a conſiderable ſalary, ſhould teach his pupils the Latin and Greek languages, and the genuine principles of the Lutheran religion. I found none: at the latter condition they moſtly laughed; and the public profeſſors of divinity, with great concern, informed me, they did not know any one of ſuch a qualification. After four weeks, however, I was ſo happy as to find a ſucceſſor in an academical friend, who had been expelled by the French from Switzerland, and who ſtill profeſſes his faith in the atonement of Chriſt.—So far it is come with us.

I cloſe my letter with the hearty wiſh that God may bleſs you with health and proſperity, that the name of Jeſus Chriſt and his redemption may have in you a faithful profeſſor and defender for many years to come.—I hope we ſhall rejoice together before his throne, that we have choſen with him that good part, which ſhall not be taken away from us. Should I not be ſo fortunate upon this earth to ſee you once more, I am delighted in the proſpect of meeting hereafter in the ſame happy place. I from Aſia, and you from Europe; and if we ſee Jeſus as our friend, our hearts ſhall rejoice for ever. With this charming hope I remain,

Your affectionate friend,

Hambro', June 18, 1798. C. A. GUNTHER.

Note.—The 104 ſettlements mentioned in the letter, conſiſting chiefly of Germans, were eſtabliſhed ſince the year 1764. The crown has built churches for the Lutheran, Calviniſt, and Popiſh congregrations, and appointed miniſters and ſchool-maſters for them. Their occupation is the cultivation of the fields, gardens, vineyards, and ſilk. The colonies ſituated on the Saratow ſide of the Wolga, have had better ſucceſs than thoſe on the ſide of the Kalmucks, becauſe they have better ground to cultivate.

The

The firſt ſettlers conſiſted of about 10,000 families, of which, in the year 1773, remained but 6194; making in all, 25,781 perſons. Mr. Pallas, in his Travels, (vol. 3,) has given an accurate map of all thoſe colonies.

In a *miſſionary view*, thoſe ſettlements might be of importance for the introduction of Chriſtianity into Tartary, and other uncultivated parts of Aſia.

In the year 1765, the United Brethren eſtabliſhed a colony at Sarepta, on the ſmall river Sarpa. 25 werſts from Zarizyn, on the ſouth-weſtern ſhores of the Wolga.

SOME ACCOUNT OF THE FIRST SETTLERS IN THE STATE OF MASSACHUSETTS,

NORTH AMERICA,

Extracted from the Records of the firſt Chriſtian Church in that Part of the World.

MR. EDITOR,

The following account, extracted from a Sermon preached in Plymouth, North America, by the Rev. Dr. Robbins, on the anniverſary of the firſt ſettlement in thoſe new-found regions, in the year of our Lord 1620, may, I preſume, be acceptable and uſeful to your readers. In a day, in which the attention of the Chriſtian world is excited to the diffuſion of the religion of Jeſus Chriſt among the heathen, it will not be unintereſting to reflect on the methods of Providence in changing the prodigious extent of country, now called the United States of America, from being a ſcene of Pagan ignorance and barbarity, to a civilized and Chriſtian nation, in a leſs ſpace of time than 200 years. Their population is now eſtimated at 4,000,000 ſouls. Dr R.'s Sermon, from whence this account is taken, was preached Dec. 22, 1793.

Hanley. I am, yours, &c.

R. L.

"I Purpoſe here, agreeably to the words of the text, to give a brief narration of ſome of the wonderful works of God, towards our anceſtors, which it is peculiarly proper we ſhould call to mind on this anniverſary. In doing this, I ſhall bring to your view ſome circumſtances which, I preſume,

preſume, have never yet been made public. I ſhall take them from the firſt book of the very ancient records of this church, now in my hands. I would begin with obſerving to you, that the cauſe of our fathers leaving England, their native land, and tranſplanting themſelves finally into theſe, then dark corners of the earth, was the cruel perſecution they met with in their own land; originating in a ſpirit of intolerance, which then prevailed, eſpecially in the epiſcopal hierarchy. A ſpirit, now abhorred as much by the enlightened and pious members of that communion, as perhaps by any other whatever. Our fathers made no diſturbance in the ſtate, but were peaceable members of ſociety. Yet, becauſe they could not, in conſcience, ſubmit to unſcriptural impoſitions, nor bow their necks to the yoke of human inventions, they were loaded with heavy fines and forfeitures: nay, hunted about like partridges on the mountains, and perſecuted as peſts of ſociety. Under theſe burdens they groaned for a conſiderable time, but ſtill continued, as they had done, to meet as often as they could for the worſhip of God, (though privately, for fear of their ennemies) under the paſtoral care of that famous and learned divine, Mr. John Robinſon, the firſt paſtor of this ancient church: until at length they reſolved to ſeek an aſylum in Holland. The undertaking was hazardous, for their enemies watched them continually, and did every thing in their power to prevent their eſcape. What a dreadful ſituation! they can neither be ſuffered to live at home in peace, nor to go abroad for it. The ports and harbours are watched: ſtrict orders given, by authority, not to ſuffer them to eſcape. They are obliged to uſe the moſt private methods poſſible, and give the moſt extravagant fees to the ſailors; and yet were often betrayed by them. The following inſtance is in the exact words of the record: "There was a large companie of them purpoſed "to gett paſſage att Boſton in Lincolnſhire for Holland, "and hiered a ſhip wholly to themſelves, and made agree-"ment with the maſter, to be ready att a certaine day, and "take them and their goods in att a convenient place ap-"pointed, where they all accordingly attended in reddineſs. "After longe waiting, and large expences, the maſter, "tho' he kept not his word as to the day, yett came at laſt, "and tooke them in, in the night;—and when he had got "them and theire goods aboard, he betrayed them; "having, before hand, complotted with the ſearchers and "other officers ſoe to doe, whoe took them and putt them

"into

" into open boates, and there rifled and ranſacked them,
" ſearching them to their ſhirts for money; offering the
" moſt brutal violence to the women, ſuch as is not fit to
" be named; and then carryed them back into the towne,
" marching them aboute the ſtreets, and making them a
" ſpectacle and wonderment to the multitude, who came
" flockinge on all ſides to behold them."

The next year they made another attempt to get away, and finding a Dutch ſhipmaſter at Hull, they made an agreement with him, and made him acquainted with their condition and deſign, hoping to find more friendſhip in him than in thoſe of their own nation. He was to take them in from a large common, between Grimſby and Hull, at a good diſtance from any town. That they might be in leſs danger of being diſcovered, they divide their company, and ſend on the women and children, with the goods, to the place firſt, in a ſmall *barque*; and the men were to go by land, and meet them at the day appointed. But it ſo fell out that they were all at the place a day or two before the ſhip came. When ſhe arrived, they found the *barque*, with the women, &c. aground near the ſhore, it being low water. The Dutchman perceiving this, ſent his boat on ſhore to take the men in firſt, that no time might be loſt; but when the firſt boatful had got on board, behold they ſaw a large company of horſe and footmen coming with full ſpeed upon them to apprehend them. For their enemies had got notice of their intention, and the whole country was raiſed againſt them. The men on ſhore eſcaped by flight, but the women and their children fell into their hands. The men in the ſhip, with unſpeakable diſtreſs, beheld their wives and children taken by their enemies; and, notwithſtanding all their remonſtrances, were obliged to ſubmit to be carried away to Holland;—deſtitute of clothes and money, and not knowing that they ſhould ever ſee their families again.

We have then an account of a diſmal ſtorm, in which they were all likely to periſh; and how, at laſt, through the myſterious Providence of God, they all got over to Holland, and met together—huſbands and wives, and children and friends, miniſter and people. Here, for *eleven* years, they continued in a ſtate of peace and comfort, under the miniſtry of their beloved paſtor, Mr. Robinſon. But various circumſtances determined them at laſt to reſolve upon removing to America. The ſtrongeſt inducement to which was *the deſired hope of ſpreading the goſpel of Chriſt, and laying a foundation for the advancement of*

religion, and the kingdom of Chriſt, in this remote part of the world.

After due deliberation and prayer, it was reſolved that part of them ſhould go over firſt, with their pious elder, Mr. Brewſter; while the major part ſtayed behind, and their paſtor with them. The ſcene of their parting with each other, who were ſo knit together with cordial love, which had been ſtrengthened by mutual ſorrows and diſtreſſes, was moſt affecting. On this occaſion they kept a day of humiliation and prayer. Mr. Robinſon preached to them from Ezra viii. ver. 21. "Then I proclaimed a faſt "there, at the river Ahava, that we might afflict ourſelves "there before God, to ſeek of him a right way for us, and "for our little ones, and for all our ſubſtance."—"And "now the trying time being come, that they muſt depart, "(ſay the records) they were accompanied by moſt of their "brethren out of the city, into a town called Half Haven, "where the ſhip lay ready to receive them. The next "day, the wind being fair, they went aboard, their friends "accompanying them. But truly doleful was the ſight of "that ſad partinge; to ſee what ſighes and ſobbes, and "prayers, did ſound among them; what tears did guſh from "every eye, which ſoe pierſed each other's harte, that "ſundrye of the Dutch ſtrangers that ſtood on the kees, as "ſpectators, coulde not refraine from tears. But the tyde "callinge them to departe, theire reverend paſtor, falling "downe on his knees, and they all with him, with watery "cheeks, commended them, with moſt fervent prayers, to "the Lord, and his bleſſinge. And then, with mutual "embraces and many teares, they took their leaves of one "another, which proved to be their laſt leave with many "of them.—Now on they come, all alone, a ſmall and "feeble band, through contrary ſtorms and boiſterous ſeas, "late in the year, a terrible winter approaching, their "wives and poor piteous children with them, going to a "ſtrange land. But the Lord is with them, and is their "guide."

They arrived at Cape Cod, November 10, 1620, and gave thanks to God for their preſervation.

One died on the paſſage, but another was born, ſo that the ſame number arrived in America which ſailed from Holland, *viz.* 101 ſouls.

*** The records give a further and intereſting account of their ſettlement, which was obliged to be omitted here, becauſe of the length, but may be inſerted in a future number.

ORIGINAL EXTRACT FROM MR. PARK's JOURNAL.

AT Sego, the capital of Bambara, on the river Joliba or Niger, he ſays, that he found the inhabitants of the village to which he had been ordered to retire, either averſe or afraid to give him lodging or entertainment; and that having turned his horſe looſe, he ſought ſhelter from a ſtorm of thunder and rain under a tree. At length as night approached, that kindneſs and humanity inherent in the female ſex, to which he had been indebted on former occaſions, came to his relief on the preſent. A poor negro woman, returning from the labours of the field, obſerved, that he was wet, weary and dejected, and taking up his ſaddle and bridle, told him to follow her. She led him to her cottage, lighted up a lamp, procured him an excellent ſupper of fiſh, and plenty of corn for his horſe; after which, ſhe ſpread a mat upon the floor, and ſaid, that he might remain there for the night. For this well timed bounty, our traveller preſented her with two of the four braſs buttons, which remained on his waiſtcoat. Mr. Park adds other particulars concerning his benefactreſs, which heighten the picture; he relates, that the good woman having performed the rites of hoſpitality towards himſelf, called on the female part of her family, and made them ſpin cotton for a great part of the night. They lightened their labour by ſongs: one of which muſt have been compoſed extempore; for our traveller was himſelf the ſubject of it; and the air was in his opinion, the ſweeteſt and moſt plaintive he had ever heard. The words, as may be expected were ſimple and may be literally tranſlated as follows: *The winds roared and the rains fell. The poor white man faint and weary, came and ſat under our tree. He has no mother to bring him milk—No wife to grind his corn.* Chorus, *Let us pity the white man: no mother has he, &c. &c.* Simple as theſe words are, they are natural and affecting, and contain a curious alluſion to the ſtate of manners in ſavage life, in which the women perform all the domeſtic duties,

CHRISTIAN EXPERIENCE.

LETTER II.

MY DEAR FRIEND,

I EMBRACE the earlieſt opportunity of concluding the narrative which I began at your requeſt. By the cloſe of my laſt, you would perceive at near ſixteen years of age, I was, notwithſtanding various convictions and tranſient affections, preſſing on in a lamentable career of wickedneſs; but about this time my convictions reviſited me, and brought on ſuch a concern about my everlaſting welfare, as iſſued, I truſt, in real converſion.

It was my common practice after the buſineſs of the day was over, to get into bad company in the evening; and when there, I indulged in ſin without reſtraint. But after perſiſting in this courſe for a time, I began to be very uneaſy, particularly in a morning when I firſt awaked. It was almoſt as common for me to be ſeized with keen remorſe at this hour, as it was to go into company in the evening. At firſt I began to make *vows* of reformation, and this for the moment would afford a little eaſe; but as the temptations returned my vows were of no account. It was an enlightened conſcience only that was on the ſide of God: my heart was ſtill averſe to every thing ſpiritual or holy. For ſeveral weeks I went on in this way; vowing, and breaking my vows; reflecting on myſelf for my evil conduct, and yet continually repeating it.

It was not now as heretofore: my convictions followed me up cloſely. I could not, as formerly, forget theſe things, and was therefore a poor miſerable creature; like a drunkard, who carouſes in the evening, but mopes about the next day, like one half dead. One morning, as I was walking alone, I felt an uncommon load upon my heart. The remembrance of my ſin, not only on the paſt evening, but for a long time back, the breach of my vows, and the ſhocking termination of my former hopes and affections, all uniting together, formed a burden which I knew not how to bear. The gnawings of a guilty conſcience, ſeemed to me a kind of hell within me. Nay, I really thought at the time, that this was the fire and brimſtone of the bottomleſs pit, and that in me it was already kindled. I do not write in the language of exaggeration. I now know, that the ſenſe which I then had of the evil of my ſin, and the dreadfulneſs of God's righteous diſpleaſure againſt me

on

on account of it, came very far ſhort of *truth*; but yet they ſeemed more than I was able to ſuſtain. When I thought of my broken vows, they ſerved to convince me that there was no truth in me, and that I was altogether wicked. I ſubſcribed to the juſtice of my doom, if I were ſent to hell; and plainly ſaw that to hell I muſt go, unleſs I were ſaved of mere grace, and, as it were, in ſpite of myſelf. I ſenſibly perceived that if God were to forgive me all the paſt, I ſhould again deſtroy my ſoul, and that in a very little time. I never before felt myſelf ſuch an odious and helpleſs ſinner. I ſeemed to have nothing about me that ought to excite the pity of God, or that I could reaſonably expect ſhould do ſo; but every thing diſguſting to him, and provoking to the eyes of his glory.

And now the queſtion would turn in my mind, what muſt I do? What ſhall I do? Six or ſeven times over. Indeed, I felt utterly at a loſs what to do. To think of amendment, and much more to make vows concerning it as heretofore, were but a mockery of God and my own ſoul; and to hope for forgiveneſs in the courſe that I was in, was the height of preſumption. So I had no refuge. For a moment deſpair took hold upon me, and I even thought of returning and taking my fill of ſin, let the conſequences be what they might; but then again the thoughts of being loſt, and loſt for ever, ſunk into my ſoul like lead into the waters. While thinking on this, my paſt hopes alſo recurred to mind, and aggravated the idea of eternal puniſhment. What, thought I, ſhall I at once bid adieu to Chriſt, and hope, and heaven, and plunge my ſoul into endleſs ruin? At this my heart revolted. What ſhall I do? What can I do? This was all I could ſay.

It is difficult at this diſtance of time to recollect with preciſion the minute workings of my mind; but as near as I can remember, I was like a man drowning, looking every way for help, or rather catching for ſomething by which he might ſave his life. I tried to find out if there were any hope in divine mercy, any in the Saviour of ſinners; but felt repulſed in the thoughts of mercy having been ſo baſely abuſed already. In this ſtate of mind, as I was moving ſlowly on, I thought of the reſolution of Job, *Though he ſlay me, yet will I truſt in him*: and foraſmuch as it yielded me a faint ray of hope, I repeated the words many times over, and at each repetition ſeemed to gather a little ſtrength. It excited a ſort of *peradventure* the Saviour of ſinners may ſave my life, mixed with a determination, *if I might*,

might, to caſt my periſhing ſoul upon him for ſalvation, to be both pardoned and purified, for I felt I needed the one as much as the other.

I was not then aware that *any* poor ſinner had a warrant to believe in Jeſus Chriſt for the ſalvation of his ſoul; but ſuppoſed there muſt be ſome kind of qualification to entitle him to do it; yet I was aware I had no qualifications. On a review of my reſolution at that time, it ſeems to reſemble that of Eſther, who went into the king's preſence *contrary to the law*, and at the hazard of her life. Like her I ſeemed reduced to extremities; impelled by dire neceſſity to run all hazards, even though I ſhould periſh in the attempt. Yet it was not altogether from a dread of wrath, that I fled to this refuge; for I well remember that I perceived ſomething attracting in the Saviour. I muſt—I will—yes I will —truſt my ſoul---my ſinful loſt ſoul---in his hands---if I periſh, I periſh! Such in ſubſtance were my reſolutions. In this ſtate of mind I continued nearly an hour, weeping and ſupplicating mercy for the Saviour's ſake; (my ſoul hath it ſtill in remembrance and is humbled in me!) and as the eye of my mind was more and more fixed on him, my guilt and fears were gradually and inſenſibly removed.

I now found reſt for my troubled ſoul, and I reckon that I ſhould have found it ſooner, if I had not entertained the notion of my having no warrant to come to Chriſt, without ſome previous qualification. This notion was a bar that kept me back for a time, though through divine drawings I was enabled to overleap it. As near as I can remember, in the early part of theſe exerciſes, when I ſubſcribed to the juſtice of God in my condemnation, and thought of the Saviour of ſinners, I had then relinquiſhed every falſe confidence, believed my help to be only in him, and approved of ſalvation by grace alone, through his death: and if at that time I had known that any poor ſinner *might* warrantably have truſted in him for ſalvation, I conceive I ſhould have done ſo, and have found reſt unto my ſoul ſooner than I did. I mention this, becauſe it may be the caſe with others; and who may be kept in darkneſs and deſpondency by erroneous views of the goſpel, much longer than I was.

I think alſo I did repent of my ſin in the early part of theſe exerciſes, and before I thought that Chriſt would accept and ſave my ſoul. I conceive that juſtifying God in my condemnation, and approving the way of ſalvation by Jeſus Chriſt neceſſarily included it; but yet I did not think at the time that this was repentance or any thing truly good.

Indeed

Indeed I thought nothing about the exercises of my own mind, but merely of my guilty and lost condition, and whether there were any hope of escape for me. But having found rest for my soul in the cross of Christ, I was now *conscious* of my being the subject of repentance, faith, and love. When I thought of my past life, I abhorred myself and repented in dust and ashes; and when of the gospel way of salvation, I drank it in, as cold water is embibed by a thirsty soul. My heart felt one with Christ, and dead to every other object around me.—I had *thought* I had found the joys of the gospel heretofore; but now I seemed to *know* that I had found them, and was conscious that I had passed from death unto life. Yet even now my mind was not so engaged in reflecting upon my own feelings, as upon the objects which occasioned them.

From this time my former wicked courses were forsaken. I had no manner of desire after them. They lost their influence upon me. To those evils, a glance at which before would have instantly set my passions in a flame, I now felt no inclination. My soul, said I, with joy and triumph, is as a weaned child! I now knew experimentally what it was to be dead to the world by the cross of Christ, and to feel a habitual determination to devote my future life to God my Saviour.

From this time I consider the vows of God as upon me; but, ah, my friend, I have great reason for shame and bitter reflection in reviewing the manner in which they have been fulfilled! Nevertheless, by the help of God, I continue in his service to this day, and daily live in hope of eternal life, through Jesus Christ my Lord and only Saviour.

I am affectionately yours,

A. B.

LETTERS ON THE EXEMPLARY BEHAVIOUR OF MINISTERS.

BY THE LATE REV. JOHN BROWN, OF HADDINGTON.

(Originally composed for the use of his Students, and never before Published.)

LETTER I.

DEAR SIR,

THOUGH I hope that you are not a novice, lifted up with pride, and ready to fall into the condemnation of the Devil, yet this is not sufficient to warrant your entrance

trance into the work of the miniſtry. You muſt not thruſt yourſelf into it, but be thruſt into it by the Lord of the harveſt * Without a call from Jeſus Chriſt, in your coming forward as a preacher or miniſter, be your learning and piety ever ſo eminent, you but treacherouſly counterfeit his commiſſion, and employ yourſelf as a robber of ſacred honours and revenues, while at the ſame time you expoſe yourſelf to the dreadful diſpleaſure of God, during all your days. † His inward call by his Spirit muſt appear in your cordial compaſſion to periſhing ſouls, in your humble, earneſt and diſintereſted deſire to ſerve him with ſuch gifts as he beſtows upon you, by employing them in winning ſouls to him for their eternal ſalvation, and in your being deeply impreſſed with your own inſufficiency for that important work. ‡ His outward call, in ordinary caſes, is by the invitation, or at leaſt the conſent of the majority of the flock to which you are to miniſter. Without this, you cannot be their paſtor, nor can they be expected to receive your miniſtrations without prejudice, nor you have reaſon to look on yourſelf as ſent by Chriſt, as his ambaſſador to deal between him and them for their eternal ſalvation. §

Your perſonal character is of no leſs importance. Unleſs it correſpond with your ſtation and work, no eloquence, order, or even apparent earneſtneſs and diligence, will long make your miniſtrations to be duly reſpected. ‖

In order that none may deſpiſe you, and that ſuch as are in company with you, may duly revere and ſtand in awe of you.—1. Avoid all levity, and ſtudy a conſtant but not forbidden gravity. Shun all unneceſſary intimacies with obſtinately atheiſtical and ſcornful men. ¶ Contract no familiarity with thoſe whoſe imprudence hath rendered themſelves contemptible. Never ſport or jeſt, but in proper company; and never with your inferiors, if you do not wiſh to loſe your authority. Never ſpeak of your ſermons as eaſily ſtudied, or of any religious diſcourſes in a light

* Matt. ix. 38. Heb. v. 4. † 2 Cor. v. 18—20. Jo. xx. 21. Eph. 4, 11, & 3, 8. Matt. xxviii. 19, 20. Rom. xx. 15. Jer. xxiii. 32. Ezek. xxxiv. 1—7. Num. i, 51. ‡ Deut. xviii. 6. Phil. ii. 20, 21. Iſ. vi. 5—8. 1 Theſſ. ii. 8. Phil. ii. 17. 2 Cor. ii. 15, 16. Jer. iii. 15. § Acts i. 21—23, & vi. 1—6. ‖ 1 Sam. ii. 30. Zeph. iii. 4. Matt. ii. 8, 9. ¶ Prov. ix. 6, 7, & xvii. 12, & xxiii. 9. Matt. vii. 6.

N. B. It is earneſtly requeſted of the Reader of theſe Letters, that he will, as he proceeds, turn up and muſe on the paſſages of Scripture, cited in them, as the means of ſhedding light on the reaſoning, and of imparting divine force to the exhortations contained in them.

unimpreſſive

unimpreſſive manner. Beware of rendering yourſelf dependent on others for loans, or even for preſents, if they have any tendency to beget or nouriſh a ſervile ſpirit in you. Let unaffected gravity mark, not your words and deeds only, but even your geſtures, countenance, and the whole of your deportment.* 2. While you prudently provide neceſſaries for yourſelf and family; and expend your income in the moſt frugal manner, that you may owe no man any thing, and have to give to him that needeth; † never manifeſt, or even be in anxious care about worldly things, ariſing from diſtruſt of God's providence, ‡ or from the deſire of living ſumptuouſly in regard to good clothing, furniture, or from the inordinate and covetous love of riches. Such anxious care decoys a miniſter from his infinitely more important work. § It renders his mind earthly and grovelling; diſgraces his character; and brings him into contempt. Never indulge in the love of money, by ardent affection, and by unlawful means tending to diſhonour your reputation, or your God and his religion, or to injure your neighbour. ‖ Beware of being tenacious of retaining it, when God in his providence, calls to expend it on the poor and ſimilar purpoſes. ¶ Above all, beware of ever truſting to, delighting or glorying in it.** Such a temper will render a miniſter unfit to call others to prefer ſpiritual and eternal things before the things which are ſeen, and which periſh in the uſing. It will lead him to pervert the word of God, or deal unfaithfully with men's ſouls for the ſake of gain. †† It will make him careleſs about the ſalvation of ſouls. ‡‡ He will alſo thereby expoſe himſelf to the prejudice of his hearers at his miniſtrations; on which account faithful miniſters have been ſo careful to clear themſelves of it. §§ 3. While you avoid every mean grovelling diſpoſition, beware on the other hand, of indulging in ambitious inclinations, in eagerly ſeeking after outward fame, honour, and advancement; in uſing unlawful means to obtain them; in ſeeking them to gratify your own pride, not for the glory of God or edification of his church; or, in deſiring more of

* Prov. vi. 12, 13. Job xxix. 8, 14, 22. 1 Tim. iv. 12. † 1 Tim. v. 8. Rom. xiii. 8. Eph. iv. 28. ‡ Matt. vi. 25—34. § Matt. x. 9. & vi. 24. Acts vi. 2, 3. 2 Cor. ii. 16. ‖ 1 Tim. iii. 3, and vi. 9, 10. 1 Jo. ii. 15, 16. Jam. iv. 4. ¶ If. xxxii. 7, 8. ** Job xxxi. 24, 25. Jer. ix. 23, 24. †† Ezek. xiii. 19. 2 Pet. ii. 3. ‡‡ 2 Tim. iv. 10. §§ Num. xvi. 15. 1 Sam. xii. 3. Acts xx. 33. 2 Cor. xii. 14. 1 Tim. vi. 9.

them than you deſerve. * Let the corruptions of a church give whatever poſſible occaſion or encouragement to this luſt of pre-eminence, the indulgence of it will diſpoſe you to trample all the commands of God under foot; will fearfully root out all proper regard for holineſs; will lead you to make ſhipwreck of faith and of a good conſcience; and tempt you to ſay and do any thing to pleaſe ſuch as can promote your ambitious deſigns. It will ſeparate you from God as far as poſſible, and render you an enemy to him. † It is the ordinary mark of falſe teachers. ‡ Never hunt after vain glory and applauſe from men; eſpecially, in ſeeking it on account of what is not truly praiſe worthy, as language, external appearance, and other trivial objects, on which little and vain minds are intemperately ſet; § or in ſeeking it from what you really have not; ‖ or by improper and unſeaſonable manifeſtation of your real excellencies; or even by affecting to diſparage and diſcommend yourſelf and your works. This temper of mind is contrary to the temper of Chriſt, of his Prophets and Apoſtles. It will lead you to rob God of his due honour. ¶ It will deprive you of a gracious reward from God for your labours; or even provoke him to render you contemptible before men, and an example of his deſtructive vengeance. ** It will rob you of the joy of a good conſcience, when men ſpeak evil of you. ††

I am yours, &c.

ON THE DUTY OF PRAYER FOR MINISTERS OF THE GOSPEL.

CHRISTIANS are divinely commanded to pray without ceaſing. It is our duty to intercede with God, through Chriſt, not only for ourſelves, but likewiſe for others. No deſcription of perſons claim ſo large a ſhare in our requeſts, as Miniſters of the Goſpel. The ſcriptures very frequently and expreſsly direct us to be fervent and importunate in our ſupplications to God in their behalf. By this paper, I addreſs myſelf to the churches of Chriſt diſtinctly, and to each of the individuals who compoſe them, urging

* 3 Jo. 9. 2 Pet. ii. 16, with Num. 22. Phil. ii. 21. Ecl. x. 5—7. † 1 Jo. ii. 15, 16. Ja. iv. 4. Jer. xlv. 5. Luke xxii. 25, 26, and xiv. 7—11. ‡ Matt. xxiii. 5—8. Iſ. lxv. 5. § 1 Cor. ii. 1, 4, 13. 2 Sam. xiv. 25, 26. ‖ Prov. xxv. 14. ¶ Jo. viii. 50, & vii. 18. 1 Theſſ. ii. 6. Matt. v. 16. 1 Pet. iv. 11. Phil. iv. 8. ** Matt. vi. 2, 16. Mal. ii. 9. Acts xii. 22, 23. †† 2 Cor. i. 12.

their

their attention to this important duty, with reſpect to miniſters in general, and their own in particular

It is a duty which, like many others, I fear, is too little regarded. A comparative indifference to the cauſe of Chriſt, and the ſucceſs of the goſpel benumbs the religious feelings of ſome profeſſing Chriſtians. They are more anxiouſly concerned about other things. We cannot ſuppoſe that ſuch perſons are fervent in prayer for their miniſter. Another diſpoſition too frequently prevails, eſpecially in young converts. They have been exceedingly edified in hearing ſome particular miniſter; they conceive he is poſſeſſed of the moſt ſhining gifts and graces, without an equal; hence they are inclined to place a very undue dependance on him and his labours. This carnal confidence diſpoſes them rather to idolize than to pray for him, and to come to the houſe of God looking more to the man than to God. In direct oppoſition to this temper, ſome are infected with the gangrene of prejudice againſt their miniſter. This not only diſorders the ſpirit of prayer, but cauſes them to miſrepreſent every thing he ſays and does. With perſons of theſe deſcriptions, there are generally, in each congregation, a few, and theſe not often the wiſeſt, who aſſume a dictatorial ſpirit, and are far more diſpoſed to teach than to pray for their miniſter. All ſuch principles need correction. May God root them out of the churches, and diſpoſe the members thereof to ſtrive together in their prayers to God for him who labours among them in word and doctrine!

Brethren, there is a large ſcope for ſupplication in behalf of your miniſter. The word of God is to be the rule of your requeſts in this, as in every other matter. Whatever God has commanded his miniſtring ſervants to do, pray that your miniſter may have grace to attend to it; whatever God has promiſed them, requeſt that he may enjoy it. You ſhould remember him at a throne of grace in his private character, as a Chriſtian, beſeeching God that he may experience much of perſonal religion, and that he may be preſerved from every error in principle and practice. This is the more neceſſary, becauſe he is but a man of like paſſions with yourſelves, as liable to ſin: ſome miniſters have been left to improprieties, and yours hath no ſecurity againſt them but in the protection of God. Theſe reflections ſhould excite you to prayer, eſpecially when you conſider that the miſconduct of miniſters is peculiarly injurious to the cauſe of Chriſt. But you ſhould

intercede for him, in his official capacity, as the meſſenger of the Lord of Hoſts to you.

Pray that he may conſtantly enjoy the liberty of preaching the goſpel, wherever he may have opportunity. In times paſt, this right has been reſtrained by ſanguinary laws, and cruel perſecutions. God only can open, and keep open, a great and effectual door for the wide diſſemination of Divine truth; and to him ſhould we look for this purpoſe.

Humbly beg of God that your miniſter may have fidelity and boldneſs to preach the goſpel, improving the liberty and opportunities which he may enjoy*. A miniſter may be ſaid to ſpeak boldly, when he declares the whole counſel of God without reſerve; when he exhibits a juſt deſcription of characters, ſeparating between the precious and the vile; and when he points out their ſeveral duties and portions, without partiality. He has need of your prayers in this particular. A variety of circumſtances occur that have a tendency to intimidate, and to bring him under the influence of a temporizing ſpirit. Some natural diſpoſitions are peculiarly expoſed to ſuch temptations.

Ever requeſt that God would direct your miniſter to ſuitable portions of his word, as the foundation of his miniſterial addreſſes. The choice of texts and ſubjects is one very important and difficult part of his employ. If he were only concerned to purſue a regular courſe of divinity, or to catch at the paſſage which he could moſt readily preach from, it would be comparatively eaſy. But beſides the general doctrines and duties of the goſpel, there are peculiar providences to be obſerved and improved; various circumſtances, in the congregation at large, and in the experience of individuals in particular, which require attention and inveſtigation; many of theſe too are held in ſecret by the perſons immediately concerned, ſo that God alone is acquainted with them, and he only can influence a miniſter's mind to touch on them ſeaſonably.

Let me beſeech you to intercede with God, through Chriſt, that your miniſter may have wiſdom and utterance to conceive and ſpeak of every ſubject in a juſt and proper point of view. To poſſeſs a certain ſet of ideas, and to keep his mouth open before you, is not enough. It is of the utmoſt importance that he ſpeak according to the oracles of God, rightly dividing the word of truth, and not

* Eph. vi. 19, 20.

darkening

darkening counsel by words without knowledge. It is dangerous indeed to risk sentiments, or even sentences at a venture, when the edification of your souls is at stake. That he may conceive and speak aright, he feels his need of attentive study, of divine illumination in study, and of the Spirit's influence both in studying and preaching. Unite with him then in prayer for this purpose.

Plead with God that your minister's aim, in the discharge of his office, may be single. Too many, alas! engage in the works of the ministry, merely, or principally, from mercenary motives, or to answer the design of their education; from a spirit of envy, or the detestable itch of popularity. Superior to such base principles, pray that your Minister may aim only, as he ought to do, at the manifestative glory of God in the conversion and edification of precious souls.

I especially entreat you to strive earnestly with God for the success of your Minister's labours.* Then are his endeavours owned of God, when they become the means of exposing false doctrine; of alarming careless sinners; of detecting hypocrites; of drawing souls to Christ; and of building up, those who have believed in their most holy faith. To labour without evident success, is discouraging to one whose heart is in his work. Pray therefore that your minister may have fruit among you.

However exemplary your minister may be, he will have his infirmities: humbly beg of God that these may be covered with the vail of charity. The slightest inadvertencies of ministers are often reflected on with the most unfeeling cruelty. God will resent such mischievous wickedness.

Were arguments necessary to enforce the duty of striving in fervent prayer for your minister, many offer their service. If your mind is so indisposed to it as to need arguments, it is a too evident token that you are at once indifferent to the cause of Christ, your minister's comfort, and the welfare of your own soul. Can you reflect on the importance of the work he is engaged in, his own insufficiency for it, and the peculiar difficulties he has to encounter in the discharge of it, without feeling at once a heart fervently disposed to prayer for him? No office in the world has such eventful consequences depending upon it as his†. The prophets and apostles themselves, though im-

* 2 Thess. iii. 1. † Ezek. xxxiii. 1—9.

mediately

mediately inſpired of God, were ready to ſink under its weight *. Labouring under many perſonal infirmities, your miniſter has likewiſe to ſtruggle with many trials peculiar to his office. Sometimes he is obliged to ſpeak in great darkneſs and diſtreſs of ſoul; and perhaps is frequently aſſaulted by the fiery darts of Satan, which miniſters often experience in a more diſtreſſing degree than others †. Were you witneſs to his ſighs and groans, before God in ſecret, you would acknowledge that he deſerves your prayers.

Can you profeſs to be a Chriſtian, and be negligent or formal in the diſcharge of this duty? Ought not the ſucceſs of his miniſtry among you, to rank among the foremoſt of your wiſhes? How deſirable an event muſt this be in itſelf, and to thoſe whoſe ſouls are alive to God! How calculated to promote the happineſs of your miniſter, the ſpiritual advantage of individuals, your comfort as a church, and to advance the glory of God in the midſt of you! Oh! then plead fervently in his behalf, for all the ſucceſs of his miniſtry is entirely dependant on God ‡. Not one ſinner will be converted, not one mourner comforted, nor one ſaint edified, by all his labours, without the unction and energy of God accompanying them. A miniſter's mouth and uſefulneſs have ſometimes been ſtopt, as a chaſtiſement, perhaps, for his own ſins §; or perhaps, for the people's ‖. With what earneſt importunity then ſhould you addreſs a throne of grace in his behalf!

If you would gratify your paſtor, intercede with God for him. Faithful miniſters value and requeſt their people's prayers ¶. Their chief happineſs is to be among a praying people. When they are perſuaded that their flock are with God for them, it is often a mean of ſtrengthening their hands, and they are both happy and uſeful in their work. The experience of multitudes alſo teſtifies that your own happineſs is connected with this duty. Praying individuals generally derive perſonal advantage from a miniſtry they accompany with prayer. May the great Head of the Church pour out a ſpirit of grace and ſupplication, both on miniſters and people, and anſwer their united cries for the ſpread of the goſpel, and the ſalvation of ſouls. Amen.

MANCUNIENSIS.

* Ex. iv. 10. and Jer. i. 6. 2 Cor. ii. 15, &c. † Zech. iii. 1. Luk. xxii. 31. 2 Cor. xii. 7. ‡ 1 Cor. iii. 5, &c. § Jer. i. 17. ‖ Ezek. iii. 26. ¶ Rom. xv. 30.

THE

THE POWER OF CONSCIENCE.

CONSCIENCE is that power of our minds which compares our actions with the law of God, approving that which is good, and condemning that which is evil. Too often it is dormant, unfaithful, or defiled, and ſometimes callous, "ſeared, as it were, with a hot iron." Ignorance of the ſpirituality of God's law, hardneſs of heart, and habits of ſin, together with wrong notions of the way of reconciliation to God, keep the ſoul in a falſe peace. Nevertheleſs, when perſons commit atrocious actions, criminal even in the eyes of natural men, and deſtructive of the bonds by which human ſociety is held together, it is often found impoſſible to ſilence the clamours of an accuſing conſcience; and death itſelf, in its moſt dreadful forms, is preferred to the intolerable gnawings of this agonizing worm. Permit me to illuſtrate this ſad truth, by the following ANECDOTE, with which, probably, few of your readers are acquainted *.

"A JEWELLER, a man of good character and conſiderable wealth, having occaſion, in the way of his buſineſs, to travel at ſome diſtance from the place of his abode, took along with him a ſervant, in order to take care of his portmanteau. He had with him ſome of his beſt jewels, and a large ſum of money, to which his ſervant was likewiſe privy. The maſter having occaſion to diſmount on the road, the ſervant watching his opportunity, took a piſtol from his maſter's ſaddle, and ſhot him dead on the ſpot; then rifled him of his jewels and money, and hanging a large ſtone to his neck, he threw him into the neareſt canal. With this booty he made off to a diſtant part of the country, where he had reaſon to believe that neither he nor his maſter were known. There he began to trade in a very low way at firſt, that his obſcurity might ſcreen him from obſervation; and in the courſe of a good many years, ſeemed to riſe, by the natural progreſs of his buſineſs, into wealth and conſideration; ſo that his good fortune appeared at once the effect and reward of induſtry and virtue. Of theſe he counterfeited the appearance ſo well, that he

* Related by Mr. Fordyce, is his Dialogues on Education, Vol. II. p. 401, and inſerted in the Encyclopædia Britannica, Vol. V. Part I. as a real occurrence which happened in a neighbouring ſtate not many years ago.

grew

grew into great credit, married into a good family, and by laying out his hidden ſtores diſcreetly, as he ſaw occaſion, and joining to all an univerſal affability, he was admitted to a ſhare of the government of the town, and roſe from one poſt to another, till at length he was choſen chief magiſtrate. In this office he maintained a fair character, and continued to fill it with no ſmall applauſe, both as governor and a judge; till one day, as he ſat on the bench with ſome of his brethren, a criminal was brought before him who was accuſed of murdering his maſter. The evidence came out full, the jury brought in their verdict that the priſoner was guilty, and the whole aſſembly waited, with great ſuſpence, the ſentence of the preſident of the court, which he happened to be on that day. Meanwhile he appeared to be in unuſual diſorder and agitation of mind, and his colour changed often; at length he aroſe from his ſeat, and coming down from the bench, placed himſelf juſt by the unfortunate man at the bar. "You ſee before you, "ſaid he, (addreſſing himſelf to thoſe who had ſat on the "bench with him), a ſtriking inſtance of the juſt rewards "of heaven, which this day, after thirty years conceal-"ment, preſents to you a greater criminal than the man "juſt now found guilty." Then he made an ample confeſſion of his guilt, and of all its aggravations. "Nor can "I feel, continued he, any relief from the agonies of an "awakened conſcience, but by requiring that juſtice be "forthwith done againſt me, in the moſt publick and "ſolemn manner." We may eaſily ſuppoſe the amazement of all the aſſembly, and eſpecially of his fellow-judges. However, they proceeded, upon this confeſſion, to paſs ſentence upon him, and he died with all the ſymptoms of a penitent mind.

Dear Reader, let this remarkable diſplay of the power of conſcience, remind you of what will happen in the great day. In the proceſs of eternal judgment, *the books will be opened.* Probably, the book of God's holy law—the book of God's remembrance, and *the book of conſcience*;—this will prove an exact counterpart of the former. The writing in this book is faint, ſeldom reviewed, and ſcarcely legible; like that, ſays one, which is written with the juice of lemons, not to be read till brought to the fire. That fire, which ſhall try every man's work, will render this writing legible to all the world, and the operation of conſcience, in every unpardoned ſinner, ſhall be as mighty as in the inſtance juſt related.

Happy

Happy believer, who, convinced of ſin, and ſelf-condemned, haſt already known the power of conſcience, haſt had the moſt lively feeling of ſin and its fatal deſert; who, in conſequence of this, haſt fled to the croſs for refuge; whoſe "heart is ſprinkled from an evil conſcience" by the blood of Chriſt; and who can liſten to "the anſwer of a good conſcience by the reſurrection of Jeſus from the dead."

Reſolve, by divine grace, with Job, that thine heart ſhall not reproach thee with allowed ſin as long as thou liveſt; and labour, with Paul, to maintain always a conſcience void of offence towards God and man.

G. B.

To the Editor of the Evangelical Magazine.

SIR,

I HAVE lately met with a diſplay of ſuperabounding grace, in reclaiming and converting a man totally ignorant of religion; and what rendered the mercy the more remarkable, the wife of his boſom, who had been his partner in the ways of ſin, was caught at the ſame time in the goſpel net.

It is now above twelve years ſince I was called to preach at W. when multitudes came to hear, and ſome, awful to relate! came to oppoſe, perſecute, and even to break up our aſſemblies. Among theſe laſt was a deſperate young man, who came with ſome other diſſolute youths like himſelf, each mounted upon a horſe, in order to ride full ſpeed into the congregation, and by ſo doing, to ſpoil their devotion and diſperſe the worſhippers. They came as Saul did to Damaſcus, "breathing out threatenings againſt the diſciples," but more particularly againſt the miniſter. A little before they arrived at the place, where I was preaching from Luke xiv. 23. ("Go out into the highways and hedges," &c.) the night being very ſtill and ſerene, and my voice naturally ſtrong, they heard me preach at a conſiderable diſtance: this put them rather to a ſtand, and they began to deliberate upon their mode of attack. Fear and ſhame now ſeized them; they deſiſted from their firſt project, and, at ſome diſtance, employed themſelves in leaping their horſes over the hedges during the time I was preaching. The young man above mentioned went home much diſappointed and chagrined, but ſoon forgot it.

Two or three years paſſed on without his thinking any thing, either of oppoſing or eſpouſing the goſpel, but, being a ſpendthrift, his temporal circumſtances became critical, and he fled to the aſylum which numbers have recourſe to in ſimilar circumſtances, namely, the keeping of a public-houſe, which happened to be cloſe adjoining to the pariſh of R. This ſeemed an unlikely ſtep to lead to converſion, but the Lord can and does accompliſh his purpoſes by occurrences not of man's deviſing, but of his own decrees. A man was taken very ill in the pariſh of R——, very near to this public-houſe, and as there is no reſident Clergyman in the pariſh, and the prayers of a Miniſter were deemed neceſſary, the parents of the dying man thought a Diſſenting Miniſter would be better than none at all, and accordingly ſent for me. When I came near the houſe where the dying man lay, to my great ſurpriſe, there were not fewer than ſixty or ſeventy people collected together, to pay their laſt viſit to him. The ſight of ſuch a number gladdened my heart, as I ſuppoſed it would afford me a favourable opportunity of preſſing the great and weighty matters of religion home upon their ſouls. The poor creature I went to viſit was ſtretched forth upon his bed, the pale meſſenger of death had ſeized him, he was all perturbation, and filled with anxious ſolicitude concerning the conſequences of death. To him I immediately addreſſed myſelf upon the moſt important articles of Chriſtianity. The nature and neceſſity of the new birth was the firſt ſubject of diſcuſſion; the evidences of ſuch a ſtate upon the mind of the perſon thus regenerated, and the fruit which would flow from the life and converſation of the man. I endeavoured to prove that the word of God repreſented man, while in a ſtate of nature, to be in a ſtate of enmity againſt God; hence a change of heart as well as life became neceſſary to fit him for communion with God on earth, and to prepare him for the realms of glory above. I then ſupplicated the Throne of Grace, that the Father of Mercies would be gracious to the dying man, by working powerfully, ſavingly and effectually, previous to his departure into the eternal ſtate. After this I turned myſelf to the ſurrounding people, and addreſſed them in the moſt ſolemn manner I was able. I endeavoured to prove the neceſſity as well as importance of an acquaintance with God, a devotedneſs to his ſervice, and an habitual

habitual readineſs to meet God either in the ſtrokes of his providence, or in the diſſolution of nature, which muſt ſhortly take place. The man who had publicly come, about ſeven years before this period, to oppoſe my preaching, and had then taken a public-houſe in the vicinity, was there. As ſoon as he ſaw me he was diſmayed, and immediately ſkulked into the midſt of the crowd, ſuppoſing by that means to ſecret himſelf, as he was chagrined at ſeeing me, and filled with a ſort of dread and confuſion, at the ſame time, determined to maintain hoſtilities againſt the truth to the very laſt, and never to ſubmit ſo long as he could oppoſe. In order to this he got behind a partition, and put his fingers into his ears, in order to prevent the ſound of my voice from entering. In this poſition he was, in his own eſteem, ſecure; the word, however, reached not only his ears but his heart, and when he could now ſecret himſelf no longer, he came as a penitent, confeſſed his guilt, his former ignorance, and with all his perſecuting ſpirit. The man alone was not the only trophy of victorious grace on that night, but the Lord was pleaſed to work upon his wife at the ſame time, which was a circumſtance as ſingular in its nature as it was merciful in its deſign. The Lord ſent them both home mutually filled with ſorrow; they now bewailed their ſtate of wretchedneſs, and as grace is always operative, now ſupplicated that God againſt whom they had ſo often trangreſſed, to be merciful and forgive their numerous offences. The next Lord's day they both appeared at our place of worſhip; the language which was uſed by all who knew them in their former ſtate, was ſimilar to that uſed concerning the firſt King in Iſrael, "Is Saul alſo amongſt the prophets?" The ſituation of theſe poor creatures was now become very trying, (as they kept a public-houſe) as well as inſnaring; but that power which preſerved Joſeph at Pharaoh's court, was their ſtay and defence. They were ſeverely tried for five years before Providence opened a door for their reception; now the Lord has proved himſelf a prayer-hearing God, having provided a comfortable place of reſidence for them, where they can view the diſplays of God's parental goodneſs in keeping them while in temptation, and can admire the wiſdom as well as the faithfulneſs of Jehovah, in accompliſhing his own purpoſes of grace and mercy towards them.

PLACABILIS.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

ON the 30th of June; a letter was received from Capt. Wilſon, informing the Directors of the Miſſionary Society, that the Duff had arrived at Cork, in Ireland, on the 24th, and that he and all on board were well, and in ardent expectation of ſoon mingling their prayers and praiſes with the people of God on their native ſhores. This pleaſing intelligence was inſtantly ſent to the Evangelical Magazine, to be communicated to the public; but being the laſt day of the month, all the Numbers were printed off, except about two thouſand, into which it was admitted, and the printer requeſted to ſend them to thoſe parts of the country, where the news would be leaſt likely to ſpread in other channels.

A Special Meeting of the Directors was immediately convened, who, after expreſſions of grateful acknowledgment to God for his goodneſs, agreed, that a Committee ſhould ſit daily to receive the Captain on his arrival, and to endeavour to procure the liberation of the ſeamen, ſhould any of them happen to be preſſed.

On the 7th of July, the veſſel arrived in the Downs with the reſt of the Indiamen; and the ſailor, whoſe letter to his wife and child, appeared in the laſt Number, was immediately ſent on ſhore with diſpatches to the Duke of Portland and the India Houſe. From him the Committee learnt, with peculiar thankfulneſs, that though the Preſs-maſters ſearched every other ſhip in the fleet, while they lay in the Cove of Cork, and took from them what men they pleaſed, no one attempted to go on board the Duff; but ſhe was entirely paſſed by, as though God himſelf had concealed her in the hollow of his hand. This ſignal mercy is much to be admired: For had the men been preſſed, ſo far from home, and diſperſed among the ſhips of Admiral Kingſmill's fleet, their recovery would have been difficult, if not impoſſible, notwithſtanding, the willingneſs expreſſed by the Lords of the Admiralty to grant the reaſonable requeſts of the Society in favour of individuals.

On Tueſday the 10th, the ſhip being at Long Reach, the Captain himſelf came to town, and received the warmeſt congratulations of ſeveral friends, and eſpecially the Committee, to whom he preſented the journals and papers relative to the voyage, and briefly related the wonderful dealings of God towards him, and thoſe committed to his care.

Never was an undertaking, perhaps, more completely accompliſhed. After a voyage of more than 51,000 miles, the ſhip is returned without the leaſt material loſs or damage. The crew in general are in better health than when they firſt embarked. They have never known the leaſt want. Plenty has crowned their board, and their water has not failed. Nor have they, even for a ſingle day, ſuffered the lack of any thing that was good. The winds have conſpired to waft them ſafely and ſwiftly to their deſired haven. Every where the natives received them with reverence and delight. The Miſſionaries are all ſettled, in the iſlands they preferred, apparently in the greateſt ſafety. Thoſe who made choice of Tongataboo, are ſeparated in ſmall parties, and gone to reſide among different chiefs, who, being well acquainted with their intentions, have promiſed them protection, encouragement, and ſupport. Thoſe who fixed on Otaheite, are

are incorporated into one body; the moſt fertile and beautiful diſtrict in the iſland being given them to ſupply their wants, and all its inhabitants, for their ſubjects. Here they have already erected workſhops, and inſtituted ſchools. Some of the natives ſend their children for inſtruction; and ſeveral flock around the places where the Smiths and Carpenters work, with admiration. Hence the Miſſionaries have frequent opportunities to converſe with them, on the moſt important ſubjects; their diſcourſes and example, it is hoped, will not be in vain. For the Captain and ſailors, on their return from the Friendly Iſlands and the Marqueſas, perceived an evident improvement in the morals of the people; and hope was entertained by the Miſſionaries, that they ſhould effectually prevail on them to abandon for ever the horrid cuſtom of human ſacrifices.

The return of the ſurgeon, is a circumſtance much to be deplored. The population of Otaheite rapidly decreaſes. This is chiefly owing to that infamous diſeaſe imported among the natives by our countrymen, and other navigators. Totally ignorant of the laws of God reſpecting marriage, and indulging in unreſtrained promiſcuous intercourſe, the peſtilential evil has ſo ſpread that one fourth part of them are infected. Being unacquainted with a cure, the mortality is great, the manner of death awful. Had not God inclined the heart of his people to viſit them, this moſt beautiful ſpot upon earth would, in all probability, be ſoon left without an inhabitant. Other iſlands which Europeans have viſited are verging faſt into the ſame gulph. Humanity, therefore, as well as religion, pleads for the further exertions of the Society: and all who believe, either life or ſalvation a bleſſing, are bound to give it their beſt encouragement and ſupport.

As to Mr. Crook, who ſettled alone at the Marqueſas, his proſpects of uſefulneſs alſo are great; and when the Journals are publiſhed, many will rejoice to find what peculiar talents and zeal God hath endowed him with, for his arduous ſervice.

The Committee feeling their hearts overflow with gratitude, at the brief recital made by the Captain, directed the Secretary to convene the whole body of Directors in town, to meet him on Thurſday, that they alſo might be partakers of their joy. Being all aſſembled, and Dr. Haweis being called to the chair, he roſe and and addreſſed the Captain, in the following words, as far as recollection will ſerve on ſo ſudden an occaſion.

"CAPT. WILSON,

"It is with pleaſure I attempt to fulfil the taſk enjoined me this moment by my brethren, to convey to you the ſenſe of their high approbation of the ſervice you have rendered, not merely to us, but to the cauſe of God and truth. I regret only, that the ſubject ſo far exceeds my power of expreſſion, and that the ſuddenneſs of the call muſt plead my excuſe, if I am incapable of communicating all we feel on this auſpicious occaſion. We welcome you from the long and perilous voyage, in which you have embarked; we admire the ſkill with which you have navigated the veſſel through the great deep, the wiſdom with which you have conducted the Miſſion entruſted to your charge, and the temper and ſpirit you have diſplayed towards every individual under your care; but we look higher than men and means, and acknowledge in a peculiar manner His providential care and almighty guidance, who has lead you by a way you knew not, and crowned the arduous undertaking with ſucceſs beyond our moſt ſanguine expectations. He had fitted and prepared you for the work, and we have now the fulleſt evidence of the truth declared by the Meſſelman, when

when you had ſo miraculouſly paſſed the Coleroon, "this is God's man." He knew not what he ſpoke, yourſelf then was ignorant of the meaning, but time has explained the import of the words, and verified the truth of the declaration.

"We hear, with wonder and delight, the ſteps of the Divine conduct through the mighty waters, the dangers you have paſſed, ſurrounded with thouſands of the heathen, deep embayed among unknown ſhoals and iſlands, and hanging on the dreadful reef: we follow you with ſolicitude, whilſt the thunder ſhakes the veſſel as an earthquake, the ſtormy winds whiſtling in the ſhrouds, and the billows like mountains following, deep after deep threatened to ſwallow you up; but you were ſafe under the ſhadow of the Almighty. The voice of prayer from the many thouſands of your brethren, was aſcending to the ſkies; more potent than rivers of oil to ſmooth the ſwelling ſurges, they entered into the ears of the God of Sabbaoth, and he commanded from on high, "Peace, be ſtill, touch not mine anointed, and do my prophets no harm."

"Had you ſunk, Captain, in the mighty waters, or wrecked on ſome unknown ſhore, returned no more to gladden our hearts, and receive theſe effuſions of tears of joy and warmeſt congratulations, our obligations to you had not been leſs: and in the book of remembrance, written by the great Captain of Salvation, your reward had not been diminiſhed. But for his own glory, for his people's comfort, for the encouragement of our faith, and to claim our more vigorous exertions, he hath reſtored you in ſafety to our arms, as well as to ſilence the tongue of prejudice, and ſhame thoſe who only judge of events by their ſucceſs.

"Bleſſed, for ever, be His name, for ſuch ſucceſs as probably never before crowned any enterprize of a ſimilar nature! During almoſt two years, all on board have been preſerved in a voyage of ſuch immenſe extent, not only without the loſs of a ſingle life, but in firmer and ſtronger health than at their departure; not a hair of their head hath periſhed, during a length of run, uncommon in its rapidity, and without the ſight of any land for near fifteen weeks, nothing to be called diſeaſe was known, not a ſymptom of ſcorbutic tendency ever appeared, and the liberal proviſion made was never once neceſſary. Abundance of freſh proviſion and water ſupplied every want; not a maſt, not a yard, not an anchor was loſt, nor a ſail ſplit. The voice of joy and praiſe was in the dwellings of the righteous, and every day the pillar and the cloud reſted on the floating tabernacle.

"To you, Captain Wilſon, under God, we feel ourſelves indebted for this ſingular felicity, which fills our hearts with exultation. You know, as we do, the ſource from whence all our bleſſings flow. It is not of man, nor by man. We are fully ſenſible you were ſingularly qualified for, and called to, the work. We ſhould contradict the plaineſt dictates of reaſon and experience, if we did not acknowledge a Divine Almighty Hand hath guided all your ways. He knew, my deareſt friend, the ſenſations of your heart: your modeſt diffidence is ready to diſclaim our commendations. You know, for God has taught you, how much you have to lament, how much to condemn; and however conſcious of your own ſimplicity and fidelity, have felt as a man the emotions of like paſſions with your fellows; whilſt they, with unanimous voice, convey to us their warm, affectionate teſtimonies, of the fraternal, or rather parental tenderneſs you have ſhewn them. Authority, with you, borrowed the mild guiſe of paternal care; and ſenſible that you were the companion of men, and not of angels, you have borne their burdens, and fulfilled the law of love. But you ſtand before another judge; in his preſence you bow

bow into the duſt, and cry to him to pity your infirmities, and pardon your iniquities. He hath heard your prayer, and granted it. He hath crowned you with mercies and loving kindneſs. He has ſent you back to gladden our hearts, to humble us for our fears and unbelief, to animate us to renewed activity, to draw forth the exalted praiſes of all the Iſrael of God in this favoured land, and to give a public demonſtration, which even infidels and enemies can ſcarcely gainſay or reſiſt, that there is a God that heareth and anſwereth prayer."

To this the Captain replied, with his uſual modeſty and humility; and having withdrawn for a while, at the requeſt of the Chairman, the Directors reſolved unanimouſly, "That it is expedient that the Society ſhould preſent Captain Wilſon ſome mark of the grateful ſenſe they entertain of the eminent ſervices which he has rendered to the important objects of the inſtitution, and which may ſerve alſo as a memorial of the nature of the enterprize, which, by the Divine Bleſſing on his ſuperintendance of it, has terminated ſo favourably." And a Committee was immediately formed to conſider of the moſt proper method of executing this reſolution.

The Journal of Mr. William Wilſon, the Captain's nephew and firſt mate, was then preſented, together with various charts and beautiful drawings, which being examined and highly approved, it was reſolved, "That the thanks of the Directors be preſented to him, for the fidelity and ability with which he has diſcharged every branch of the duty of the ſituation which he occupied on board the ſhip Duff; more eſpecially for the important ſervices by which he has uniformly contributed to the ſucceſs of the Miſſion itſelf;—for the additional geographical knowledge which will be derived by means of his charts, and alſo for his drawings and journals, which will enable the Directors to compile a more uſeful and ornamental publication relating to this peculiar and intereſting enterprize." A Committee was likewiſe appointed to compare the journals and papers, and to incorporate and arrange all the materials, and preſent them, in one authentic narrative, to the public, with all convenient ſpeed. It is hoped, therefore, that the public will be on their guard againſt any fabricated accounts which intereſted perſons may endeavour to obtrude on them, and wait with patience for the Society's publication, which we truſt will be worthy of their peruſal.

Finally, the 6th day of Auguſt, being the firſt Monday in the month, when the prayer meetings of the Society are commonly held throughout the kingdom, was appointed as a day of Thankſgiving, and two Sermons directed to be preached in London on the occaſion; one in the morning, at Surry Chapel, by the Rev. J. Griffin, of Portſea; the other in the evening, at Sion Chapel, by the Rev. Dr. Haweis. The former ſervice to begin at half paſt ten, and the latter at half paſt ſix. All the miniſters and congregations in the country, who have ſo earneſtly prayed to God for his bleſſing on the Miſſion, are requeſted to unite with their brethren in town, in praiſe and thankſgiving.

On the enſuing evening, at five o'clock, a general meeting of the Society will be held at Haberdaſher's Hall, Staining Lane, to take into conſideration the beſt mode of maintaining communication with the Miſſionaries in the South Seas, and to deliberate on other Miſſions.

By order of the Directors,

July 23, 1798. JOHN EYRE, Secretary.

PROTESTANT UNION.

WE underſtand that the long wiſhed for Society, was formed on the 27th of June laſt, for the benefit of deceaſed Miniſters' widows and children,

dren, by the name of the Proteſtant Union. The particulars of which we ſhall ſoon lay before our Readers, together with the names of the Truſtees. Mr. Preſton, of Miles's-lane, is appointed Treaſurer, and the Rev Mr. Platt, of Holywell Mount, Secretary.

KENT ASSOCIATION.

ON the 4th of July, the Kentiſh Independant Miniſters, held their Annual Aſſociation at Mr. Parnel's Meeting, at Canterbury; and at the new chapel in Watling-ſtreet, under the patronage of the late Counteſs of Huntingdon. Mr. Prieſtly, of Deal, preached the preceding evening, from 1 Cor. iii. 7.; Mr. Slatterie, of Chatham, the next morning, from Ecc. ix. 10. on the ſubject of improving the time: After morning ſervice, the Miniſters and Members of the Churches and Chriſtian Societies, who choſe, joined in the commemoration of the Lord's Supper. In the evening, Mr. Beaufoy of Town Sutton, preached from Matt. xxv. 46, laſt clauſe. On the bleſſedneſs of the future ſtate. Different miniſters engaged in prayer, and giving out the hymns. In the evening, the aſſociated miniſters and brethren, &c. attended Mr. Cooper, who delivered a Sermon out of doors in the Friars, to about 1000 people, from Pſ. ii. 12. Several more miniſters attended than for two or three preceding years, and the buſineſs and ſervices of the day, were conducted with mutual love and harmony; with an increaſe of brotherly love and union; with renewed purpoſe to diffuſe the Goſpel of Chriſt in their reſpective circuits, and with evident tokens of the divine favour and approbation. The miniſters of the aſſociation, voted their thanks to Mr. Leggett, for the publication of his Catechiſm on the Evidences of Chriſtianity, adapted for the inſtruction of young people, and agreed to recommend it to their reſpective congregations. The next aſſociation is to be held at Mr. Slatterie's great Meeting, Chatham: the Wedneſday after the firſt Sabbath, July, 1799.

DORSET ITINERANCY.

ON Wedneſday July 11th, according to appointment, the Itinerant for this county from Hoxton Academy, having arrived at Dorcheſter, a few days before, ſeveral Miniſters of the county and the committee from various churches aſſembled at Mr. Underwood's Meeting. The ſervice was began by Mr. Gambol; Mr. Sedcole, prayed; *Mr. Denry*, the Itinerant, addreſſed the congregation from John i. 12, and Mr. Hopkins concluded.

Immediately after ſervice, the Committee met and voted Geo. Kemp, Eſq. their Treaſurer, into the chair. The principle buſineſs reſpecting the Itinerancy being ſettled, and his diſtrict for the preſent appointed in the vicinity of Dorcheſter, they adjourned.

Service recommenced at four o'clock, Mr. Banniſter of Briſtol, began with reading and prayer; Mr. Garteen took the interceſſory prayer, and Dr. Duncan preached from John xx. & 21. Mr. Rogers concluded.

ORDINATION.

ON Monday, July 2, the Rev. Mr. Chamberlayne, and the Rev. Mr. John James, late ſtudents of the Counteſs of Huntingdon's College, Cheſhunt, were ordained, at the Spa Fields Chapel, by the Rev. Mr. Platt; Mr. Wearing; and Mr. Eyre. The account of their converſion, their religious views and experience, and their call to the miniſtry, gave very great pleaſure and ſatisfaction to every ſerious perſon in the place.

CHAPELS

CHAPELS OPENED.

FOWEY CHAPEL IN CORNWALL.

WE presume it will give the friends of religion great pleasure to hear, that the work of God begun at Fowey, by the instrumentality of that dear servant of God, the *Rev. John Jefferson*, now a Missionary at Otaheite, has not suffered as was expected by his removal. Mr. Angear, of East-Looe, has since preached to them occasionally with a considerable degree of success, and they continue to increase. Mr. Marden, of East Budleigh, in Devonshire, an itinerant minister, has also frequently laboured among them, and by his disinterested exertions in getting subscriptions, with what they could raise among themselves, and a debt of fifty pounds still remaining, a neat and commodious chapel has been erected.

The above chapel was opened in a very solemn manner on the 23d of May last. Mr. Marden, began the worship with reading the Scriptures. Mr. Cooper, of St. Columb, engaged in prayer. Mr. Paddon, of Truro, delivered a very impressive discourse from Zech. iv. 9. Mr. Pomeroy, of St. Aurtle, concluded. In the evening, Mr. Pomeroy begun the worship with prayer. Mr. Cooper preached from Ps. lxxxvii. 2. Mr. Angear concluded. Mr. Paddon then baptized two children, and administered the Lord's Supper to near forty persons, who were enabled to rejoice in God their Saviour, and in the prospect of seeing still greater things than these.

ST. COLUMB's.

ON Sunday, June the 10th, a neat place of worship was opened at St. Columb's, Cornwall.

In the morning, the Reverend Mr. Paddon, of Truro, preached from 2 Chron. vi. 41. In the afternoon, Mr. Parsons, of Truro, from Ephes. vi. 24. And in the evening, Mr. Paddon, of Truro, from 1 Sam. vii. 12. "Ebenezer." The auditories were large and attentive, and it is hoped that good was done in the name of the Holy Child Jesus.

HYTHE.

HYTHE, is an extensive village in the new Forest, Hants. It stands in a pretty populous neighbourhood; but its inhabitants have long been neglected as to their spiritual and everlasting concerns; they have been as sheep wandering in the wilderness without a shepherd, destitute of any place or means of public instruction. The parish church, is three or four miles off, and the nearest church two miles.

Some Christian friends, in Southampton, (which lies at three miles distance across the water, and near twelve miles by land) were touched with compassion at their state: And last year, a house was opened for the worship of God. The Gospel was preached. Listening congregations attended. Many of the inhabitants expressed themselves pleased, that public worship was set up, expressed a desire of its continuance, and some appeared deeply and hopefully affected with concern about their eternal state.

Many circumstances concurred to prove the necessity of a larger and more convenient place to assemble in. A chapel has been erected by voluntary subscriptions. Its foundation was laid with prayer, and its top-stone has been brought forth with praise. A suitable minister has been

provided for a year, and has begun his labours among the people; and all has been conducted hitherto, without any charge to *them*.

On Wednesday the 20th of June, the chapel was opened for public worship. Mr. Kingsbury, of Southampton, began the service with reading the Scriptures, then gave a short introductory account of the *design* of the meeting; of the steps which had been pursued from the first; some observations adapted to the business of the day; and recommended, place, people, and ministers to the care, blessing, and presence of the Lord of Zion.—Mr. Chapman, Mr. Bromley, and Mr. Ramsden, who had spoke to the people from time to time, gave out the hymns. Mr. Bennett of Romsey, and Mr. Balfour of Glasgow, engaged in prayer. Mr. Bogue of Gosport, preached a Sermon well adapted to the occasion, from Psalm lxxii. 16. Mr. Cox of Fareham, concluded the whole service.

In the evening at six, the people re-assembled, Mr. M'Gibbon prayed and read a passage from the Scriptures; Mr. Steile of Winchester, presented supplications and thanksgivings. Mr. J. Adams, of Salisbury, preached a suitable discourse from John iii. 8. Mr. Lloyd, of Lymington, closed the sacred business of the day. Numerous congregations attended, more than filled the place; and had reason to say, *the Lord was there*, and it is hoped that "the Lord shall count when he writeth up the "people, that this and that man was born there."

PARK CHAPEL.

ON Sunday, July 1st, a very neat place of worship, called Park Chapel, about four miles on the road from Bury to Blackburn, was opened for religious uses. In the morning, Mr. Blackburn, of Delph, began the service with prayer, and reading suitable portions of Scripture; and Mr. Roby, of Manchester, preached from Matt. xviii. 20. "When two or three are met together, &c." In the afternoon, Mr. Roby preached from Job xxv. 4, and Mr. Blackburn, from 1 Cor. iii. 11.

Before the erection of this building, a small handful of people had assembled at Holcome Chapel, about a mile and a half distant from the present. The chapel was in a ruinous condition; and, what was worse, the Gospel was either not faithfully preached in it, or but little blest, till it pleased God, a year or two ago, to send Mr. Holmes among them; his activity and diligence has been very acceptable and successful. In consequence of this, some respectable Dissenters in the neighbourhood proposed to unite with the old congregation, and, by their liberality and influence principally, the present commodious chapel is erected in the centre of a populous neighbourhood, destitute of any other place of worship. In the morning of the day on which it was opened, the chapel was much crouded: and in the afternoon, one half of the congregation could not press in. The Service was therefore conducted with much seriousness and decorum, in the open air.

CHARLESWORTH.

ON Wednesday, July 18th, the new Chapel at Charlesworth, in Derbyshire, was opened. Mr. Sutcliffe, of Chapel en le Frith, preached in the morning from Luke x. 5. "Peace be to this house." And Mr. Blackburn, of Delph, from Ps. xlviii. 9. "We have thought of thy loving "kindness, O God, in the midst of thy temple." In the afternoon, Mr. Smith, of Manchester, preached from 1 John iv. 11. "Beloved, if God so "loved us, we ought to love one another."

The

The Goſpel had been preached in its purity, and with conſiderable ſucceſs, at the old chapel, for a great length of time; but its decayed ſtate rendered it neceſſary to take it down. To accommodate a ſtated congregation of near eight hundred people, a new and very neat Chapel is erected on the ſame ſpot. At the opening, there was a crouded auditory on both parts of the day. We hope the pleaſure then felt will be frequently renewed in the experience of the ſtated worſhippers, and that the glory of this latter houſe will be greater than of the former.

DISTRIBUTION OF PROFITS.

ON Tueſday, July 3, a meeting of Truſtees, was held for the diſtribution of the profits of this Magazine, when the following caſes, being properly recommended, were attended to and relieved.

Widows	*Denominations*	*Recommended by*	£.
M. S.	Eſtabliſhed Church	Mr. Townſend	5
M. P.	Preſbyterian	Dr. Ryland	5
S. G.	Ditto	Mr. Bryſon	5
J. Y.	Ditto	Mr. Waugh	5
M. K.	Ditto	Mr. Bogue	5
H. R.	Ditto	Mr. Wilks	5
M. D.	Methodiſt	Mr. Eyre	5
U. R.	Independant	Mr. Eyre	5
A. P.	Ditto	Mr. Roby	5
M. H.	Ditto	Mr. Wilks	5
A. C.	Ditto	Mr. Townſend	5
R. S.	Ditto	Mr. Brewer	5
H. T.	Ditto	Mr. Bowden	5
S.	Baptiſt	Mr. Parſons	5
M. A.	Ditto	———	5
S. D.	Ditto	Mr. Eyre	5
L. K.	Ditto	Mr. Eyre	5
S. R.	Ditto	Mr. Fuller	5
A. K.	Ditto	Mr. Fuller	5

OBITUARY.

MR. MITCHELL.

ON February 24, at Plymouth Dock, died, Mr. John Mitchell, who for 30 years had been a follower of the Lord in the regeneration; and there was much of divine love manifeſted in his laſt illneſs and dying moments.

He was by nature of a weak and delicate conſtitution, which, added to an aſthma, mightily oppreſſed him. It might with much greater truth be ſaid of him than of a Philoſopher well known in the republic of letters, "that he poſſeſſed a capacious mind, with a ſlender tranſparent body;" for the one was all ſubſtance, the other mere ſhadow.

About ſeven weeks preceding his death, the languor and debility of a worn out conſtitution, manifeſted that the tottering tenement was at length about to fall. And then it was that the divine life, which for many years

had been shining with frequent manifestations of occasional brightness, burst forth with a splendor of glory seldom observed in these latter ages of the church. To enumerate the gracious expressions which dropped from his lips, even but a single day in this illness, would much exceed the limits to be observed in an Obituary. They were indeed uninterrupted during his waking hours, and like *the lips of the spouse* in the Canticles, *dropped as the honeycomb*. His whole conversation was of the sweetness, the certainty, and the personal assurance of redeeming love. "I have been viewing (said he one day to a friend that came to see him,) I have been viewing the everlasting covenant, and how gloriously that covenant is fulfilled between the Father and the Son in redeeming his people; and I have been tracing my interest in it, and I know that *my* Redeemer liveth, &c. blessed be his lovely name!" Upon another occasion he expressed himself, "I am just going over Jordan, but I see the land of promise, and it is indeed a rich, and a good land. I am going to my precious Christ! but a few conflicts more, and all strife shall end for ever! What shall I do, when I see my dear precious Christ?" and immediately added, (putting his hands before his face) "I will prostrate myself at his footstool, and say worthy is the Lamb that was slain, &c." He lay at one time after having quite exhausted himself with talking of the preciousness of the Saviour, quiet as though asleep, and then suddenly exclaimed, "Huzza! huzza! victory for ever in the blood of the Lamb."—The enemy did not however leave him altogether free from his buffetings. He spoke of them occasionally. But for the most part, the Lord wonderfully comforted his servant, and gave him to triumph in the perfect assurance of salvation.

The churches of the faithful in the neighbourhood of Plymouth and Dock, were much refreshed in suitable improvements of this Providence, and in the rehearsal of the Lord's gracious dealings with his servant, from the Evening Lecture of the Rev. Dr. Hawker, in his church, on one Lord's Day, and the Sermon of the Rev. Mr. Jones, in his meeting, on the following. And we mention these circumstances, rather as a pleasing proof of the effects of vital godliness, which cannot but unite in one, all the real followers of the Lord Jesus Christ. And we consider it a happy presage of the promised period, when *Ephraim shall not envy Judah, and Judah shall not vex Ephraim*. May the Lord bring again that happy season with increased fulness, when *the churches shall have rest throughout all Judea and Galilee and Samaria*: and *walking in the fear of the Lord, and in the comfort of the Holy Ghost, may be multiplied*.

MISS ESTHER SYMONDS.

[A LETTER FROM HER SISTER.]

MY dear sister, previous to her illness, was indulged in a remarkable manner with the smiles of her heavenly Father; her consolations were very great, and expressed to me and a younger sister, with a degree of rapture. She said, she should be loth to change situations with any one on earth. She frequently mentioned a variety of Scriptures, that seemed to indicate to her a long and extraordinary affliction; but said, her desire was to be passive, and resigned to the Lord's will.

After the great change had passed upon her mind by converting grace, her soul was taken up in the contemplation of the eternal state; and spiritual subjects were the only things she seemed engaged in. The greatest part of her time was devoted to the Lord in secret; she evidently appeared to live entirely above the world, and seldom even spoke on temporal things,

things, except it was abſolutely neceſſary. Her health was gradually declining, and on Feb. 28, 1796, ſhe was ſeized with a violent Apoplectic Fit, which continued two hours, no ſigns of life were perceived, but to the ſurprize of thoſe around her, and contrary to the expectation of the apothecary, ſhe again revived. Hyſteric fits immediately ſucceeded, the next day ſhe became ſenſible, to our great joy, and expreſſed great comfort of mind. She begged ſeveral Pſalms might be read to her, which ſhe found delightful to her ſoul. But, ah! how ſoon was our grief again renewed, by beholding our amiable ſiſter deprived of her reaſoning powers by moſt dreadful fits, which continued with little intermiſſion for a fortnight, when ſhe became ſenſible, though extremely debilitated, and happy in her mind, ſhe ſeemed willing either to live or die, but rather deſired to depart. Indeed, to all appearance, we thought ſhe could continue but a ſhort time; her temptations were at certain times very great, and a dejection of mind ſucceeded the fits, with conſtant and acute pain in the head. This weakened her eye ſight ſo much, as to render her incapable of reading, in which ſhe took great delight, and rendered the affliction much more heavy. For a year and half paſt, ſhe has been incapable of attending at the houſe of God and unable to converſe, owing to repeated attacks of the Epileptic and Convulſive fits, which reduced her to extreme weakneſs, and brought on a mortification in the feet, for want of exerciſe. Six weeks before her departure, her ſenſes were perfectly reſtored; calmneſs and ſerenity of mind were again enjoyed; but a violent cough took place, with ſhortneſs of breath, ſo that ſhe could ſcarcely ſpeak more than a ſentence or two together. She was conveyed up and down ſtairs by my ſiſters to the laſt night of her life, which was on the 26th of February laſt, when her immortal ſpirit took its happy flight into that glorious ſtate; ſhe had ſweetly anticipated, ſo gentle was her diſmiſſion, as to be ſcarcely perceptible; her age was 23.

Mr. Hilyard preached a Sermon at her interment on the following Sabbath, March 4, 1798, to a crouded auditory. The text made choice of, was from Pſalmn xxxiv. 19.

MR. STANDEN.

MONDAY, March the 12th, Mr. Richard Standen, miller, at Blatchington, Suſſex. Aged 60 years. He was brought to a knowledge of the truth, as it is in Jeſus, about 27 years ago, under the miniſtry of the Rev. Mr. Gilbert, at Heathfield, in the above county, (by a ſermon from Epheſians ii. 14, 15,) and continued, by the grace of God, in a clear view of, and dependance upon the doctrines of the Goſpel until his death.

About twelve years ſince, he firſt began to exhort, among a few pious perſons in his vicinity; and three years afterward, publicly to preach the glad tidings of ſalvation to loſt ſinners. His mill-houſe was occupied for that purpoſe, and he alſo preached in a ſmall chapel at Alfriſton. About three months ago, the benighted ſtate of Newhaven, was impreſſed upon the mind of a gentleman of Brighthelmſtone, one of the managers of the late Counteſs of Huntingdon's Chapel; his concern was increaſed from relative ties in that place, and he reſolved in dependance upon the divine bleſſing to attempt the introduction of the Goſpel there. The proximity of Mr. Standen's reſidence, and his knowledge of his character, led him to conſider him as a probable inſtrument of Providence for that purpoſe. He readily offered when applied to, a place was procured and licenſed, and there was a peaceful and hopeful attendance. On the Sabbath day immediately

diately preceding his death, he preached there in the morning, and, though a little indiſpoſed, in the afternoon at Heighton, a village in the vicinity, and was remarked in preaching to be as lively as uſual. On the Monday following, in the forenoon, after being in his mill, as he was ſitting in his chair, he ſuddenly expreſſed to his wife who was ſitting by, a dreadful pain in his head, at the ſame time putting up one of his hands to the part affected, he repeated his ſenſe of violent pain, putting to it the other hand, aſked for ſome drops, and while his wife ſtepped into the adjoining room for them, fell backward to the ground a lifeleſs corpſe.

His funeral Sermon was preached prior to the interment, at his houſe, by Mr. Gilbert, from Iſaiah lvii. & 1. And the ſubject was improved at Newhaven the following Sabbath, by Mr. Caldwell, one of the miniſters of the Counteſs of Huntingdon's connection, from Numbers xxiii. 10. (latter part) the audience at each place were ſerious and attentive; and at the latter, a hope is entertained of ſpeedily erecting a chapel.

The ſuddenneſs of his death, precluded thoſe expreſſions of ſupport and hope, that are ſo deſirable to ſurrounding friends; but the tenor of his deportment, as a believer, left evidence he was "paſſed from death unto life." The manner of his diſſolution, loudly enforcing, "Be ye alſo ready." He left a wife and four children, two ſons grown to manhood, and two daughters in their minority. "Bleſſed is he that watcheth." Revelation xvi. 15.

MRS. HALLIDAY.

ON Thurſday the 15th of March, died, at Chiſwick, near Berwick, Mrs. Halliday, an aged widow. Mr. J. B. her miniſter, viſited her on Tueſday the 13th of March, and ſaw her in great diſtreſs, but very ſenſible, calm, and reſigned to the will of God. Having aſked her, if ſhe was afraid to die, ſhe replied, "I cannot ſay I am. Death is awful indeed; but Chriſt died for me; he bore my ſins and carried my ſorrows." A little after, ſhe ſaid, "It was all ſettled between Chriſt and me, at Stitchill-Brae, 31 years ago, on a Communion-Sabbath, when he ſaid to my ſoul," "I will betroth thee unto me for ever in righteouſneſs and in judgment, in loving kindneſs and in tender mercies." He eſpouſed me to himſelf that day, and ſealed the eſpouſals.

Upon further converſation with her, ſhe obſerved, that ſhe had lived ſeveral years in a ſad caſe, under deep concern for her ſoul's ſalvation, and was ſometimes on the very brink of deſpair; often ſhe was about to give up attending ordinances, but ſtill kept hanging on, though ſhe could not tell why. At length her day of Salvation dawned, and Chriſt ſpake pardon and peace to her ſoul. She further obſerved, that ſhe had had many trials in her lot, but ſince that day at Stitchill-Brae, ſhe had never loſt ſight of Chriſt altogether. After prayer by her, ſhe expreſſed vehement deſires for the Salvation of her ſons and daughters; ſhe ſaid, "O that Chriſt would give them ſuch a viſit, as I got at Stitchill-Brae; and that he would ſanctify and ſave them, and eſtabliſh his covenant with them and their ſeed, to be a God to them for ever!" In this pleaſant frame, ſhe continued with little variation till the laſt. Her illneſs having been of a lingering nature, ſhe expired without a ſtruggle. "Bleſſed are they who live and die in the Lord!"

MARY ALLEN.

THIS young woman, who was a native of Wooburn Moor, uſually attended public worſhip at the New Church at Loudwater. The word whilſt being preached, appeared comfortable to her; but no ſooner did ſhe leave the

the church than, to uſe her own expreſſion, "ſhe loſt the word afterwards;" which exactly agrees to our Saviour's deſcription of the way-ſide hearers: "When any one heareth the word of the kingdom, and underſtandeth it not, then cometh the wicked one, and catcheth that which was ſown in his heart, this is he which received ſeed by the way-ſide."

She acknowledged to the writer of this account, that ſhe knew in general, that ſhe was a ſinner, but did not know the remedy, till he viſited her, and took pains to explain to her the way of Salvation by a crucified Redeemer. She then told him, that "now prayed to God, to pardon her through Chriſt; that ſhe knew ſhe could only be ſaved by his blood, which muſt waſh her from her ſins."

Wherever there is true faith, it will produce an intercourſe between the ſoul and Chriſt. It did ſo in Mary Allen. The Lord, the Spirit ſoon taught her to pray. In the ſilent watches of the night, when many, if they wake, think only of their luſts, or "deviſe miſchief on their beds," (Pſ. xxxvi. 4.) She commonly prayed to God. This exerciſe was wont to relieve her. At firſt (we uſe nearly her own expreſſions) "ſhe would find herſelf bad, but when ſhe had prayed, ſhe found herſelf better, ſometimes even in her body." She declared that ſhe daily became "more and more comfortable by looking to Chriſt." Which ſhewed how rapidly the work was advancing, and how genuine was her experience. There is no conſolation to the believer, but by looking to the Redeemer, who is "the Author and finiſher of his faith." (Heb. xii. 2.) She ſaid, "ſhe was willing to ſuffer more than ſhe did, if ſhe thought it would be "for the good of her ſoul, and for Chriſt's honours;" which ſhews that ſhe had received the ſame ſpirit and temper that was given to the apoſtle, "who moſt gladly gloried in his infirmities, that the power of Chriſt "might reſt upon him." 2 Cor. xii. 9.

In deſcribing her deteſtation of ſin, all language failed her. At one time ſhe ſaid, that "ſin was a great terror to her!" But, on this ſubject her accents were broken and her ſentences incomplete. "Nobody could think!" She meant, nobody could think how hateful and tremendous ſin was. She earneſtly begged her parents to repent, and ſaid that ſhe was exceedingly ſorrowful for thoſe of her neighbours, who yet lived in ſin, and gave this emphatical reaſon for it, expreſſed in her own artleſs manner, becauſe ſaid ſhe, "I can now ſee the danger." Oh! that the worldling, who lives in the habit of ſoftening down the deformity of vice could have heard and felt what ſhe did! One day ſhe deſired to receive the Sacrament. The Miniſter was backward to adminiſter it, leſt ſhe ſhould depend upon it, like Papiſts, as a paſſport to heaven. She declared, in her view, that the Sacrament was only a commemoration of what Chriſt had done and ſuffered; and that ſhe underſtood, that ſhe muſt look through the elements to him, the Saviour of mankind. Previous to its adminiſtration, a preparation book was procured, but ſaid that "ſhe never had any comfort in its "peruſal, nor ever read much of it." Alas! How many deceive themſelves with a conceited worthineſs, when they approach the Lord's table, from having read ſo many prayers, and meditated ſo ſweetly in their own eſtimation!—While many godly perſons unneceſſarily diſtreſs themſelves for want of ſuch preparations, who in Chriſt's eſteem are every way fit for the pious communication of his table! Suffice it to ſay, M. Allen, feeling her ſin, and ſeeing her neceſſity of a Saviour, received the bread and wine, as emblems of the broken body and ſpilt blood of her Saviour, was refreſhed, ſtrengthened, and ſatisfied. Soon after the above circumſtances, this godly young perſon, through extreme illneſs, took to her bed. She had before, wiſhed to be in her bed-chamber, that ſhe might be out of the

the way of thoſe people, who occaſionally came into the houſe, and talked of the world. "Woe is me," ſaid the pſalmiſt, "that I ſojourn in "Meſech, that I dwell in the tents of Kedar." (Pſ. cxx. 5.)

On the 15th of March, ſhe ſaid, "ſhe was quite willing to die, if it "were the Lord's will, for ſhe had no reaſon to doubt that Chriſt would "forgive her:" thus taught by the Spirit of God, that the ever-adorable Jeſus—the Lord God "Almighty," (Rev. i. 8.) and the Son of Man—hath power to forgive ſins. (Luke v. 4). Once talking to her up ſtairs on the heavenly glory, ſhe ſaid, that "ſhe longed to be there!" And at length, when the pangs of death were upon her, ſhe exclaimed, "come "my Lord and fetch me, for I am willing." The laſt words ſhe was heard to utter were, "Fight—Death! Fight—Death!" By which it was underſtood by a perſon who ſat by, that ſhe meant, ſhe was fighting with death, the laſt enemy, to gain the victory. This was on the 25th of March, 1798. Thus,

"The chamber, where the Chriſtian meets his fate,
"Is priviledg'd beyond the common walk
"Of virtuous life, quite in the verge of heaven.
"God waits not the laſt moment; no, he owns his friends,
"On this ſide death, and points them out to men;
"A lecture ſilent, but of ſov'reign power." YOUNG.

REV. J. HARMAR.

"The ſpider's moſt attenuated thread,
"Is cord, is cable, to man's tender tie
"On earthly bliſs; it breaks at every breeze."

MONDAY, March 26, died, ſuddenly in the 54th year of his age, the Rev. J. Harmar, of Sheffield. He was awakened to a ſerious concern for Salvation, about the age of 19, by the death of his father. He entered on preparatory ſtudies for the miniſtry about a year after, at the Homerton Independant Academy, where he continued ſix years. On leaving the academy, he exerciſed his miniſtry about 18 months at Goſport. In November 1773, he removed to Sheffield, and was ordained in May following. He preached three times on the day preceding his death; his laſt Sermon was from Zech. iv. 7. "Who art thou, O great mountain? Be-"fore Zerubbabel thou ſhalt become a plain; and he ſhall bring forth the "head-ſtone thereof with ſhoutings, crying, Grace, grace unto it." On the laſt clauſe, he was animated and enlarged in a very unuſual manner, declaring his joyful aſſurance that, notwithſtanding every oppoſition, the building of God's ſpiritual temple ſhould go on till completed in the realms of glory.

For ſome time paſt he had plain ſymptoms of the diſeaſe denominated, *Angina pectoris*, which uſually terminates in ſudden death; of the probable iſſue of his complaint, he ſeemed to be aware, as he frequently expreſſed a wiſh that, if agreeable to the will of God, he might die ſuddenly. He dined with his family on the day of his removal, and appeared very chearful; after dinner, he ſpent a ſhort time with a friend, in free converſation on the good things of God and Salvation. In paſſing along the ſtreet, ſoon afterward he complained of his uſual pain in his arm and breaſt; ſtepped into a friend's ſhop, where having ſtood a few ſeconds, he ſaid, O dear! and inſtantly expired without ſtruggle or groan.

By deſire of the friends of the deceaſed, a Sermon ſuited to the ſolemn occaſion was preached on the following Lord's Day afternoon, to a very crouded auditory by J. Boden, from Pſ. cxvi. 15.

The

The writer of this article and two brother Miniſters ſpent the forenoon of the Thurſday previous to his death, in concerting with him the meaſures neceſſary for forming a friendly Aſſociation of Miniſters and Churches in the ſurrounding neighbourhood. Monday and Tueſday, April 10th and 11th, were the days fixed on for our firſt meeting at Sheffield, and for public ſervice in the different chapels.—The circumſtance of Mr. H—'s ſudden and unexpected call from the ſcenes of time, rendered the meeting on the appointed days peculiarly intereſting and ſolemn to all preſent; and it may be hoped ſome impreſſions were then felt by Miniſters and hearers, which will prove of laſting benefit. Inſtead of being met and aſſiſted by our reſpected friend and brother, in the public ſervices of the place in which he had ſo long preſided, we had to witneſs the gloomy appendages of death, and to mingle our tears of ſympathy with the bereaved family and congregation. Mr. H. had expreſſed great pleaſure in the proſpect of the approaching meeting with his brethren; but theſe purpoſes were broken off; and while we met, ſurrounded with manifold imperfections on earth, we doubt not he was rejoicing in all the ſuperior advantages of that perfect aſſociation of the ſpirits of the juſt, which is held before the throne of God and of the Lamb.

T. SHRIMPTON, ESQ.

ON Friday morning, the 30th of March laſt, died, at Cheſham, Bucks, where he was on a viſit of friendſhip, T. Shrimpton, Eſq. of High Wycombe, in conſequence of an apoplectic ſeizure on the Tueſday night preceding, ſoon after he got into bed.

Happily for himſelf, and the conſolation of ſurviving friends, there is good reaſon to believe Mr. S. died intereſted in Chriſt. From his youth there was ſomething diſtinguiſhing about him. It is now full thirty years ſince he firſt made a public profeſſion of religion. Reſiding at that time in London, he was originally a member of the late Dr. Gibbons's church at Haberdaſher's Hall; but at the Doctor's death, he removed to the Rev. Mr. Bennet's, on the Pavement, Moorfields. On coming to live at Wycombe, he united himſelf to the church of Chriſt, then under the Rev. J. Smithſon's miniſtry, and ſince under the writer of this account.

Mr. S.'s mind, at one period of his life, was exerciſed with moſt diſtreſſing convictions of ſin. During their continuance, he has often thrown himſelf proſtrate on the ground from anguiſh of ſpirit, and with deep ſelf-abaſement before God.

His religious views were truly Evangelical; ſpiritual, not merely ſpeculative; attended with an inward ſavour of the Goſpel, which nothing but a feeling ſenſe of his need of it could inſpire. Among many paſſages expreſſive of his high and endearing views of the bleſſed Redeemer, is the following ſtrong teſtimony to his Deity. "It is a great Goſpel truth, which, however the ſceptic may regard as abſurd and antiſcriptural, is the joy of the true believer's heart, and the only ſolid foundation of his hope."

Few Perſons knew him to be the Chriſtian in private which he really was. By means of ſome writings left behind him, we are enabled to view him, when withdrawn even from his family, on the Sabbath and in the week, recording various occurrences of Providence and grace, expreſſing a tender concern for his family's everlaſting intereſts, as well as his own; manifeſting a holy jealouſy reſpecting his heart, bewailing its corruptions, longing

after greater conformity to God, and at some bright moments elevated with the hopes of glory. Serious reading, meditation, self-examination, and prayer, were the frequent exercises of his retired hours. Next to the Bible he took most delight in perusing the writings of our good old divines, and they were very helpful in preserving the work of God alive in his soul.

It was his practice, in the latter part of his life, to write down every Sabbath evening the texts preached from, and part at least of what he recollected of the sermons he had heard; sometimes adding reflections of his own, with some account of his frames and impressions in the house of God. His deafness increasing of late, occasioned his lots of a good deal of the word preached. This he notices and laments the very last time of his writing, as usual, on the Sabbath, viz. March 13: a circumstance this the more observable, as nothing like it appears before; it is set down by way of postscript, and concludes his manuscripts, consisting of three large volumes, all but the last full; and, as Providence ordered it, little more than a week before he was removed from *all hearing*, to a world where he has no occasion for that, or any other of the means of grace.

He was ever ready to engage in religious conversation. Memory haunts the places and recollects the seasons where and when divine topics of Christian experience, &c. most agreeably employed his tongue. To those who were acquainted with his manner, the devotional turn of his mind was at times perceiveable, though he was silent and in company. When so lost in thought as not to notice a person speaking to him; he has been known, upon being further interrogated, to assign as a reason for it, "I was thinking of eternity, how I shall appear before God, and what if, after all, I should fall short of heaven?" One who *must* know says, she does not remember the time when he has taken the smallest bodily refreshment, without previously lifting up his heart to God. And from the same authority it appears, he has frequently engaged in prayer by night on his bed. In his family he invariably observed family worship, night and morning, whether they were at home or abroad, never suffering an absolute intermission to what he esteemed so great a duty and privilege, either from journeys, or from company.

His views for this long while have been more particularly directed toward his latter end. He was heard, no longer ago than a few weeks before his death, to observe, "I am scarce an hour, I believe I may say, not an hour of the day without thoughts of it."

His final work on earth was reading God's word and prayer in his bedchamber, a few minutes before he laid himself down in bed for the last time.

Friends were not permitted to have his *dying* testimony, as he lay speechless and insensible the whole of his short illness. The Lord, however, was kind to him in this, for by being in such a state of body, he was exempted from a painful apprehension of being separated from those whom he so much loved, and likewise from feeling dying agonies; and in point of fact, at least apparently, he might be said to die without knowing it.

By his death his surviving widow has lost the best of husbands, his children an affectionate father, his servants a kind master, the inhabitants of Wycombe a peaceable and respectable neighbour, and the interest of Christ a sincere well-wisher, friend, and supporter.

What affecting vicissitudes present themselves to the mind on a survey of this providence and its circumstances! A moment of time changes from full health to a state just the reverse; a few hours from life to death; a few

days

days ſhew him incloſed in a hearſe, as well as a coffin, to convey his lifeleſs remains home, along the road he ſo lately travelled in his own carriage. His manſion receives him on this occaſion like a ſtranger and ſojourner, only for a night. He is interred the next day in the family vault, and on the morrow after (April 18.), his funeral ſermon preached from John xii. 26. "Where I am, there ſhall my ſervants be."

Reader, whether relative, friend, acquaintance, ſervant of the deceaſed, or whoever you are, take warning, conſider your ſoul, be wiſe.

"Haſte, haſte, he lies in wait; he's at the door;
"Inſidious death! W. M.

REVIEW OF RELIGIOUS PUBLICATIONS.

An Eſſay on the Authenticity of the New Teſtament, deſigned as an Anſwer to Evanſon's *Diſſonance, and* Volney's *Ruins. By the Rev.* D. Simpſon, M. A. 8vo. 149 pages, 2s. 6d. Bailey, Macclesfield; London, Dilly, &c.

THIS excellent and valuable Tract, has too long eſcaped us: it is a maſterly defence of Chriſtianity, againſt falſe friends and avowed enemies. The former admitting ſuch parts only of the New Teſtament as ſuit their purpoſe; and rejecting, even with ridicule, the reſt. Such is the conduct of Mr. Evanſon, who renounces all the Goſpels, except a part of Luke; while others admit only Mark or Matthew; the folly of which, Mr. S. very properly expoſes.

Avowed enemies more conſiſtently reject the whole; but then they have generally profeſſed ſome reſpect for the character of Jeſus Chriſt, which has involved them in difficulties inextricable; ſince, if Chriſt be really that excellent character, which Rouſſeau and others have admitted, why treat his religion as an impoſture? The impoſſibility of a rational reply to this, has driven infidels to their laſt reſort; and ſome of them, as Volney, Dupont, &c. have ventured even to deny the very exiſtence of the Saviour, and adduce Chriſtianity from the worſhip of the Sun, which they pretend was, in the Pagan Mythology, called Yeſ-us and Chreſ-en, whence they thus derive the name and character of Jeſus Chriſt.

In oppoſition to this chief of all abſurdities, this able writer ſhews that the exiſtence and character of Jeſus is aſcertained by a regular ſeries of writers, from the 6th century, up to the very age in which Chriſtianity was founded. Theſe evidences he diſtributes into the following claſſes:—Chriſtian Fathers—Heretics—Spurious Writers—Mahomedans and Jews—and Pagan Philoſophers and Hiſtorians;—to which he adds ſeveral other forcible conſiderations; the whole forming ſuch a maſs of evidence, as cannot be produced in favour of any other fact in hiſtory.

In this tract the author makes repeated acknowledgments of obligation to the learned volumes of Dr. Lardner, of whoſe teſtimonies, for Chriſtianity, this work may be conſidered as a faithful and intereſting abſtract, and a valuable ſubſtitute with thoſe to whom the Doctor's laborious work is inacceſſible. Mr. S.'s pamphlet is not, however, a mere extract; it abounds with judicious animadverſions and original remarks.

Several other uſeful works, by this Author, are before us, and ſhall be ſpeedily announced.

Poems, chiefly on Religious Subjects. By John Foſter, *Shoemaker, of Winteringham. Recommended by the Rev.* Robert Story, *Vicar of St. Peter's, Colcheſter.* 64 pages, 12mo. 1s. fine; inferior 6d. Chapman, White, &c.

THE compoſitions of this unlettered Muſe are far above contempt; and the ſpirit in which they are written truly evangelical and pious: when it is added, that the profits of their publication are intended to ſupport the Author "in his declining age, and under a lingering and painful complaint, which no medical advice can relieve," we need add no more to make every reader who is capable, a purchaſer.

Evidences that the Chriſtian Religion is of God. By the late Rev. J. Ryland, *Sen.* 2d edition. 24 pages, 12mo. 2d. Smith, Stratton, &c.

THIS animated little tract is judiciouſly reprinted in the preſent moment. Its character is ſhort—*Multum in parvo.*

Plain Evidences of the Truth of Chriſtianity in the Form of a Catechiſm, to preſerve the Minds of Young People from the prevailing Scepticiſm and Infidelity of the Day. By R. Leggett. 36 pages, 12mo. 4d.

A Well-conceived, and, upon the whole, a well-executed plan; but we fear the Author's divine author ties are too numerous, if intended for the memory, and ſome of his human authorities apocryphal.

Youth's Catechiſm, on the Order in which the ſeveral Books of Scripture are to be placed: Deſigned to promote the better Apprehenſion of the Word of God in the Minds of Youth. Drawn up for the Uſe of Schools, and for the Information of Private Families. By R. Hawker, D. D. 128 pages, 12mo. 3d. Plymouth, Nettleton; London, Chapman, and Matthews.

After ſubjoining the Author's name, it may be ſuperfluous to ſay that this little tract is pious and judicious—but we can ſay no leſs.

An Eſſay on the Impropriety and evil Conſequences of forſaking our own Places in the Houſe of God. Moſt reſpectfully addreſſed to the Churches of Chriſt, in London and its Vicinity. By William Newman. 12 pages 12mo. Price 1½d. Button.

THIS tract is deſigned to reprove thoſe diſſenters of the independant diſcipline, who indulge what the Author terms a "*Reubenitiſh unſtable conduct,*" in wandering from their own places of worſhip.

SERMONS.

The Divine Government a Ground of rejoicing at all times; and the Tears of England, or a Word in Seaſon to the People; two Sermons preached in Subſtance at Debenham, in Suffolk, the former on December 19, 1797, the day of General Thankſgiving; the latter on March 7, 1798, the day appointed for a General Faſt. By W. Hurn, *Vicar of Debenham.* 79 pages. 1s. 6d. Shave and Jackſon, Ipſwich; Chapman, London.

THE firſt of theſe diſcourſes (from Pſalm xcvii. 1.) is a maſterly defence of the doctrine of Divine Providence, and the practical uſes of it in the Chriſtian life. The ſecond (founded on Iſaiah lviii. 1.) is a ſeaſonable alarm to this guilty country, on the nature and conſequences of our ſins. After mentioning the decline of Religion ſome time after the Reformation, the Author adds,

At

"At the beginning of the preſent century, the decline of the national affection towards Chriſt, and the departure from the peculiar truths of the Goſpel in miniſters and people of all ranks, were awfully increaſed; and the ſame evils continue to the preſent day, except as it has pleaſed God, of late years, to grant partial revivals of godlineſs, and to fan the expiring embers again into a flame in different places. Yet the words of Chriſt to the church at Epheſus, ſeem but too applicable to Britain. "Nevertheleſs, I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love. Remember, therefore, from whence thou art fallen, and repent, and do the firſt works; or elſe I will come unto thee quickly, and will remove thy candleſtick out of its place." Rev. ii. 4. A ſlight view of the nation's religious character at preſent, compared with what it was ſoon after the Reformation, may convince us of our danger. Then it ſeems her nobles and gentry were not aſhamed of the words, or ſervice of Chriſt; but called upon his name in their families, and uſed their influence to extend the knowledge of his ſalvation to others. The truths of God were heard with reſpect, when occaſionally introduced in the ſenate. The Clergy then preached according to what they ſolemnly ſubſcribed, and the pulpits reſounded with the melody of thoſe doctrines which were conſidered as conſtituting the Goſpel itſelf; but which are now exploded by many as unneceſſary, or decried as enthuſiaſtic. Ah! "How is the gold become dim! How is the moſt fine gold changed!" That moſt precious word, to follow which with a good conſcience, and to deliver it pure to their poſterity, ſo many joyfully reſigned their eſtates and lives; that heavenly truth, which was at once the food and medicine of their ſouls; that ſweet and powerful doctrine, which cheered them in dungeons, and filled them with conſolation and joy, when conſuming in the flames; that ſame word, which, like its glorious Author, is "above all praiſe," is, in our day, counted a vain thing, and lightly eſteemed! And O, the blaſphemous folly and ſhocking ingratitude of man! it is treated by ſome as worthy of no more regard than to be made occaſionally the ſubject-matter of a jeſt! The Bible is diſcarded from polite companies, and kept recluſe like ſome aged relation, of whoſe dreſs and manners their conceited deſcendants are grown aſhamed."

Chriſtianity Myſterious, but not Irrational; a Diſcourſe delivered at the opening of a New Chapel, at Whitchurch, Shropſhire, Feb. 8, 1798. *By* R. Little, *of Hanley.* Hanley, Cheſter and Mont. London, Chapman and Heptinſtall. 1s.

THIS diſcourſe comes recommended by the deſign of its publication, the profits being devoted to the benefit of a charity ſchool at Whitchurch; independent of this, however, the Sermon is of ſufficient merit to recommend itſelf.

The text is that famous paſſage, 1 Tim. iii. 16. "Great is the myſtery of godlineſs," &c. The Author firſt illuſtrates the leading propoſition, and then the ſeveral particulars ſubjoined—"God manifeſt in the fleſh," &c.—After explaining the term godlineſs, Mr. L. ſhews that in three reſpects it is a *myſtery*.

I. The plan was *hidden* in the mind of God—under the type of the law—in the perſon of Chriſt.

II. It ſtill remains in a certain ſenſe *incomprehenſible*. "Yet let it be remarked," ſays the preacher, "that we do not mean by this phraſe that the goſpel ſyſtem is unintelligible; that it doctrines are contradictory to reaſon, or inconſiſtent with themſelves; or that its authenticity as a revelation

tion from God is incapable of rational and decisive evidence. Neither do we wish to insinuate that the truths we preach demand a blind assent, without conviction:—No: this mystery of redemption, though in its fullest extent and glory, it is deep and unsearchable, still invites enquiry; and, as far as discovered, appears wonderfully consistent with itself, with reason, and with the best interests of the children of men.

"In two things, however, the Gospel remains a mystery: 1. Because more human reason, unaided by Divine influence, will evermore remain a stranger to it. 2. This mystery of godliness, is in its fullest extent incomprehensible, inasmuch as many of its parts will always remain rather objects of faith, than of knowledge."

3. This mystery of godliness is the grand subject of Divine revelation." After illustrating this proposition, the author runs briefly through the remaining parts of the text, and concludes with a few pertinent reflections.

The Intellectual and Moral Difference between Man and Man: a Sermon preached at the Old Jewry, Sept. 24, 1797, *on Occasion of the Death of the Rev.* John Fell. *By* H. Hunter, D. D. 8vo. 57 pages. 1s. Good, Button, &c.

THIS discourse is founded on 1 Cor. xv. 40—42. After a beautiful allusion to the heavenly bodies, Dr. H. applies his subject to the intellectual world. The most brilliant of the heavenly bodies, considered as themselves inanimate, are far exceeded in lustre and in value by an intelligent and immortal spirit, as is the human soul. This leads the ingenious preacher to apply that sentence "one star differeth from another star in glory," to the present, as well as future, varieties of men; who differ "in respect of external form—of original mental powers—of intellectual improvement—of moral excellence—of devotional elevation;—and all these looking forward unto, and issuing in, that perfected state of human nature which shall be effected by the Almighty power of God, at the resurrection of the dead."

The conclusion of the discourse contains some brief biographical particulars of Mr. Fell, and shews, that in a variety of respects, the deceased was himself a star of the first magnitude.

Sermons to the Jews. No. 3 *to* 6, *each* 1s. Button.

OF the two first of these discourses we gave some account in our Magazines for February and March last; since which the publication has met with some delay, through unavoidable accident, but is now proceeding.

The names and talents of the ministers engaged in this Lecture are so well known, and so highly esteemed, that we judge it quite sufficient to mention them, with the subjects of their discourses.—No. 3. Jesus, the true Messiah, by Mr. *Nicol.*—No. 4. Certainty of Christianity, by Mr. *Greatheed.*—No. 5. A solemn call to examine the Scriptures, by Dr. *Haweis.*—And No. 6. The fulness of the Gentiles co-eval with the Salvation of Israel, by Dr. *Hunter.*

ERRATA.

In our Magazine for *April* last, Page 146, last Line, read, "types *of* the atonement," &c. P. 148, l. 7, for "Calvinist," read *Calvinists.* P. 149. l. 22, dele 26 *will.*——For *June* last, p. 225, l. 32, for "populous," read *popular;* P. 258, last line, for "Mr. Turner," read *Mr. Tourtet.*

POETRY.

POETRY.

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 their parent 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 Midſummer'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 ſoft'ned 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 glorious Autumn end.

ALIQUIS.

ON THE SENSITIVE PLANT.

AS late amongſt the flow'ry tribes
I ſtray'd with tranquil breaſt;
A ſerious Monitor at length
My muſing mind addreſs'd.

A tender plant, preſerv'd with care
Beneath a ſunny ſhed,
Receded from the touch I gave,
And quickly bow'd its head. *

In reaſon's ear it ſeem'd to ſay,
" Mortal behold in me
" An emblem of the righteous plant
" Expos'd to death for thee.

" Humble and meek thy Maſter came
" To ſuffer rude diſdain,
" And though by thankleſs men reviſ'd,
" Reſiſted not again.

" Thou too art plac'd where many a foe,
" Thy fall would gladly ſee ;
" With cautious care avoid their wiles,
" As I withdraw from thee.

" Deign to be taught, tho' blooming now,
" Soon thou wilt bow thine head,
" A chilling hand will touch thy frame,
" And lay thee with the dead."

" Thanks gentle Moraliſt, I cried,
" Still to my thoughts be nigh,
" Each day the ſolemn truth repeat—
" Remember thou muſt die."—

But ſouls by Jeſus lov'd, ſhall live
When winds and ſtorms are o'er,
Where no baſe hand or cruel blaſt,
Shall e'er aſſault them more.

J. A. K.

FOOLISH OBSTINACY.

SHOULD ſome great Prince entreat thoſe foes
Who at his mercy lie,
When he their profit does propoſe,
And aims at none
That is his own,
They would not him deny.

But God ambaſſadors may ſend,
And ev'n entreaties uſe
That we, his creatures, would attend
To all that would
Promote our good ;
And yet we Him refuſe.

Oh ! what a ſtupid wretch is Man!
How obſtinate and blind !
If we ſhould ſearch, we never can
Of all that dwell
In Earth or Hell,
In this his equal find !

J. LAGNIEL.

* See Hervey's Reflections on a Flower Garden.

A HYMN,

Sung after the Sermon, for the Benefit of the COMPASSIONATE SOCIETY, *inſtituted for the relief of ſuch as are in diſtreſs, of whatever religious denomination.*

BRIGHT Source of everlaſting love!
To thee our ſouls we raiſe:
And to thy ſov'reign bounty rear
A monument of praiſe.

Thy mercy gilds the paths of life
With ev'ry chearing ray;
Kindly reſtrains the riſing tear,
Or wipes that tear away.

When ſunk in guilt, our ſouls approach'd
The borders of deſpair,
Thy grace, through Jeſus' blood, proclaim'd
A free Salvation near.

What ſhall we render, bounteous Lord,
For all the grace we ſee!
Alas! the goodneſs worms can yield
Extendeth not to Thee.

To tents of woe, to beds of pain,
Our chearful feet repair;
And, with the gifts thy hand beſtows,
Relieve the Mourners there.

The widow's heart ſhall ſing for joy,
The Orphan ſhall be fed;
And hung'ring *Souls* we'll glady point
To Chriſt the living bread.

Thus paſſing through the vale of tears
Our uſeful light ſhall ſhine;
And others learn to glorify
Our Father's name divine.

Sheffield, B——N.

SONNET.

IN yonder cool, ſequeſter'd grove,
When all is harmony and love;
There oft in ſolitude I ſtray,
And paſs the peaceful hours of day;
Each earthly ſorrow there forego,
A noiſy world of care and woe.

Whether I raiſe my thoughts on high,
And view the wonders of the ſky,
Or if my wandering muſe ſhould lead,
To view the fragrant ſmiling mead,
Where Zephyrs on their downy wing
Convey the odours of the Spring—
Look nature through—in ALL I ſee
The OMNIPRESENT DEITY.

F— A— C—

SACRED SONNET.

OFT "in the Winter of this varied life,"
If haggard Want but glances on my cot,
My ſtubborn heart begins the ſinful ſtriſe,
And Diſcontent portrays my wretched lot.

The tempeſt rages in my troubled breaſt,
And Pride, vile ingrate! joins the rebel crew,
Nor Memory, faithful to the high behеſt,*
My former countleſs bleſſings bring to view.

Till the kind promiſe,† darting through the ſhade,
Sooths all my fears, and calms the boiſt'rous ſtorm;
Diſpels the clouds that my ſad mind pervade,
And Faith relies on Jeſus to perform.

Then Hope revives, and hails the peaceful ſcene,
And Patience in my boſom dwells ſerene.

MEMASA.

THE CHRISTIAN HERO.

MIDST *Alexander's* hoſts was found,
A *coward* with his hero's name;
An *Alexander* but in ſound,
He never won a warrior's fame.

"Fight well, or elſe my name diſown,
(The *Macedonian* hero cries;)
"By nobleſt valour make it known,
"An *Alexander* never flies."

Their captain's name thus Chriſtians bear;
His ſoldiers too ſhould ſeek for fame;
Then boldly wage Faith's glorious war,
Or never boaſt the *Chriſtian* name.

ERASTUS.

* Deut. xxxiii. 7, &c. † Pſal. ix. 18.



Rev.d THO.s CHARLES, A. B.

Bala,

Merionethshire.

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THE

Evangelical Magazine,

FOR SEPTEMBER, 1798.

FOREIGN CORRESPONDENCE.

Extract of a Letter of Mr. J. C. STAHLSMITH, *at Elberfelde, to Dr.* BURCKHARDT, *London.*

REV. SIR, *Elberfelde, July* 23, 1798.

I TRUST you will be kind enough to excuſe in a man, whom you do not perſonally know, the liberty of charging you with a commiſſion which is attended with ſome inconvenience and trouble. Did I not know you as a man who loves and eſteems genuine godlineſs, I ſhould have heſitated to take ſuch liberties: but having peruſed your hiſtory of the Methodiſts, I greatly rejoiced to ſee this ſociety of pious men brought into a more intimate acquaintance with Germany. I had ſome knowledge of them when I was, from the years 1770—80, at London, Philadelphia, Baltimore, &c. and the impreſſion made upon my heart by the writings of Weſley and Whitefield, has kindled and preſerved in me a high regard for their pious character; conſequently an impartial hiſtory of them in the German language could not but be highly gratifying to me.

But there is alſo publiſhed an hiſtory of a new Engliſh Miſſion, tranſlated by the Moravian Brethren, at Barby, which has made an uncommon ſenſation among pious people here upon the Continent. We long for the continuation of ſuch edifying accounts. The hiſtory, as far as we know it by this tranſlation, relates the proceedings of the Society to the departure of the Ship to the South-Sea Iſlands; but now we anxiouſly wiſh to know whether the Miſſionaries are ſafely arrived, and if the ſhip is returned to England under the conduct of the noble captain. Having been in China myſelf, as much as I know of the voyage, if no accident has happened to the ſhip, ſhe can be back in Eng-

land in the months of June, July, or at longeſt, of Auguſt, this year. All you know of this and the African Miſſion, or what has been publiſhed on the ſubject, and has any relation to it, we beg you to communicate to us the firſt opportunity.

When the firſt tranſactions of the Miſſionary Society were made known here by this publication, there was ſuch a commotion among the good people, that great pains were taken to have the peruſal of the work only for a few hours, only one copy of it being at that time in our town, but we wrote for fifty copies more from Leipzig.

Many rich and religious Gentlemen have offered to contribute ſomething to this Miſſion, and I believe that the beginning of a collection will be made, as ſoon as we receive the fuller accounts of its further progreſs.

May the gracious Redeemer of the ſinful human race bleſs with the power of his Spirit this great and impartial inſtitution for the propagating and proclaiming his Name among the Heathen! May he impart courage, wiſdom, and unity, to the meſſengers who are to preach to diſtant nations, the joyful tidings of ſalvation from ſin through his blood, that they may be found faithful followers of their maſter, to whoſe ſervice they are devoted, and that we may ſee the fruits of their miſſion for the glory of our God!

Great Author of the Work of Redemption! ſend thy Spirit in an increaſed meaſure, that in theſe dark and perilous times the face of the earth may be renewed.

LETTER II.

A Copy of the following ſhort Letter to Mr. JOSEPH DIXON, of Calcutta, in the Eaſt Indies, from the Rev. Mr. KIERNANDER, a worthy aged German Miniſter in that country, was ſent to the Editor by one of our Correſpondents. It breathes ſo much of the ſpirit of an aged Saint, dead to the world and ready to take wing to the regions of immortality, we cannot doubt of the publication being acceptable to our readers, and hope it may prove edifying to many.

DEAR SIR, *Calcutta, April* 3, 1797.

I RECEIVED your letter of the 27th of March, which was ſent me from Chinſurah. I thank you for conveying to me the obliging meſſage from your old Paſtor the

Rev

Rev. Dr. Trotter. When you write to him I beg you will aſſure him of my thankful acknowledgments for his kind remembrance of me.

My old age, being now four months entered into my 86th year, prevents me from continuing my correſpondence with my few ſurviving friends. Moſt of them are gone before me into eternity, and I am near upon the brink to follow them. I now live amongſt a new generation, who know me not, and whom I have not the honour to know. Hereby, however, I have the advantage of hiding myſelf from the buſtle of the world, and the more undiſturbed have my converſation in heaven, where I wiſh and long to be.

Believe I am, dear Sir,
Your affectionate humble Servant,
JOHN ZACH. KIERNANDER.

THE OCULAR TREATY.

A FRAGMENT.

Thoughts on JOB XXXI. 1.—*I made a Covenant with mine eyes.*

IT was a proof of thy wiſdom, venerable ſage, that thou didſt ſo! O that I had done the ſame, thirty years ago! I had then eſcaped many a ſnare, the recollection of which covers me with ſhame. I ſtill find the need of a ſimilar precaution; and moſt heartily recommend Job's ocular treaty to my dear young friends.

Our nature is totally corrupted by ſin, and every ſenſe is the port of evil. The eye is an organ of exquiſite workmanſhip, its mechaniſm beyond meaſure marvellous, its power amazingly extenſive!* O my God, that ſo diſtinguiſhed a branch of thy creation ſhould ever be perverted to

* "High in the head, bright and conſpicuous as a ſtar in the brow of evening, is placed the *eye*. In this elevated ſituation, like a centinel poſted in his watch-tower, it commands the moſt enlarged proſpect. Conſiſting only of ſimple fluids, incloſed in thin tunicles, it conveys to our apprehenſion all the graces of blooming nature, and all the glories of the viſible heavens. How prodigiouſly wonderful, that an image of the hugeſt mountains, and a tranſcript of the moſt diverſified landſcapes ſhould enter the ſmall circlet of the pupil! How ſurpriſingly artful, that the rays of light, like an inimitable pencil, ſhould paint out the optic nerves; paint in an inſtant of time; paint in their trueſt colours, and exacteſt lineaments, every ſpecies of external objects!"—*Hervey's Dialogues, XII.*

purpoſes

purpoſes that debaſe my nature! It was formed to ſurvey thy glorious works, and thence deduce the demonſtration of thy infinite wiſdom and goodneſs; but, ah, how ſoon was it proſtituted to baſe and deſtructive uſes. The firſt ſin, that fatal act of rebellion, which ruined us all, found admiſſion to the heart of Eve by this organ. The interdicted tree was beautiful to the eye; ſhe was captivated with its pleaſing hue, and raſhly ſnatched the poiſonous fruit. The univerſal tragedy, the deluge of the world, owed its origin to the ſame ſource: the ſons of God beheld the daughters of men, were ſmitten with their exterior beauty, and loſt light of their idolatrous deformity. Unhappy Achan too, periſhed in conſequence of one unbridled glance of the eye.

The renowned Achilles, it is ſaid, was invulnerable, ſave in his heel. * Of how many is the eye the only vulnerable member.† Here David, the wiſe, the valiant, the pious, received that wound, in the agony of which he vented the mournful groans of the fifty firſt pſalm, and which, no doubt, made him go ſoftly all his days. O my ſoul! how many ſtrong and good men have fallen down wounded, the miſerable victims of one unguarded ſally of the eye.

How prudent, then, to imitate the patriarch, and make a treaty with a power ſo able to hurt us. I find a noble heathen preſenting us with an example. Scipio would not venture to behold his fair captive, but in the preſence of her mournful huſband, to whom he honourably reſtored her. Even that raſh madman Alexander, called the Great, would not ſee the beautiful daughters of Darius, leſt the conqueror of the world ſhould be tempted by their charms. Zaleuchus, the Locrian legiſlator, ordained that the crime of adultery ſhould be puniſhed by the loſs of the offender's eyes. But a greater than theſe has enjoined us to pluck out our own eye if it offend; that is, to reſtrain and mortify its ſinful luſts. Let a ſolemn treaty, then, be inſtantly ratified; let my eyes, let every member of my body, be "holineſs unto the Lord." So ſhall I, one holy day, ſhut my eyes to all the vanities of this enſnaring world, and open them to behold the unveiled beauties of my glorious Redeemer; to whom, be univerſal and everlaſting praiſe!

ABSTINENTES OCULI.

* An excellent puritan writer, referring to the motto of Cæſar, *veni, vidi, vici*, I ſaw, I came, I overcame; obſerves that, "many will have cauſe to ſay, *we came, we ſaw, we were overcome.*" The drunkard, the covetous, the adulterer, will all have occaſion to adopt that motto.

MEDITATIONS

MEDITATIONS ON DIVINE PRESENCE;

A powerful Antidote againſt Fear.

TO what exceſs in folly and diſſipation would man run, was he not now and then reſtrained by affliction or diſtreſs? and into what labyrinths of fear and anxiety would he involve himſelf, did not the joys of religion ſolace the heart, and the promiſe of God ſhed forth ſome rays of hope? Into what depths of diſtreſs, O my ſoul, wouldſt thou have been plunged, had not God ſaid, "Fear thou not, for I am with thee; be not diſmayed, for I am thy God; I will ſtrengthen thee, yea, I will help thee with the right hand hand of my righteouſneſs?" This was the word that was my comfort in my trouble, and in my ſtraits I was revived by it. When ſickneſs had laid my clay tabernacle low, threatened its diſſolution, and made my nights wearifome, how comfortable to hear the voice of God ſaying, "Fear thou not, for I am with thee?" Now though earth and hell combine to lay a load of trouble on me, I will not fear, while "the eternal God is my refuge, and underneath is his almighty arm."

Conſider, O my ſoul, that the promiſe of God is expreſſed in language the moſt engaging and comfortable; and though waters of affliction ſwell and rage, they ſhall not overwhelm you; "God is a preſent help in the time of trouble." And why ſhould you ſhrink, or be afraid in the proſpect of trials to come? Shall not the deliverance from the houſe of bondage, and the paſſage through the red ſea, in the preſence of God, encourage you, that all the hardſhips of the wilderneſs, and the paſſage through Jordan, will be light when God is with you? But when I look forward to old age, thoſe evil days in which I ſhall ſay I have no pleaſure, how do I fear poverty and diſtreſs? But why need I fear? for though I have not where to lay my head, yet, in having God I am richer, than if I had treaſures at command; and who can be poor, when God over all bleſſed for ever is his portion? In having God with me I ſhall never want a friend. Who can be deſtitute when the God of mercy and compaſſion ſuccours him? He is the beſt of friends; one who knows when and how to adminiſter comfort; one who loved me before I loved him—who loved me with an everlaſting love; one who loved me when I hated him; and who is more deeply concerned for my

happineſs than I can be myſelf; and (oh how precious!) one who will never, never, never leave me nor forſake me; for "though all ſhould forſake me the Lord will take me up." "The mountains may depart and the hills be removed, but my loving kindneſs ſhall not depart, neither ſhall the covenant of my peace be removed ſaith the Lord that hath mercy on thee." This ſhall ſupport me alſo, and whatever gloomy and diſtreſſed proſpects open on my view as I advance towards the valley of the ſhadow of death, I will not fear, for "When I walk through it, God will be with me;" he hath promiſed, ſaying, "be not diſmayed, for 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."

How often have I been afraid to contend with principalities and powers, but my God ſaid, "I will ſtrengthen thee, I will help thee;" I will now "be ſtrong in the Lord, and in the power of his might. His righteouſneſs ſhall be a ſhield and buckler unto me," which all the weapons of earth and hell will never penetrate. When God is with me who can be againſt me? The moſt formidable force which hell can muſter, is to his power like chaff to the wind, or dry ſtubble to the flame. "The Lord is my light and ſalvation, whom ſhall I fear? The Lord is the ſtrength of my life, of whom ſhall I be afraid? The Lord is my rock, and my fortreſs, and my deliverer; my God, my ſtrength, in whom I will truſt, my buckler, and the horn of my ſalvation, and my high tower." And ſtronger is he that is in me than he that is in the world. Nay, I will not fear either the number, or the ſeverity of my trials; for let diſtreſs be ever ſo tedious or ſevere, it cannot over-balance the happineſs that is enjoyed in communion with God. There is no evil I can fear, or ſorrow that I can feel, that will ſhut out divine comforts from my ſoul. God, the fountain of living waters, is always with me. Though Iſrael was in the wilderneſs of Sinai, when they could find no food to eat nor water to drink, they need not have been diſcouraged, their God was with them, his bountiful hand gave them bread from heaven to eat, and by his power he turned the flint into a water-ſpring. When the three children were caſt into the fiery furnace, God was with them, ſo that the flames did not kindle upon them, neither did the ſmell of fire paſs upon their garments. I will take comfort alſo, for the ſame God ſays to me, "When thou paſſeſt through the waters, I will be with thee, and through the

the rivers they ſhall not overflow thee; when thou walkeſt through the fire thou ſhalt not be burnt, neither ſhall the flame kindle upon thee." And is not God a faithful God? He will remember his covenant and will not ſuffer his faithfulneſs to fail. He will not caſt off his people, neither will he forſake his inheritance: the Lord taketh pleaſure in them who hope in his mercy." All this encourages me againſt fear, for "God is not man, that he ſhould lie, nor the ſon of man that he ſhould repent; hath he ſaid it, and will he not do it? hath he ſpoken, and will he not make it good?" The Lord hath ſaid "Fear not for I am with thee, be not diſmayed for I am thy God." I will then rejoice that whatever I loſe, I can never loſe my portion. "I will ſay of the Lord he is my God; the Lord is my portion, ſaith my ſoul; happy is that people that is in ſuch a caſe as this, yea happy is that people whoſe God is the Lord." I will now ſing "Behold God is my ſalvation; I will truſt and not be afraid, for the Lord Jehovah is my ſtrength and my ſong, he alſo is become my ſalvation. I will go now truſting in his inviolable faithfulneſs and everlaſting love. All that is worthy of enjoyment is to be found in God, and there is no evil I can ſuffer, but my God can remove, and however much I may ſuffer here, all will be more than overbalanced by that "exceeding and eternal weight of glory," which I ſhall have in his preſence above, where "there is no more death, neither ſorrow nor crying, nor any more pain." I I will now go on ſinging, in the faith of their fulfilment, the following promiſes:

"Fear not I am with thee, O be not diſmayed,
I, I am thy God, and will ſtill give thee aid;
I'll ſtrengthen thee, help thee, and cauſe thee to ſtand,
Upheld by my righteous, omnipotent hand.

When thro' the deep water I call thee to go,
The rivers of woe ſhall not thee o'erflow;
For I will be with thee, thy troubles to bleſs,
And ſanctify to thee thy deepeſt diſtreſs.

When thro' firy trials thy pathway ſhall lie,
My grace all ſufficient ſhall be thy ſupply;
The flame ſhall not hurt thee; I only deſign
Thy droſs to conſume, thy gold to refine.

The ſoul that on Jeſus hath lean'd for repoſe,
I will not, I will not deſert to his foes;
That ſoul, tho' all hell ſhould endeavour to ſhake,
I'll never, no never, no never forſake." Rip. Coll. 128.

D.

ON THE EXEMPLARY BEHAVIOUR OF MINISTERS.

LETTER II.

DEAR SIR,

IN addition to the cautions given in my former letter, I would ſay to you, 4thly. that you ſhould beware of ever envying or grieving at the dignity, fame, proſperity, oruſefulneſs of others.* Such a temper or conduct proceeds from pride, which is the leading lineament of the Devil's countenance.† It marks mens' ignorance, and hinders them from being edified by the gifts of others.‡ It marks either the want or weakneſs of grace. It is contrary to all Chriſtian love to God or men.§ It hinders our making the glory of God our chief end, and blaſphemes him as if he had no right to diſtribute his own gifts and grace, or had not ſkill or equity to do it aright.‖ It hinders thankfulneſs to him, and contentment with our own condition; and tends to murder both our ſoul and body.¶ It appears moſt unreaſonable, when we ſeriouſly conſider, that it is not the meaſure of our gifts, but our faithful improvement of them that avails before God; that in many caſes and circumſtances, inferior endowments are moſt adapted to uſefulneſs, as iron, in many caſes, is more uſeful than gold; that God will call us to account for no more gifts than he beſtows upon us; that many others have ſmaller meaſures of gifts; that God is under obligation to none, and may do with his own what he pleaſes; and that great gifts expoſe to great envy, trials, and dangers.** 5thly. Beware of all appearances of obſtinacy, or of a ſtiff and ſelf-willed temper, eſpecially in matters which are in themſelves indifferent or doubtful.†† Avoid, in like manner, a contentious diſpoſition, inclining you to contend for things not plainly revealed, or when Providence is not calling to contend for them, and no ground to hope for edification by it.‡‡ 6thly. Never indulge the leaſt approach to, or appearance of, intemperate anger; I mean, anger on account of things not really ſinful, but which are merely the involuntary defects of men; or anger on account of diſagreeable

* Rom. i. 29. 2 Cor. xii. 20. Gal. v. 21. † 1 Tim. iii. 6. ‡ Num. xi. 29. § 1 Cor. xiii. 4. ‖ Jo. iii. 8. 1 Cor. xii. ¶ Job v. 2. Pſ. cxii. 10. ** Eccl. ii. Gen. xxxvii. Num. xi. and xvi. 1 Sam. 18. †† Job xii. 2. Prov. xii. 15, and xxvi. 12. 16. 2 Pet. ii. 10. Tit. i. 7. ‡‡ Tit. i. 7. 2 Tim. ii. 24. Gal. vi. 17. 1 Cor. xi. 16.

events

events on the Providence of God; or anger which proceeds not from true deliberation; is not kept within due bounds; is not proportioned to the offence; is expreſſed in an improper manner; or is of undue continuance.* This frame of mind darkens and ſtupifies the underſtanding; infuriates the paſſions; unfits the ſoul for the exerciſes of religion; renders reproofs uſeleſs; involves us in ſin and danger; and expoſes to diſlike, contempt and hatred.† 7thly. Shun every appearance of or approach to intemperance in eating and drinking, and all temptations thereto.‡ As you value the honour of God and the credit of your ſacred profeſſion, carefully avoid all approaches to drunkenneſs, whether in private houſes or places of public concourſe. Give no countenance to riotous conviviality, which hath ſometimes given great and juſt ſcandal to ſerious minds, after ordinations, and the adminiſtration of the Holy Sacrament of the Lord's Supper; occaſions when your mind ought to be peculiarly devout and ſpiritual. Such intemperances, ſuitable only to the Heathen prieſts of Bacchus, will render the mind utterly incapable to diſcern and penetrate into the things of God.§ It is a noted mark of falſe prophets,‖ and is a diſtemper which can ſcarce be cured.¶ As before God, I ſolemnly charge you, to reſiſt every inward riſing of irregular deſire, and all unbecoming familiarities with the other ſex.** Criminal indulgences of this kind grieve the Spirit of God; †† carry away all the powers of the ſoul with them; ſtupify the conſcience; weaken and diſſipate the judgment; while the leaſt appearance or ſuſpicion of them will render a miniſter and his miniſtrations contemptible and deteſted.‡‡ I ſhall, in my next, ſpecify and recommend to you ſome of the Chriſtian graces and tempers, which are eſpecially becoming in your ſtation and character. In the mean while, I remain very affectionately yours, &c.

* Pſ. xxxix, 9. Eph. iv. 26, 27. Rom. i. 31. † 1 Tim. iii. 8. Prov. xiv. 17, and xxii. 24. Eccl. vii. 9. ‡ Luke xxi. 34. § Lev. x. 8—11. ‖ Iſaiah lvi. 12. Mic. ii. 11. and iii, 5. ¶ Prov. xxiii. 35. Hoſ. iv. 11. ** Eph. v. 3—6. 2 Tim. ii. 22. †† Eph. iv. 29, 30. 1 Cor. vi. 15—19. and iii. 16, 17. ‡‡ 1 Pet. ii. 11. 1 Sam. ii. 12—17, 30.

ON PUBLIC SINGING.

ADDRESSED TO MINISTERS.

AS the conduct of public worſhip is a branch of miniſterial duty, permit me, brethren, reſpectfully, to ſubmit to your ſerious conſideration a few remarks, in reference to the performance of that part denominated *ſinging*.

In ſome congregations, the words to be ſung are always given out: in others, this cuſtom is varied at the caprice of the clerk; which is, in my judgment, very reprehenſible, and inconſiſtent with the deſign of ſocial worſhip.

That the end of public worſhip, with regard to man, is public benefit, is a poſition that needs no proof; and of this worſhip, praiſe, as well as prayer, is moſt undoubtedly an important branch. But how, I would aſk, is this deſirable end to be accompliſhed, in reference to ſinging, if the words to be ſung are not audibly expreſſed?

It may be ſaid, that the parties concerned muſt furniſh themſelves with books. But it ſhould be remembered, that there are individuals in almoſt every congregation who are unable to purchaſe books; others, who, through want of education, are incapable of reading them; ſome who, by reaſon of age or infirmity, are blind; or their ſight ſo much impaired, as to derive no advantage from optical aſſiſtance; together with a very conſiderable number of caſual hearers, unacquainted, or unprovided, with the compoſitions uſually ſung; all of whom, however, devout their hearts, or however ardent their deſires, are excluded from joining in this delightful part of worſhip!

Permit me to aſk, brethren, what you would ſay of the man who ſhould ſtop the ears of half, or of a third part of the auditory which, in preaching, you were labouring to inſtruct?—Would you think yourſelves reſpectfully treated?—Would you not view it as an unwarrantable attempt to fruſtrate your benevolent intentions?—But if ſo, by what kind of reaſoning can you vindicate a practice that excludes ſo many from uniting in the worſhip of Him whom all creatures are commanded to praiſe, and in compariſon of whom, the beſt of men are unimportant as the duſt on the balance!

Surely this branch of religious duty is equally momentous, and may be equally uſeful to the diſciple of Jeſus, as thoſe

thoſe diſcourſes in which you are yourſelves immediately engaged! In the ſong of praiſe, the underſtanding and the heart of the real Chriſtian are in union; they have but one object to purſue; but this is not the caſe while liſtening to ſermons delivered by the moſt eminent preacher, whom it is my duty to hear with caution and with candour; and afterwards to inquire, like the noble Bereans, whether the things ſpoken comport with the oracles of truth.

Now, if the end of public worſhip, in reference to man, be public benefit, this end, in the caſes to which I advert, cannot be anſwered: the purpoſes for which the people meet, or ought to meet, are defeated. But is this, brethren, to do all things for the edifying of the body of Chriſt? Is it not, with regard to thoſe on whom ſilence is impoſed, like ſpeaking in an unknown tongue? The ſound is indeed heard, but the words are not known, nor is the edification of the mute ſpectator attempted to be promoted. —Whether this be right, judge ye.

Whether, brethren, theſe curſory hints deſerve your notice or not, permit me to ſay, That if I know my own heart, they proceed from the beſt motives. The writer has, with many others, been long grieved by the practice he wiſhes to correct; and if that excellent apoſtolic maxim, Follow after the things wherewith one may edify another, be attentively regarded, he flatters himſelf that it will not be found he has written in vain.

PHILENOR.

A WORD TO THE DISCONSOLATE.

In a Letter to a Friend.

DEAR SIR,

I Received your kind letter on Saturday laſt, for which I return you my ſincere thanks. But why does this diſmal gloom overſpread the pages of your epiſtle? Why do you manifeſt this ſorrowful ſpirit, in every line? You anſwer, "Becauſe it is not with me, as in days that are paſt."— But though this be the caſe, I would not have you caſt down, nor plunge yourſelf into new diſtreſſes, remembering that Chriſt is the ſame, however you may change. His love is now the ſame, as when he left his Father's throne, and the praiſes of angels, to take up his abode in a ſordid ſtable. And his mercy is as great now, as when he cried, "It is finiſhed, and gave up the ghoſt." Why then, my

dear

dear friend, will you diſtruſt his providence, or ſay within yourſelf, "He has forgotten to be gracious?" "Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb!" "Yea," (ſays the prophet) "they may forget;" there may be ſuch monſters of inhumanity, "Yet," (mark the expreſſion!) "will I not forget thee!" What a precious promiſe is this, to a weak believer! Though billows roll over him, and the daſhing waves are ready to ſink him in the ocean: though tempeſts riſe, and ſtorms invade his ſoul, yet God does not forget him, but will be his preſent help in every time of need. When the bleſſed Redeemer chaſtiſes his children, it is only in love and pity to their immortal ſouls; he never does it in wrath and anger, nor will he ever lay upon them more than what they are able to bear. Sometimes he withdraws the light of his countenance, and lets us go mourning all the day long. But why this? it is to humble us at his footſtool, to let us ſee what poor weak mortals we are, to bring down our pride, and to make us love a Saviour more.—In your kind epiſtle, you tell me, "That you are carried about with every wind of doctrine, and are ready to fear that you have embraced principles which are not true." To give you my ſentiment, in a few words, I would ever unite with thoſe who place man upon his knees, and exalt a crucified Redeemer. This, my dear friend, is the ſentiment of the Bible, the ſentiment of the Apoſtles of Jeſus, and therefore the ſentiment which I would ever recommend.—You afterwards affirm, "That on the other hand, you feel ſo much of the power of ſin within you, that were it not for the promiſes of the Goſpel, you would utterly deſpair." But why do you caſt yourſelf into a deſponding frame of mind? Is there not a fountain opened for ſin and uncleanneſs? Is not Jeſus the ſame yeſterday, to day, and for ever? Is there no balm in Giliad, is there no phyſician there? Is there not a door of mercy, which ſtands open night and day to admit the poor and deſtitute? And is there not a Lamb which was ſlain for rebels, ſitting at the right hand of God, ever pleading his own merits for guilty ſinners? Yes, there are all theſe bleſſings, and innumerable more, which I could mention, if it were neceſſary. Therefore cheer up your drooping ſpirits, let not the tempter have ſuch an aſcendency over you, as to perſuade you that God will forſake you, or give you up. Now, Sir, ſhould this encourage you more boldly to approach a throne of grace, let me entreat you to remember,

Yours, &c. VERMIS.

TO GAIUS.

DEAR SIR,

I VERY much approve of the greater part of your anſwer to the queſtion; How does God ſpeak peace to his people? &c. (in the Evangelical Magazine for March;) but as ſome ſerious minds have been made uneaſy, by ſuppoſing you attempted to prove, that all encouragement and comfort derived from the application or ſuggeſtion of particular paſſages of Scripture to the mind, that have given them relief in times of trial and diſtreſs, ought to be rejected as enthuſiaſtic; I have thought proper to addreſs you upon the ſubject; not doubting but you will give me credit for the reſpect I have for your judgment, and permit me to claim your candour, ſhould I have miſtaken your deſign. I agree with you in ſuppoſing that the Scriptures ſpeak in general terms, to characters, and not to particular perſons; and I am fully convinced, that great care ought to be taken to guard againſt enthuſiaſm in the application of any particular paſſage of Scripture ſuggeſted to the mind, that may happen to ſuit our condition or wiſhes; but yet I cannot help thinking, that God may, ſometimes, give real comfort to his people in this way. Though it will require great caution to judge when, and how far this is the caſe, yet I apprehend there are ſome *criteria* by which we may exerciſe our judgments to prevent deception; *e. g.* when ſuch paſſages of Scripture are ſuggeſted to the mind, without previous expectation or looking for comfort in that particular way; and when ſuch paſſages are not forced to ſpeak a different ſenſe from their original meaning; when ſuch application has no tendency to abate, but to increaſe our concern for the proper uſe of the means by which we may hope to obtain direction and comfort. And when there is ſome good reaſon to believe, upon ſerious examination, that aſſiſtance obtained by ſuch impreſſions upon the mind, is in anſwer to our humble prayer: connected with ſuch conſiderations as theſe, I am inclined to believe, that God does often afford aſſiſtance and comfort to his children in this way; I will inſtance in a few particulars.

Suppoſe a convinced ſinner to be in great diſtreſs through fear, that on account of the henious nature and great number of his ſins they would not be pardoned. And that obſervation of the Apoſtle (the blood of Jeſus Chriſt his ſon, cleanſeth us from all ſin) ſhould be ſo powerfully impreſſed

upon his mind, as to remove his fears and fill him with joy and peace in believing, what are we to think of such a case? Again, suppose the Christian who has known what it was to take pleasure in the word and ways of God, should meet with some heavy trial from afflictions and persecutions in the cause of Christ, and, connected with this experience, a season of darkness and distress in his own mind, which is no uncommon case, so that he is tempted to conclude, that he must sink under his burden, or become a coward, and disown his Lord. Suppose when his soul is cast down within him, that promise occurs to him: * "Fear not, for I am with thee," &c. and he finds it so powerfully applied to his mind, as to fill him with abundant joy, courage, and comfort. Is it enthusiasm to believe that this was from God? I hope I have reason to be thankful for some instances of this kind in my own case; I shall mention only one as a further explanation of my sentiment upon this subject. In the former part of life, I was invited to engage myself in a situation where was a prospect of doing good, and after some consultation, and, I trust, humble prayer for direction, I found myself inclined to consent; but upon more particular enquiry, there appeared so many difficulties and dangers, that I was upon the point of giving it up. At the time I intended to have given in my refusal, that passage † "The Lord preserveth all them that love him," was so powerfully impressed upon my mind, as to remove all my difficulties, and fixed my resolution to proceed. I trust I was no stranger before to the general doctrine of the Divine assistance to them that love God, to which the passage refers; but its effect upon my mind at that time was such as I cannot describe, nor ever felt before or since.

I am fully persuaded it requires great care to guard against mistakes in such cases; as it is possible our own fancies may have more influence in some instances than we are aware of, and, for want of caution, we may be in danger of putting a wrong sense upon such suggestions, which is certainly the case in those instances you have pointed out. The Scripture, no doubt, contains a sufficient and perfect rule for our faith and practice; nor does is appear to me to be inconsistent with this profession if we allow that, in some cases, the Spirit of God may make use of the word to encourage under distress, to influence our determination in cases of great difficulty, or to give us a

* Isai xli. 10. † Psal. cxv. v. xx.

more

more lively and cheerful dependence upon the Divine Providence and grace It does not appear to me, either dishonourable to God, or inconsistent with the design of his word to suppose that by the word he may communicate assistance to us in this way. For such effects as I have referred to and supposed to take place, do not imply any defect in Divine revelation, but correspond with its general design. On the whole, I consider such suggestions of suitable passages of Scripture to the mind that give us relief in times of distress, when considered and applied aright, as the help of the Divine Spirit, under the character of a Comforter, to the children of God.

Whatever is your opinion upon the subject before us, I trust you will not doubt of my sincerity, when I assure you that I remain your affectionate friend and brother in the gospel. ZETETES.

*** If *Zetetes* reviews the piece on which his observations are founded, he will perceive that the cases which he has stated, are not those to which Gaius objects. The suggestions which that writer accounts enthusiastic, are those wherein "It is not the truth contained in the passage itself; but a presumption of their being immediately sent from God to the party, that affords the comfort." He admits that "we may be brought to embrace the gospel way of salvation, by some suitable part of Scripture, occuring to the mind."

HINTS.

To such as take the lead in Meetings for SOCIAL *Prayer.*

SUCH meetings have ever been formed and attended by a spiritual person, as means of procuring spiritual blessings, especially the Divine presence in ordinances, and a more extensive spread of the glorious gospel; for which reasons we should *thus pray for the peace* and prosperity of *Jerusalem*, for *they shall prosper who love her.**

Decency and order, requisite in every religious institution, are peculiarly so in this. It were indeed a great pity that an ordinance so adapted to general advantage as that of Social Prayer, should be disesteemed and neglected, in consequence of any disgusting inadvertency in those who *vocally* engage therein. Let such candidly suffer the word of exhortation.

It is common to distinguish between the *grace* and *gift* of prayer.

The FORMER comprizes *reverence* of the majesty of God.† deep sense of our own *unworthiness*, ‡ *Necessities*, §

* Psal. cxxii. 6. † Ecc. iii. 1. ‡ Gen. xviii. 27. and xxxii. 10. Luke xv. 17—19.

and * *ſins*; † with *penitent*, ‡ *thankful*, § and *enlarged* hearts; ‖ with *underſtanding*, ¶ *faith*, ** *ſincerity*, †† *fervency*, ‡‡ *love* §§ and *perſeverance*, ‖‖ therein *waiting* upon God, ¶¶ with holy *ſubmiſſion* to his will. ***

The LATTER, refers to the moſt intelligible, agreeable, and edifying mode of expreſſing our deſires in prayer.

Superior attention muſt ever be paid to the *grace* of prayer; but, for the purpoſes of edification, &c. the *gift* muſt not be neglected, but treated with ſerious, though ſubordinate regard.

None but perſons of irreproachable characters, acceptable gifts, of ſteady and uniform walk in the obſervance of Divine ordinances in general, ſhould be permitted to exerciſe *vocally* in meetings, for Social Prayer. To ſuch the following hints are humbly offered.

1. Uſe *comprehenſive brevity* in prayer. *Let your words be few*, ††† for much may be ſaid in little compaſs. Prolixity encroaches on time, occaſions unneceſſary repetitions, fatigues attention, and thereby diſguſts the hearers.

2. The *voice* ſhould be neither too *low* nor too *loud*, but adapted to the ability of the moſt diſtant perſons to hear, if attentive. The pronunciation ſhould be diſtinct and deliberate, and free from unnatural tones.

3. If the Royal Preacher *ſought to find out acceptable words* in addreſſing men; ‡‡‡ ſurely ſome degree of regard is due to our words in addreſſing God. Repeat not unneceſſarily the Divine names. It is a ſpecies of taking them in vain. Avoid preaching in prayer, impertinent familiarity of expreſſion, eſpecially all *affectation* and every approach to *bombaſt*, as the abominable ebullition of a proud and preſumptuous mind. The moſt beautiful ſtyle for prayer is that of Scripture, as Mr. *Henry* on the ſubject fully exemplifies.

4. Carefully guard againſt that flutter of ſpirits, and conſequent confuſion of mind, which painfully obſtruct the proper exerciſe of both gifts and grace. In order to this, regard God more and men leſs. Know before the ſervice begins your turn to exerciſe vocally, and let your mind be ſo engaged with your intended petitions, &c. as to allow you neither leiſure nor inclination to contemplate what

* Luke xviii. 13, 14. † Pſal. li. 17. ‡ Phil. iv. 6. § 1 Sam. i. 15. ‖ 1 Cor. xiv. 15. ¶ Mark xi. 24. ** James i. 4. †† Pſal. cxlv. 18. ‡‡ James v. 16. §§ Tim. ii. 8. ‖‖ Eph. v. 18. ¶¶ Mich. vii. 7. *** Mat. xxvi. 39. ††† Eccl. v. 2. ‡‡‡ Eccl. xii. 10.

your

your brethren are thinking of you. Value popular applauſe leſs, and you will leſs fear the want of it.

5. When intervening exhortations are given in Meetings for prayer, the ſucceeding prayer ſhould correſpond to the obſervations made, and to the matter of the hymns ſung. The hymns ſhould be moderately ſhort, judiciouſly choſen, diſtinctly read, and ſung in tunes well known.

Laſtly. Let the propoſed times of beginning and ending the ſervice be punctually obſerved, that excuſes for non-attendance drawn from encroachments on family obligations may be effectually obviated.

Thus, brethren, endeavour to proceed, as valuable helps to God's miniſters, their *Aarons* and *Hurs*, to hold up their hands.* And, as uſeful members of the reſpective churches of Chriſt, to which you belong, co-operate with the glorious deſign of the goſpel for the converſion of ſinners and the eſtabliſhment of ſaints; and, ſhortly, as good and faithful ſervants, you will be received to the joy of your Lord, where prayer ſhall be exchanged for eternal praiſe. T. B.

To the Editor.

REV. AND DEAR SIR,

THE following is a copy of a letter from Mr. J. D. of G— formerly writing-maſter in my ſchool, to Mr. P. my French teacher. When Mr. D. lived with me, he was very ſober and induſtrious; but ſtrongly inclined to Deiſm; and Mr. P. being of the ſame way of thinking, they became very intimate, I now believe, however, that Mr. D. is a veſſel of mercy, and as the circumſtances attending his converſion are ſomewhat ſingular, if you think the whole, or any part of the letter deſerving a place in your periodical work, you are at liberty to make what uſe of it you pleaſe, only taking care to ſuppreſs the names of perſons, and places. I remain, dear Sir, your's

21ſt *June*, 1798. T. L.

CONVERSION OF A DEIST.

G———, May 22, 1798.

DEAR SIR,

WHEN I returned from London to my native place, I openly profeſſed myſelf an advocate for the religion of nature, in oppoſition to Revelation, which I, like other

* Exod. xvii. 10—12.

other Deiſts, reckoned contradictory and abſurd. Theſe opinions I believe I had adopted when you knew me, and my reſidence in London rather confirmed than altered them. On the 7th of laſt November, as I was taking a ride to Edinburgh, I was accoſted by a deiſtical acquaintance, who told me he had been the Saturday before to our paſtor, in order to get his child baptized; that the Doctor ſaid he underſtood that he was a great friend of mine, that I was a profeſſed Deiſt, and that he meant once more to converſe with me on that ſubject. To this I replied, that ſhould the Doctor enter on the ſubject with me, I ſhould, as I had always done, declare my ſentiments and argue the point with him; not diſſembling the matter like him, who received the ordinance of Baptiſm merely to keep quietneſs with his wife, and avoid ſingularity. I told him I hoped to ſee the day when there would not be a prieſt; I added, that *I would not believe the Chriſtian religion while I had my ſenſes.* An expreſſion which I hope I ſhall ever remember with horror, as conſcious I am, that it has coſt me dear.

With this ſentence I bade him farewel, proceeded on my way, and (what was very remarkable) although I was then in a good ſtate of health, I had not parted from my friend above a mile or two, when I found my head ſtrongly affected, my ideas confuſed and incoherent, and in ſhort, I was poſting faſt to a ſtate of inſanity. Providentially I took care of myſelf till I got to my ſiſter's, who lives in Edinburgh. There I grew worſe and worſe; an eminent Doctor in the town adviſed my friends to have me taken to the country, leſt I ſhould commit extravagances in ſo large a city; to keep me quiet and indulge me; but above all, to keep a ſtrict eye upon me. In the laſt particular they happened one day, about a week after I was taken ill, to be negligent; I took the opportunity, and in an inſtant mounted a ladder that was ſtanding againſt my father's chimney, two ſtories high, from whence I threw myſelf to the ground, with an intention to put an end to my exiſtence.

Though in general deranged, I was at particular times much concerned about my ſtate. The vaunting expreſſion I had made to my friend often recurred to my mind; and I thought frequently I heard the voice of ſome inviſible being, as it were, compaſſionating my ſituation; but at the ſame time telling me, that there was no ſalvation for me: that by ſaying I would not believe till I had *loſt my ſenſes*, I had put it out of the power of the Almighty to ſave me; for if I even ſhould believe, by my own aſſertion, I ſhould be

be out of my ſenſes; and that God would never accept of ſuch belief: likewiſe, that it was determined in the counſel of Heaven, that I ſhould not be ſaved; but live for many years a ſad ſpectacle to the world, and to Deiſts in particular.

This you will eaſily perceive was a moſt dreadful ſtate of mind. In my horror I attempted ſeveral times to put an end to my life. A knife happened one day to be left in my way, with which I made a ſmall inciſion in my throat; but not having much ſtrength at that time, happily it was not deep enough to be effectual. By the fall from the chimney my back was broken in three places, however, by the bleſſing of God, it is now ſtrait and ſtrong as before. Soon after it mended, I watched an opportunity, and ran to the water to drown myſelf; but a townſman ſaw and prevented me. My wiſh at theſe times was to be in hell as ſoon as poſſible, for the longer I was out, I thought it was heating the more for me. My friends were obliged, at laſt, to confine me in a ſtraight jacket, and being thus kept quiet, I came gradually to my recollection and ſenſes. I was viſited occaſionally by Chriſtian friends, from whoſe converſation I found much comfort. They told me that Jeſus Chriſt came into the world to ſave the greateſt of ſinners, and why not me? It pleaſed God to give me faith to lay hold of this, and reſt all my hopes of ſalvation upon him. This contributed, more than any thing elſe, to the reſtoration of my health; from this time I mended daily, though all my phyſicians (three of whom attended me) had a ſhort time before been of opinion, that I ſhould never regain my ſenſes.

From the peruſal of this, you will ſee what reaſon I have to bleſs God for all his mercies to me. I aſcribe it to his free grace, that I now believe in the Chriſtian religion in the fulleſt extent, and expect ſalvation and eternal happineſs, on no other footing but through the merits of a crucified Saviour; and I now find more comfort in converſing with my God for one hour, than formerly I had in the ways of ſin for years. I could delight in dwelling on this ſubject to you, and recommending it to your ſerious conſideration; it is certainly of the utmoſt importance. Happy you are in being with my religious friend, Mr. L. Often do I regret having paid ſo little attention to his religious diſcourſes and and advice. Have the goodneſs to remember me to all friends.

I am, &c. J. D.

ON ETERNITY.

HAVING in my laſt* made ſome remarks on the rapid *flight of time*, I would now lead my reader's attention, and my own, to a ſubject which thoſe remarks will naturally ſuggeſt—a ſubject the moſt ſolemn and important that can occupy the mind of man—I mean *Eternity*; but where ſhall I begin the unbounded theme? or how preſume to launch into that unfathomable ſea, in which the moſt enlightened underſtandings have been loſt in admiration? Limited as thy proſpect is (O my ſoul) by the narrow bounds of time, thou canſt form no adequate ideas of a period that after millions of ages ſhall have rolled away, will be no nearer to a concluſion; nor canſt thou, encloſed in a body which ſtands in need of almoſt hourly ſupplies of food and reſt to ſuſtain it, well conceive how thou art to exiſt when thou haſt dropt into the grave this feeble covering of clay, and appeareſt as a diſembodied ſpirit, freed from all thoſe wants and cares upon which thou art now obliged to beſtow ſo large a portion of thy precious time. But although thou art incapable of diſcovering theſe ſublime myſteries—incapable of gratifying that thirſt for knowledge which would prompt thee to penetrate into futurity: It is nevertheleſs as certain, that there is a future ſtate of being, and that thou muſt enter that unknown world, and ſpend an eternity in undeſcribable happineſs, or inſupportable miſery; as it is that thou now inhabiteſt a body of ſinful clay. This ſolemn truth cannot indeed be certainly diſcovered by the light of nature, and therefore the greateſt philoſophers of the heathen world could only reaſon from the probability of that hope which they wiſhed earneſtly to aſcertain: but now the day-ſtar from on high hath viſited the earth, and the lip of truth itſelf hath declared, that when the corruptible bodies of the children of Adam ſhall mingle with the duſt of the earth, from whence they at firſt were taken; then the ſouls that once animated them ſhall return to the God who created them, and receive from his unerring juſtice their irrevocable ſentence. Nay more, we learn from the volume of inſpiration, that even theſe vile bodies which are ſubject to corruption, and muſt moulder in the grave, ſhall, at the laſt great day, be raiſed in a ſpiritual and immortal ſtate; and, reunited to

* See Mag. for July, p. 282.

their

their former partners, ſhall ſhare with them in their eternal puniſhments, or rewards. If then theſe things are ſo, how is it poſſible to account for the conduct of many, who profeſſing to believe, can yet live and act in a way that proves they are wholly uninfluenced by them? It is recorded of the great Philip of Macedon, that he appointed one of his pages to awaken him every morning by exclaiming, "Remember, Philip, thou art mortal;" and ſurely it might be equally uſeful to many a child of folly, and diſſipation, if, when they are engaging in ſcenes of what they call (but how falſely!) pleaſure, ſome kind friend was to whiſper in their ear, "Remember Eternity!" Surely the awful ſentence would rouſe them from their lethargy, and force them to conſider that the hour is coming, and they know not how ſoon it may arrive; when, willing, or unwilling, they muſt meet their Judge, and hear from his lips the righteous ſentence that ſhall decide their eternal ſtate.

And haſt not thou, Chriſtian reader, haſt not thou, O my ſoul, abundant cauſe to pray that this conſideration may hereafter impreſs thy mind more deeply than hitherto it has done? If we could always look upon eternity as near at hand; always remember that, for ought we know, the next ſtep we take may plunge our bodies in the ſilent grave, and land our ſouls in a world unknown, and ſhould we not refrain from many trifling occupations which inſenſibly rob us of our time? Should we not be more aſſiduous in running our Chriſtian courſe more courageous in conflicting with our ſpiritual enemies, and more conſtantly employed in meditating on the company, and enjoyments of that world into which we hope ſo ſhortly to enter; in adoring the goodneſs of that dear Redeemer who, by his own blood, has atoned for our tranſgreſſions, and provided for us an houſe not made with hands, eternal in the heavens? It is only by a frequent contemplation on theſe important themes, that our ſouls can be enabled to riſe ſuperior to all the ſeducing allurements that the world would perſuade us to place our happineſs in; and enjoy a ſweet foretaſte of Heaven, even while we are here below. Conſiderations like theſe will aſſure us complete victory over our laſt enemy, Death; and lead us to look forward with joyful expectation to the moment when we ſhall throw off theſe rags of mortality, and take full poſſeſſion of thoſe ſublime delights which the mind of man can never fully conceive, but which we are aſſured our covenant God has prepared for all thoſe who wait with humble confidence for his appearing. E. TATLOCK.

REMARKABLE PROVIDENCE.

To the Editor of the Evangelical Magazine.

REV. SIR,

SHOULD the following narrative of a ſingular Providence meet with your approbation, I ſhould eſteem it a favour if you give it a place in your uſeful Magazine,

H. U. May 21, 1798. Your's, J. F—R.

About three years and a half ago, having obſerved the drawer in which I keep my caſh to be unlocked, or the bolt ſhot, and having no ſuſpicion in the leaſt of any of my family, I was willing to believe it muſt be owing to my not locking it up. But after repeatedly finding it ſo, and ſome loſs of caſh, it was ſtrongly impreſt on my mind, that it muſt be my maid-ſervant who opened it; yet no plain proof appeared that ſhe was the perſon, till a few days before the diabolical plot was diſcovered. The day before, I took an opportunity to charge her privately with the crime, not without great hope ſhe would confeſs it. I told her the conſequence if it was proved on her, and offered forgiveneſs if ſhe would confeſs it: I alſo pointed out to her the dreadful condition of a future ſtate if ſhe lived in the practice of ſuch ſins; but all was in vain. I at laſt ſaid to her, M—a, you may depend upon it, if it is proved to be you, I ſhall *ſhew you no mercy*, and be *ſure your ſin will find you out.*

After having ſaid ſo much, and ſhe perſiſted in denying it, I reflected on myſelf, that I had ſaid any thing to her. This was much on my mind all the evening, and firſt the next morning, which cauſed me to be earneſt at the throne of grace, that, if I had accuſed her wrongfully, that the harſh words above (I will ſhew you no mercy) might be forgiven me; but that if ſhe was guilty ſhe might confeſs. After returning thanks for the favours of the paſt night, I recommended myſelf and family to the Divine protection.

This morning, as uſual, I went into the fields, and after returning home, breakfaſt not being ready, I took a book to read, and as it is my cuſtom when reading, not to ſtop to aſk a bleſſing until I get to a period, ſo it was this morning. Perhaps the breakfaſt might wait two minutes, which led to the diſcovery of the plot; my ſiſter, waiting for me, ſtirred

ſtirred her tea, and in a ſurprize ſaid "My tea is juſt like poiſon, it has changed my ſpoon juſt like copper." At this I inſtantly ſtopt, and ſtirred up mine, and found it to be the ſame.

It ſtruck us both that ſomething muſt be put in the water, tea, or ſugar, which we found to be in the latter, and which plainly appeared to be mercury, broken ſmall, and mixed with it. For the proof of this, I picked out ſome of the largeſt pieces and put them into a cup. I broke about the ſame quantity of mercury and put it into another cup, then put a ſpoon in each, and filled them both with boiling water, which changed the ſpoons to the copper colour before mentioned. For further proof, I picked from the ſugar ſome more pieces and gave them to a hen, which ſoon put an end to her life.—The ſugar with the mercury in it I have now by me; which I keep as a token of the Lord's mercy. Reader, may this providence remind us of the wickedneſs of the human heart when left to itſelf, and make us watchful over leſſer ſins, which, if given way to, lead to greater; as an old divine remarks, "If the ſerpent wind in his head he will draw in his whole body after." May it alſo encourage us to put our truſt in that God who hears and anſwers prayer!

ANECDOTE.

SOME time before the Rev. Mr. M. was ſettled miniſter of L. he lived with a ſiſter of his in the pariſh of L—th. Near his ſiſter's houſe was a man who, for certain irregularities, had been for ſome time under the ſentence of the greater excommunication, the higheſt cenſure of the church of Scotland. This man's conſcience at length awoke, and his diſmal apprehenſions concerning his miſerable ſituation increaſed, ſo as not only to bring him under the greateſt diſtreſs of mind, but alſo to affect materially his bodily health. Mr. M. being induced to viſit him, heard his groans diſtinctly as he was approaching the houſe where he lay. Upon converſing with him, he found him quite ignorant. Upon repeating his viſits, and reading to him ſome ſtriking paſſages of Scripture, ſuch as the parable of the prodigal ſon, his mind was calmed, and he indicated a ſtrong deſire to be further inſtructed. Mr. M. perſevered in reading the Scripture to him, and teaching him the aſſembly's Shorter Catechiſm; and the man, on his part, had ſo great a thirſt for knowledge, that he was as ready

to take as the other was to communicate it, and not only acquired a tolerable acquaintance with the great truths of the gospel; but experienced their salutary effects in healing a wounded conscience, and he gave the clearest evidence that he had joy and peace in believing. Being now restored considerably to his health of body as well as of mind, he was advised by Mr. M. to wait upon his parish minister, Mr. W. R. in order to get himself relieved from the censure of the Church. He accordingly set out, but sickened, and in short, died by the way, and, to all appearance, he may truly be said to have died in the Lord,

R. B.

THE BENEFIT OF RELIGIOUS SOCIETY.

IT is observable of many houses in the city of London, that they have such weak walls, and are of such a slender and slight building, that were they set *alone* in the fields, probably they would not stand one hour; which now ranged into streets, *receive* support in themselves, and mutually *return* it to others. Such is the danger of *Solitude*, and the great benefit of *Society*, with good and godly company. Such as want skill or boldness to begin or set a psalm, may competently follow tune in *consort* with others; and such are the blessed fruits of *good Society*, that a person may not only be *preserved* from much mischief, but also be *strengthened* and *confirmed* in many spiritual exercises, which he could not perform of himself alone. "Jerusalem is builded as a city that is compact together." *

SATAN'S CHARGE, AND THE SINNER'S DISCHARGE.

AN old author mentions a story of the devil's appearing to a dying man, and shewing him a parchment roll which was very long, wherein were written on every side the sins of the poor sick man, very many in number. There were written the *idle words* he had spoken, which made up three quarters of the words he had spoken in his life; together with the *false words*, the *unchaste words*, and *angry words*; afterwards came in rank his *vain and ungodly words*; and lastly, his *actions*, digested according to the commandments; whereupon Satan said, "See here, thy virtues; see here what thy examination must be;" but the poor

* Psalm cxxii. 3.

man

man anſwered, "It is true, Satan, but thou haſt not ſet down all; for thou ſhouldeſt have added, and ſet down here below, "The blood of Jeſus Chriſt cleanſeth us from all ſins;" and this alſo ſhould not have been forgotten, "That whoſoever believeth in him, ſhall not periſh, but have everlaſting life;" whereupon the devil vaniſhed.

Thus, if the devil ſhould muſter up all our ſins, and ſet them in order before us, yet let but Chriſt be named in a *believing* way, and he will yield, and flee from us with the greateſt ſpeed. The Captain of Salvation overcame the tempter, by ſaying, "It is thus and thus written;" and his ſoldiers may ſtill "overcome the accuſer of the brethren, by the blood of the Lamb, and by the word of their teſtimony."

THE LOSS OF THE SOUL IRRECOVERABLE.

ST. Chryſoſtome hath well obſerved with the anatomiſts, *Omnia Deus dedit duplicia*, God hath, in the frame of man's body, given him *two eyes*, *two ears*, *two hands*, *two feet*, and the like, that the failing of the *one* might be ſupplied by the other: *Animam verò unam*. Yet he hath given him, ſaith he, but *one ſoul*; ſo that if that be *loſt*, there is no ſupply to be had. Nebuchadnezzar may loſe his kingdom, and it may be reſtored. Job, his health and wealth, and they may be recovered. Lazarus, his life, and he may be revived. But for the *loſs of the ſoul*, no means can repair it; no price can redeem it; all the world cannot recompenſe it; being once loſt, it is loſt irrecoverably.

SELECT SENTENCES.

THE Spirit is Chriſt's Adminiſtrator by the Father and Son's appointment, and will be ſure to give every ſoul what Chriſt has left them in his will and teſtament.

A perſon may get into a church without Chriſt, but he he cannot get into heaven without him. Heaven is a believer's end and holineſs his way.

A true Chriſtian may be in a ſpiritual lethargy; ſenſeleſs of ſin, when he is not dead in ſin.

Some true Chriſtians may commit thoſe ſins which a wicked man doth not, and yet go to heaven; and a wicked man may do ſome good which every godly man doth not, and yet go to hell.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

THE ſafe arrival of the *Duff*, the health which prevailed on board during her whole voyage, the welcome reception, and happy ſettlement of the Miſſionaries at the ſeveral places of their deſtination, and the remarkable interpoſition of Divine Providence throughout the whole of this enterprize, were ſuch evident anſwers to the numerous prayers which had been offered up to God on the behalf of the Miſſion, as loudly demanded the moſt public acknowledgement of gratitude and praiſe.

The Directors, therefore, of the Society, having acquainted the friends of the inſtitution, as ſoon as poſſible, with the leading circumſtances of the voyage, requeſted that a day of public thankſgiving might be obſerved on the 6th of Auguſt, being the firſt Monday in the month, when Miſſionary prayer-meetings are generally held throughout the kingdom; that all whoſe hearts have been intereſted in the work, might have an opportunity of uniting in the ſame pleaſing and reaſonable employ.

The morning ſervice was held at Surry chapel, where the prayers of the Church of England were read by Mr. Eyre, and extempore prayer offered by Mr. Griffith Williams. Mr. Griffin, of Portſea (to whoſe church Captain Wilſon belongs) then preached from Epheſ. iii. 20, 21, "Now unto him that is able to do exceeding abundantly above all that we can aſk or think, according to the power that worketh in us: unto him be glory in the church, by Chriſt Jeſus, throughout all ages, world without end, amen." The hymns were read by Mr. Cooper, Mr. Townſend, and Mr. Platt; and Mr. Leggett, of Burwaſh, concluded in prayer.

In the evening, at Sion Chapel, prayers were read by Mr. Charles, of Bala, and extempore prayer offered by Mr. Grove and Mr. Nichol. Dr. Haweis (the original projector of this Miſſion) preached from Pſalm cxxvi. 3, "The Lord hath done great things for us, whereof we are glad." The hymns were given out by Mr. Greatheed, Mr. Pover, and Mr. Ford; and the ſervice was concluded with prayer, by Mr. Brookſbank.

As the ſermons are printed*, we ſhall forbear any remarks on them, till they come regularly under our review. The large places of worſhip allotted for theſe ſervices were early filled with very numerous and reſpectable auditories, and the ſervices were conducted with the utmoſt ſolemnity. The preſence of God was happily experienced both by Miniſters and hearers; and never perhaps was gratitude more genuine, or expreſſed with greater warmth, on any public occaſion.

Senſible, however, that verbal acknowledgments, though highly proper, formed but a ſmall part of the tribute due to the Divine Majeſty, for ſuch ſignal bleſſings, the Directors, on the following day convened the Society at Haberdaſhers' Hall, in order to conſider how they might farther promote the glory of God, and the ſalvation of their fellow men, by maintaining a communication with the Miſſionaries already ſettled in the South Seas, and eſtabliſhing other Miſſions in that diſtant hemiſphere.

The report was read by Mr. Greatheed, and it was unanimouſly reſolved that the Directors ſhould be authoriſed to prepare for another voyage to the Pacific Ocean, for the purpoſes of viſiting and aſſiſting our brethren already there; of adding to their number, where circumſtances may render it neceſſary or expedient; and of planting the goſpel in other iſlands, where it ſhall appear moſt eligible from their extent, population, or other favourable circumſtances.

* Sold by T. Chapman, Price 1s.

Mr.

Mr. Waugh, being in the chair, in an appropriate addreſs to Captain Wilſon, expreſſed the grateful ſenſe which the Society entertained of his important ſervices, referring the glory to Divine Providence alone.

The Captain in return declared himſelf happy in having been honoured as an inſtrument of promoting the Miſſionary cauſe; and though, for various private reaſons he wiſhed to decline a maritime life, yet, he aſſured the Society its intereſts ſhould never ſuffer for want of his ſervices. This gave the moſt lively ſatisfaction to every perſon preſent, and the whole buſineſs was conducted with the moſt perfect unanimity.

Dr. Vanderkemp, and the two Dutch Miſſionaries who on the 30th of laſt month arrived from Holland, were preſent on this intereſting occaſion: as was alſo the Rev. Mr. Diſandt, a Lutheran Clergyman, introduced by Dr. Burckhardt, and ſent from Germany by Baron Van Shirndling with propoſals of uniting and co-operating with the Miſſionary Society, by aſſiſting them both with Miſſionaries and pecuniary ſupport. It need not be added that the preſence of theſe reſpectable foreigners conſiderably heightened the general pleaſure of the Meeting; which was, upon the whole, one of the moſt profitable and happy ſince the commencement of the inſtitution.

BAPTIST MISSION.

THE Baptiſt Miſſionary Society have received intelligence from India, which ſtates among other circumſtances, that an European, educated for a Popiſh Prieſt, has lately embraced the Goſpel, and built a place of worſhip, where both Mr. Carey and Mr. Thomas come to preach. He reſides at the city of Dinegapore, about 14 miles from the latter, and 30 from the former.

SURRY MISSION.

ON Wedneſday the 1ſt of Auguſt, the Surry Miſſionary Society held their Annual Meeting, at the Rev. Mr. Bowden's, Tooting. Mr. Golding, of Croydon, opened the worſhip of the day with a ſhort prayer, and reading the ſcriptures. Mr. Hughes, of Batterſea and Mr. Dore, of Maze Pond, followed in prayer. Mr. John Townſend preached from 2 Chron. xvii. 9, "And they taught in Judea, and had the book of the law of the Lord with them, and went about through all the cities of Judah, and taught the people." Mr. Harper concluded in prayer. In the afternoon Mr. Bowden, the ſecretary, reported the progreſs of the goſpel in the village of Surry, under the direction of the Society, which was very encouraging and pleaſing.

The next Meeting is appointed to be held at Mr. Dore's, Maze Pond: Mr. Thompſon, of Clapham, to preach the Sermon.

LONDON ITINERANT SOCIETY.

WE underſtand that a new Chapel will be opened at Lewiſham, on Monday, October 1ſt, erected and ſupplied by this Society.

CONGREGATIONAL SOCIETY.

ON Thurſday, July 19th, a Sermon was preached at Dr. Stafford's Meeting, Broad-ſtreet, before the Congregational Society, for ſpreading the goſpel in England, by the Rev. John Clayton, from Dan xii. 4, "Many ſhall run to and fro, and knowledge ſhall be be increaſed."

And on Friday was held a General Meeting of the Subſcribers and Friends to this Society, in order to conſider the beſt means of carrying into effect

effect the great object of their Association, which is to assist and encourage Ministers, in spreading the gospel in the dark villages of their neighbourhood, by defraying their travelling expences, registering convenient places of worship, &c.—E. Maitland, Esq. of King's Arms Yard, Treasurer.

CHAPELS, &c. OPENED.

ST. GEORGE'S CHURCH, MANCHESTER.

ON Lord's day, March 25, 1798. St George's Church, Manchester, was opened for the worship of God, by the Rev. John Johnson, of Tildsley Banks. This commodious building was originally designed for Episcopal jurisdiction; but although erected several years ago, has, on account of some painful occurrences, remained useless till the above period, since which about 1500 people have constantly attended the glad tidings of salvation. The service is conducted upon the broad plan of the late Countess of Huntingdon's connection; and the pulpit, we understand, will be accessable to the occasional labours of the Saviour's faithful ministers, without respect of parties. The spirit of hearing in the town of Manchester has lately experienced a very considerable increase. May the zeal and union of the preachers, and an affectionate praying temper in the people, secure and perpetuate the growing prosperity of Zion.

LAYER BRETTON CHAPEL.

ON Tuesday the 17th July 1798, a neat little place of worship was opened on Layer Bretton Heath, about six miles from Colchester, and nearly the centre of several small villages, where, till very lately, a praying family was scarcely to be found, and many of the inhabitants openly discovered, both by words and actions, their bitter enmity to real godliness.

Two Sermons were preached at the opening of this place. In the morning Mr. Cratherne, of Dedham, read and explained the 122 psalm, and prayed the first prayer. The Rev. Mr. Hobbs, of Colchester, preached from Matt. iv. 16, "The people which sat in darkness saw a great light." &c.

In the afternoon the Rev. Mr. Stevens, of Colchester, preached from psalm xxvii. 4 and 5, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord," &c. And several of the neighbouring Ministers assisted in prayer. The place on both parts of the day was very crouded, especially in the afternoon, when many could not get in, divine service was therefore carried on at the door. The congregation appeared serious and attentive.

The circumstances leading to the erection of this house for the worship of God, are as follow: One Sabbath evening, between three and four years ago, a serious young man, (a farmer's servant in the neighbourhood) being detained from lecture, visited a poor man, his acquaintance, who lived at a small distance, with whom he spent an hour or two in reading, singing, conversation, and prayer. The poor man requested him to repeat his visit, which he did in the course of the week, and spent the time as before. He visited him the third time, and then found several of the poor people of the place gathered together, and the opportunity appearing pleasant and profitable, their meetings were continued from time to time; the young man, at the request of those who attended, endeavouring to explain the word of God to them. Their numbers increasing, till the house where they first assembled, could not contain them; they removed to a

larger

larger one; but this alſo proving too ſmall, (owing to a farther increaſe of their numbers) they hired a barn, that ſtood near the place, where (upon having it properly fitted up) they met, Sabbath after Sabbath, till very lately: and the Lord appeared among them, and made his own word effectual for good (it is hoped) to not leſs than thirty ſouls. As the people ſo conſtantly attended, and diſcovered ſuch a deſire to have the goſpel continued amongſt them by the ſame young man, the proprietor of the barn was requeſted either to ſell or grant a leaſe of it; but he refuſing to do either, the Lord of the Manor was applied to, for a piece of ground to build a place of worſhip upon, which he readily granted. The majority of thoſe uſually attending being very poor, a ſubſcription was ſet on foot by friends at Colcheſter, and other places around, and two-thirds of the ſum wanted is already ſubſcribed. The foundation of this houſe was laid in prayer, in the month of April laſt, and opened with praiſe, in the July following.

ORDINATION.

REV. MR. HARPER.

WEDNESDAY, June 20, 1798, Mr. Harper was ordained to the paſtoral office over the independent congregation of Shelley, near Huddersfield. Mr. Ellis, of Barnſley, opened the ſervice by prayer and reading the ſcriptures. Mr. Hale, of Heckmondwike, gave the introductory diſcourſe, received the confeſſion of faith, and aſked the uſual queſtions. Mr. Toothill, of Hopton, engaged in the ordination prayer. Mr. Moorhouſe, of Huddersfield, delivered the charge from 1 Tim. iv. 2. and Mr. Parſons, of Leeds, preached to the people from Ephes. vi. 13, 14. and concluded with prayer.

REV. MR. KIRBY.

WEDNESDAY, Auguſt 1, 1798, Mr. Kirby was ſettled over the independent congregation meeting in the new chapel, Heckmondwike. Mr. Hale, miniſter at the old chapel in the ſame village, began the ſervice with prayer. Mr. Cockin delivered an addreſs on the miniſterial character and qualifications, from 2 Tim. iii. 17. Mr. Laird, of Pudſey, prayed. Mr. Parſons, of Leeds, preached from Matt. xii. 42. and Mr. Ralph, of Cleckheaton, concluded with prayer.

SCOTLAND.

TO THE EDITOR.

Dear Sir, *Paiſley, Auguſt* 11, 1798.

OUR Miſſionary Society at the laſt meeting directed that an account ſhould be tranſmitted to you of the money collected by them for the London Miſſionary Society. It amounts to 362l. beſides intereſt due at the Bank, which will amount to about 15l. more. Pleaſe to inform the Directors that upon writing to me the amount will be tranſmitted. It bears intereſt at the rate of four per cent.

I am, dear Sir, yours ſincerely,
WILLIAM CARLILE.

SABBATH SCHOOLS.

I take the liberty to ſend you a ſhort account of the creation and progreſs of Sabbath Schools in this place—you may communicate this, if you think proper, as an article of intelligence in the Evangelical Magazine.

At a Miſſionary Meeting, about a year ſince, a member called the attention of the Society to the lamentable ſituation of children in the town and neighbourhood, without the knowledge of the firſt principles of our holy religion—that, notwithſtanding the goſpel is preached to the various congregations in the place, there are numbers of careleſs parents and maſters to be found, who neglect to inſtruct their children and ſervants in ſcriptural views of goſpel knowledge, or of moral duty—that many of the poorer claſs of mechanics ſend their children to work at cotton mills, at ſeven or eight years of age, totally neglecting to give them any Chriſtian education—that many of thoſe boys and girls were to be found ſtrolling in the ſtreets on the Lord's day, inſtead of attending public or private inſtruction—that, notwithſtanding the Miſſionary Society had other objects for which they were inſtituted, that they might be highly uſeful upon this occaſion, in calling together the friends of religion to conſider of the propriety of opening Sabbath Schools, for the purpoſe of inſtructing youth in the leading doctrines of the goſpel, and the various duties inculcated and explained in the ſcriptures of truth. The Society, after converſing upon the ſubject, agreed to the propoſal, a general meeting of the Miniſters in the place, of delegates from praying ſocieties, and of others impreſſed with a conviction of the utility of ſuch an inſtitution, was called. After prayer, and chooſing a Preſes, they unanimouſly reſolved to create Sabbath Schools, but delayed the adoption of rules of conduct until after more mature deliberation. At their next meeting, their plan of conduct was agreed upon. A general committee of inſpection was appointed, conſiſting of the Clergymen in the place, who concurred in the ſcheme, with three Laymen from each congregation.

The fund for defraying the expence to be raiſed by a Sermon to be preached once a month, or when convenient, on the Sabbath evening, by all the Miniſters in rotation—the collection to be applied for this purpoſe.

Each ſchool to have a fixed teacher, but no ſalary attached to the office, with a Committee of Six to aſſiſt.

The exerciſes to be conducted as nearly in the following mode as circumſtances will admit: the teacher to begin with ſinging a portion of a pſalm, and prayer—then the ſcholars to read the ſcriptures, a verſe alternately, and to rehearſe a portion given them as a taſk, without the book; the teacher occaſionally to put ſuch queſtions as may have a tendency to make them underſtand what they were reading or repeating—one of the Committee to give an exortation, another to conclude with prayer and praiſe—the ſecond Sabbath the teacher to begin as on the firſt, then the ſcholars to repeat the Catechiſm, appointed them to learn by the Committee—the teacher to explain ſome of the queſtions, ſo that they may underſtand them—the exerciſe to be concluded with an exhortation, prayer, and praiſe—this mode to be adopted alternately.

The exerciſe to continue about two hours.

Bibles to be furniſhed gratis to thoſe children who cannot afford to purchaſe them—premiums of ſmall religious tracts to thoſe who make the greateſt proficiency, or are moſt exemplary in their conduct.

The above is the outline of the rules laid down for conducting the inſtitution.

The number of the ſchools have increaſed to twenty-five, the ſcholars to fifteen hundred.

The benefits reſulting from the inſtitution are various, it ſtimulates parents and maſters, who are occaſional hearers, to diligence in preparing their young pupils for the Sabbath exerciſe; it layeth the foundation of ſcripture knowledge in the minds of thoſe formerly ignorant of the truth revealed to us by God; it excites to more regular department in the various

duties

duties of life—it impreſſeth upon the young a certain reverence for the doctrines and duties of Chriſtianity, and by the bleſſing of God, and the teaching of the Spirit may be one of the means of reviving in this land that true godlineſs, which is the ſureſt and the only permanent ſource of comfort in this world, and the harbinger of perfection and glory in the eternal ſtate.

This inſtitution hath been liberally patronized by the public; the collection at each ſermon hath amounted to above twenty pounds.

The miniſters of the Eſtabliſhment, and of the Diſſenters, preach alternately in one church. An union in ſupporting and defending the great leading doctrines of the Goſpel, in oppoſition to infidelity and ſuperſtition, is happily eſtabliſhed, and we begin to recognize ſome glimmering of that glorious light that ſhall burſt forth upon a world encompaſſed to a great degree with darkneſs, and all its concomitant effects—Superſtition, Deluſion, Infidelity, Idolatry, Atheiſm, Slavery, and Oppreſſion.

THEOTIMUS.

SCOTCH MISSION.

It is with much pleaſure we inſert the following article from the Miſſionary Magazine, ardently wiſhing ſucceſs to all thoſe who, with meekneſs and wiſdom, labour to propagate the Goſpel of our Lord Jeſus Chriſt.

SIR,

WE laſt year requeſted the prayers of our Chriſtian brethren through the channel of your valuable Publication. The favour we met with, and the many opportunities we enjoyed of preaching ſalvation, through Jeſus Chriſt, to multitudes of our northern brethren, proved, that their prayers were heard on our behalf. There has been, it would appear, in ſome places a ſhaking among the dry bones, and the anxiety which many have ſince expreſſed to hear the word of God, we would hope is a token that the Spirit of life has entered into the hearts of ſome.

Two of thoſe who went out laſt year are about to ſet off for the weſtern and ſouthern parts of Scotland, with a view of calling upon the careleſs to conſider their ways. While we take this opportunity of requeſting a renewal of the prayers of our brethren for their direction and ſucceſs, we would obſerve, that it is our intention to adopt a different line of conduct, from that which we formerly purſued, in animadverting upon the ſermons of particular miniſters. This afforded a handle to thoſe who did not approve our deſign, to repreſent us as actuated by party-ſpirit and ill-will to individuals. While we can ſafely ſay, our conſciences bear us witneſs, that our motives were very different, yet we now ſee the propriety of cutting off occaſion from thoſe who ſeek occaſion, as well as of removing prejudice from ſome of our brethren, who in this particular diſapproved of our conduct. We accordingly take this opportunity to ſtate, that we are reſolved to confine ourſelves in our intended journey, to the declaration of what we conſider as the truth of God, without making perſonal remarks on any individual.

JAMES HALDANE.
JOHN AIKMAN.

According to the above intimation, theſe gentlemen ſet off June 14th, on another tour by Peebles, Biggar, Hamilton, Greenock, &c. into Ayrſhire and Galloway, to preach the Goſpel in theſe counties. The other Tourift went out ſome time ago from the Society for propagating the Goſpel at home, and is now labouring in Fife.

OBITUARY.

ELIZABETH KNIGHT.

[IN A LETTER TO THE EDITOR.]

THE prevailing influence of fear upon the human mind, is in no inſtance ſo conſpicuous, as in that abatement which it makes in the happineſs of believers; who, being delivered from condemnation, and made the ſons of God by adoption, have no juſt cauſe to apprehend either preſent or future evil. Yet there is a continual propenſity in theſe perſons, which is ſtrengthened by Satan's operations, to miſtruſt their Saviour's love and faithfulneſs, becauſe perhaps they have not experienced ſuch a rapid fulfilment of his promiſes, as their raſh minds had anticipated: and this miſtruſt is attended with a proportionable degree of anxiety and diſtreſs. Thus many, from whom the guilt of ſin is *entirely* removed and in part the power of it, are greatly terrified at the apprehenſion of death. When the tyrant comes, however, they find he is a vanquiſhed foe, and has no power left, but that of executing a neceſſary and friendly office. Then they lament their paſt unbelief, and want of confidence in the divine promiſes. To ſuch characters the dying experiences of the faithful who are gone to reſt, are full of inſtruction, encouragement, and conſolation, and ſhould be contemplated with this view. For thereby we may ſee that the Lord proportions the aſſiſtances of his grace, according to need, and that, in many inſtances, thoſe hopes which were greatly clouded while in health, have been fully cleared and brightened in the hour of death. For the uſe of ſuch perſons I take the liberty of ſending you a brief account of a deceaſed ſiſter, whoſe experience was of this nature.

Elizabeth Knight was born in London, in 1772; her parents gave her as good an education as their very narrow circumſtances would admit, and communicated to her as much religious knowledge as they poſſeſſed. About the year 1790 ſhe was employed as a china-burniſher, and, as generally is the caſe with all whoſe hearts are not affected with the power of divine grace, what leiſure time ſhe had, ſhe gave to the practice of vanity and ſin. While thus alienated from the life of God, and her heart ſet upon her idols, the Lord had thoughts of peace and mercy towards her, and made uſe of means which may lead us to adore his inſcrutable wiſdom. About May 1796, when walking in the ſtreets of London, her attention was attracted by the converſation of two miniſters, who were paſſing by her ſide, and talking of the happy ſtate of a ſick perſon, whom they had juſt been viſiting. An obſervation, expreſſive of the bleſſedneſs of this perſon's ſituation, that dropped from one of theſe gentlemen, was carried by the ſacred ſpirit (who alone can work effectually) to her heart, and deeply affected her with a ſenſe of her own condition. Thus was the grain of muſtard ſeed ſown, which grew ſo rapidly while here, and is now tranſplanted to the more genial climate of the heavenly Canaan. The impreſſion ſhe received, immediately evinced whoſe power it was that cauſed it; for from that time ſhe gave up her former habits and companions, and availed herſelf of every opportunity of attending the means of grace, and of aſſociating with the people of God; both of which were now, ſubordinately to the divine bleſſing, her only ſources of comfort and happineſs. As an inſtance of the ſtrength of her appetite for divine food, ſhe ceaſed to do what is called *extra work*, and thereby had leſs wages to maintain herſelf, that ſhe might attend a place of worſhip every evening. The benefit of this worldly ſacrifice ſhe ſoon experienced, as all will who make it, for

her

her ſoul advanced apace in the knowledge and the conſolation of the goſpel. Particularly was ſhe indebted, under God, to the miniſtries of the Rev. Rowland Hill and Mr. Cooper; and afterwards, when ſhe became ſo ill as to be incapable of work, ſhe was extremely reluctant to leave the metropolis, and go to her parents in Surrey, leſt ſhe ſhould be deprived thereby of an opportunity of joining in a worſhipping aſſembly, where God's truth is preached. But this fear was needleſs, for when ſhe came home to them, ſhe was fully ſatisfied with the doctrine preached in her pariſh church, where ſhe attended almoſt longer than (conſidering the reduced ſtate of her health) was prudent. When with them, ſhe gradually grew worſe in health, but her mind daily was opened more and more to diſcern and enjoy the myſteries of the free grace and dying love of the Redeemer. She was aware that her diſorder was of ſuch a nature as to afford no hope of her recovery; and, through divine grace, ſhe had but one deſire, namely, to know and love the Saviour *fully*. When her friends and miniſters were with her, his ſalvation was always the pleaſing theme—his praiſes continually ſung—and his ſacred preſence conſtantly implored. Thoſe who were preſent on theſe occaſions can alone tell what a goodly plant ſhe was in the garden of our Lord's grace. She lingered nearly eleven months, and, till within ten days of her departure, ſhe was diſtreſſed at the proſpect of the waters of the ſwelling of Jordan; and this circumſtance cauſed a general lowneſs of ſpirits, though, to the *chriſtians* who were about her, there was no doubt reſpecting her ſafety. From this time (glory be to God) all her painful apprehenſions were removed, and her mind was brought into a ſtate of aſſurance of faith, which ſhe poſſeſſed almoſt inceſſantly till her diſſolution; and, as her ſtrength permitted her, ſhe was now continually uttering devout ſentences expreſſive of her confidence in Jeſus, and of her obligations to him. On one occaſion ſhe ſaid to a perſon viſiting her, "I am the handmaid of the Lord, he does for me more than I can wiſh;" and on another, "I am ſtrong in the Lord, and in the power of his might." Her mouth was filled with expreſſions of this ſort; but as ſhe drew near to her laſt moments, her voice ſcarcely amounted to a whiſper. Juſt before ſhe departed ſhe requeſted her mother to repeat *the grace of our Lord Jeſus Chriſt*, and the Lord's prayer, which being granted, ſhe ſaid in a cheerful tone of voice, "It is done:" and inſtantly her happy ſpirit was conducted to the regions of glory, where ſhe will ever join in the praiſes of God and the Lamb. Thanks be to him who giveth ſuch grace unto men; may he beſtow abundant meaſures of it upon the reader and writer, that we may each ſhew forth his praiſes more, and be more happy in him.

May 28, 1798, *Stoke, near Guildford, Surrey.*

DIACANUS.

MRS. ELISABETH DAWSON.

MRS. DAWSON was born at Colcheſter, in the year 1734, being the daughter of a Mr. Alefounder, by whom ſhe was brought up in the forms of religion, with rather more ſtrictneſs than is uſual, and in which ſhe continued when under no controul; conſtantly attending her pariſh church, and reading the word on the Lord's day; and very ſeldom could ſhe be prevailed upon to take a walk on that day: yet being ignorant of God's righteouſneſs, ſhe was ſeeking to work out a righteouſneſs of her own, and was greatly prejudiced againſt that preaching which debaſes the ſinner and exalts the Saviour. About twelve years ago it pleaſed God, by the inſtrumentality of Mr. Dawſon, to bring her under the ſound of the Goſpel, at Tottenham-court chapel; her prejudices were ſoon removed, and in

in a very short time after she became a constant attendant there; but as her former conduct had been so circumspect, her change was not so manifest to the world. It appeared in a great change as to her views of herself, and the ground of her hope; she now, not only read the word on the Lord's day, but it was her daily practice, before she engaged in her domestic cares. She loved the House and the People of God, though, being of a reserved temper, she said but little. Now and then she would express how much she was oppressed with fears and doubts, and would sometimes speak of her great unworthiness, of which she seemed constantly to maintain a deep sense.

It pleased the Lord, about two years since, to lay his afflicting hand upon her; from that time to her death, especially the last seven or eight months, she suffered extremely; but she was a patient sufferer. During her confinement from the House of God, the Bible was her chief delight; and she was observed by one of her daughters, who was more constantly with her, to be much in prayer, and often earnestly wrestling with the Lord. The Rev. Mr. Knight visited her several times; to him, as well as to her own family, she said but little; but always appeared deeply engaged in thought, and for many months a smile had not been seen upon her countenance, (which was contrary to her natural disposition) but which, no doubt, arose from the great concern she was under as to the welfare of her soul.

On Thursday the 18th of January last, about one o'clock in the morning, she was seized with a violent pain in her bowels, which continued, with little intermission, till about the same time on Friday morning; but no sooner was the pain abated, than the Lord wonderfully opened that mouth and loosed that tongue, which had been before as it were sealed. We do not recollect the first expression, but she was earnest in prayer, and then said, "May I not cry peace to myself, when there is no peace! Oh, what a sinner I am, and have been!—What a mercy to be a sinner saved by grace!" This last expression she repeated many times. Two of her daughters sat up, and the Lord helped one of them to pray with her, which she found very sweet and comfortable. In the morning she was still in pain, though not so acute, and expressed a wish to see Mr. Knight again. He came and prayed with her, and she found it a season of refreshment to her soul: for he was no sooner gone, than she said, with a strength and eagerness that surprised us, "Can't you sing a hymn?" When she was asked what hymn? she replied,

"Guide me, oh thou great Jehovah,
"Pilgrim thro' this barren land," &c.

In which she joined, not only in heart but voice, to the astonishment and joy of all present. She then exhorted her children to seek Christ as their only hope, to forsake the vanities of the world, to love as brethren, and, in the language of Joseph, added, "See that you fall not out by the way." She prayed fervently for her dear partner, children, and grand-children, and was frequently lamenting that she had not been able to instruct her children as she ought to have done; and then added, "But what a mercy that I am now able to speak to you on my death-bed? I used to think what a poor creature I should be on a dying bed, not able to give so good a testimony as a child of three or four years old."

On Saturday evening she desired her daughter again to pray with her, in which she joined most heartily, frequently crying out, "Amen!" After this she again wished her husband and family to join with her in singing

"Jesu, lover of my soul;
"Let me to thy bosom fly," &c.

At

At every interval from pain, she was praying or speaking, or praising, till her weak frame was so exhausted, that her voice could not be distinguished; and frequently were her hands clasped, and her lips moving, when no sound was heard: but the following were some of her expressions, at different times. "Lord, if I had my deserts, I should be in everlasting burnings.—What a vile sinner I have been! How good the Lord has been to me, that I was not cut off in my sins, when ignorant of Christ! What a mercy, what a mercy!" (this upon every occasion she repeated) "What should I do without Christ? precious Christ! Dear Redeemer! Glorious kingdom! I have so many comforts and mercies, I hope I shall not have my portion in this life—Lord, let me not have my portion here! The article of death! the swellings of Jordan! Oh, if I should prove an hypocrite at last, 'Search me O God, and try my heart,' &c. I have been visited with a heavy bodily affliction indeed: I have suffered much, but what are all my sufferings, when compared with Christ's? O what a dead, stupid wretch I have been; if Mr. Romaine said his heart was as black as hell, what must mine be? What a damning sin is unbelief!—Going into the presence of God! O, that I may get within the inner door!" (alluding to what the late Mr. Joss had said.) "What a mercy to know the Lord in our youth! I shall be satisfied when I awake up in his likeness; may his everlasting arms be underneath me!" Having a daughter near lying-in, (and for whom she particularly prayed) she said, "How little have I been sensible or thankful to the Lord, who has so many times preserved me!" (for she had nine children, four of whom survive her.) "What a mercy that I was not cut off!"—She was over-heard to say, "O that word *ever*," as if meditating upon that scripture, "so shall we *ever* be with the Lord;" indeed she had mentioned a variety of passages, nor was there one noticed to her, but she immediately took it up; she particularly remembered a text of the late Mr. Berridge, Ps. cvi. 4, 5, verses, also his remark upon it, namely, that if a poor sinner knew not how to pray, he might earnestly repeat the text.—She also repeated those lines,

"Mercy, good Lord, mercy I crave,
"This is the total sum," &c.

Likewise the hymn beginning,

"Not all the blood of beasts," &c.

Her last conversation was very late on Saturday night, when one of her sons-in-law visited her; upon his asking her if Christ's blood and righteousness were the sole ground of her hope, she answered "Yes; his merits and blood are my *only* hope; without them I must be lost indeed.—I am a poor sinner—but the sting of death is gone, what a mercy!—I am going to enter the inner door—I am going to glory." Then taking him by the hand, she said, "I hope we shall meet in another and a better world!"

After this she slept a little, and then awoke in great agony, which continued, with little intermission (when she dosed) till within a quarter of an hour of her death, when she was again composed; and thus, we trust, sweetly fell asleep in Jesus, for she awoke no more. She died about five o'clock on the Sunday morning, aged 64; the day of her death being the anniversary of her birth day.

Much more was said than could be recollected; but this is published, hoping, through the divine blessing, it may prove an encouragement to others in a similar state of mind, that they may herein see the faithfulness of the Lord, who has declared none shall seek him in vain, nor any be ashamed that wait for him.

Mrs. Dawson was wife of Mr. Dawson, of Goodge-street, to whom she had been married 38 years.

MRS

MRS. SARAH RANKIN.

[EXTRACT OF A LETTER FROM THE REV. MR. R.]

SIR,

FOR several weeks previous to her death, my dear Mrs. R. was confined by a violent rheumatic affection; during which period, she was more deeply exercised in mind than for some years preceding. The Lord at this time was evidently preparing her heart for what followed. On Sunday, January the 28th, she was taken extremely ill, when my much esteemed friend, Dr. Hamilton, immediately attended her, and with some difficulty she was helped to her room, from whence she never came out again. On the Monday her mind began to be composed, and her confidence in God encreased. On Tuesday morning, I retired to pour out my soul to God on her behalf, and while on my knees, I was much overcome with the divine presence, and several comfortable scriptures were powerfully applied to my mind, particularly Jer. xxxi. 3. and Isa. liv. 4—8. Going into my wife's room, and relating what I had experienced, I found that our gracious Lord had made her a partaker of the same consolation: for I had scarcely done speaking, when she, with rapture, pronounced the following lines:

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

From that moment every doubt and fear fled away, as the morning shades before the rising sun. Her prayers were now turned into praises, and not a cloud intervened to obscure the pleasing prospect of eternal happiness, during the four weeks she remained in this vale of tears: but I can only give a few of the most striking particulars of her happy frame, as the tenth part cannot be remembered.

On the Wednesday evening some friends called to see her, to whom she expressed a hope full of immortal joy. Next day she desired me to read the whole of that excellent hymn, "The God of Abraham praise," &c. as I read, she frequently stopped me, making many pertinent remarks on every verse, and repeated with peculiar pleasure the following lines:

"Jehovah, Great I Am, by earth and heaven confess'd,
"I bow and bless the sacred name, for ever bless'd.
"Hail, Abraham's God and *mine* (I join the heav'nly lays)
"All might and majesty are thine, and endless praise!"

Indeed when she had strength to speak, she was ever repeating some scriptures, or verses of hymns, on which she dwelt with peculiar pleasure, and had always something striking to say to her christian friends who called to see her; but in general her language was, "Help me to praise him, let every thing that has breath praise the Lord!" To a friend whom she well knew was too often ready to give way to doubts and fears, she said, "Fear not, only believe, and all will be well;" and then added, "Go on to perfection!" When her grand children came to see her, she exhorted them to remember their Creator in the days of their youth; adding, "what should I now do without the Lord's presence?" To several of her young christian friends, she said, "Keep close to God and his blessed ways, and then it shall be well with you in life and in death:" always adding, "May God bless and preserve you." To a maid-servant who had lived with us some time before, she said, "Hannah, give yourself to much prayer, and take care you do not lose the desires that God has given you for his word and ways, and for the eternal salvation of your soul." The last time that Dr. H. called to see her, she took an affectionate leave of him, saying, "May God bless you, and keep you in all his ways." The last time also that Mr. Pawson saw her, I said, "My dear, do you know who

is

is at your bed-side?" She answered, "No." I replied, "it is Mr. Pawson;" she answered rather quickly, "Then is a man of God there." After he had prayed with her, she said, "May God keep you night and day, and water you every moment." Mrs. Hamilton taking farewell, asked if she had any fear on her mind; she answered, "None at all, praise the Lord for me!"

One day, while I was conversing with her, she said, "The Lord has taken care of me all my life, in a peculiar manner. He called me from gay, trifling companions, and brought me acquainted with his ministers and people; with them I have lived, among them I shall die, and dwell with them for ever." After a pause, she added; "My delight is now in the Lord of Hosts, and I shall delight in him, and in the Lamb that was slain, to all eternity." One day, I observed to her, that she would soon join her christian friends who were gone before, and then mentioned the names of Messrs. Wesley, Whitfield, Romaine, Fletcher, and other ministers and christian friends, with whom she had been intimate; and added, to meet also the general assembly and church of the first born which are written in heaven, and to see God the judge of all, and the spirits of just men made perfect; and Jesus the mediator of the new covenant."

I then said, "There will be a glorious company, when saints and angels join!" she replied, "A glorious company, a glorious company indeed!" Kneeling by her one day, I said, "My dear love, have you any word to say to me, that may be of use to my soul, when you are called to your eternal reward?" She answered, "Wherefore, comfort one another with these words." I replied "what words?" She soon said,

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

A few days before her death, she called the nurse to the bed-side, and with great exultation, repeated the following lines,

"Thou art my hiding place, in thee
"I rest secure from death and hell;
"Safe in the love that ransom'd me,
"And shelter'd in thy wounds I dwell.

One evening, when a light was brought into the room, she exclaimed with peculiar energy; "I shall walk in the light of the Lamb, and join the heavenly choirs, to praise him for evermore." Her daughter and only surviving child visiting her, she put forth her hand, and said, "My dear child, I am glad to see you," and prayed that her blessing, the blessing of her father, and above all, that of her Father in heaven, might rest upon her. Then pausing a minute, she said, "See, how a christian can die!" And soon after added, "I shall meet you again in heaven." Most of that night, and all Sunday, she was much convulsed, and in great pain; but not a murmuring word, or the least complaint, escaped from her lips. In the morning, when I went into her room, and said, "My dear, you have had a painful night; but I hope you do not murmur or complain," she directly answered, "O! no, glory be to God, not at all!" Towards the evening, she was more composed, as the violence of the convulsions had a little abated. This night and Monday morning, was a time never to be forgotten. How often did she call out, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day: and not to me only, but unto all them also that love his appearing." On the Monday morning, I said, "My dear, how do you do?" She replied, "Well; it is all well, it will soon be over." Her daughter came in the forenoon, and sat with her three or four hours. She asked her mother, if she should sing softly the doxology; "Therefore with

angels and archangels, and with all the company of heaven," &c. she replied, "Do, my dear child." She lifted up her hand, and appeared much delighted; and when her daughter had done, she exhorted her to a close, consistent walk, in the ways of God; adding several times, "a *consistent* walk! a *consistent* walk!" She spoke very little all Monday night, or early on Tuesday morning; but in the forenoon, recovering from a convulsion fit, she was enabled to speak again. The nurse said, "It is hard work, but it will soon be over." She answered, "It is glorious work, it is glorious work!" And whenever she was able to speak, she expressed herself on the wing for eternal glory. During the afternoon, I prayed often with her, and read and repeated many scriptures and verses of hymns. She was very attentive, and told me that she heard them all.—About seven o'clock, I read that hymn, "Happy soul thy days are ended," &c. Afterward I kneeled down and prayed with her, and when I had done, she repeated aloud several times, Amen! These were the last words which I heard her distinctly speak. In about half an hour, the nurse called me up, and told me that a great change had taken place. The silver cord was now loosening, and the bowl breaking at the cistern; I therefore prayed with her for an easy passage to her eternal rest. A little after eight o'clock, the nurse called me up again, and again commended her departing spirit to God; myself, and every one present, being overcome with the divine presence. Calling in a few friends, once more I kneeled down, and before we had been two minutes in prayer, she departed to her eternal rest, without either a sigh or a groan.

Thus died my beloved wife, after an experimental acquaintance with God and the truths of his gospel for thirty-seven years.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Key to the Prophecies, or a concise View of the Predictions contained in the Old and New Testaments, which have been fulfilled, are now fulfilling, or are yet to be fulfilled in the latter Ages of the World. By the Rev. D. Simpson, M. A. 8vo. 460 pages. Bailey, Macclesfield; London, Dilly, &c.

THIS ingenious Writer has taken a very extensive scope, beginning with Genesis, and following the Spirit of Prophecy through both Testaments to the Revelation of St. John, of which he gives a brief analysis, and enlarges particularly on those parts which respect the rise and fall of Popery. Sections xxix. to xxxii. upon the Doctrine of "Retaliations of Divine Providence," are very interesting and awful; they are enough to "harrow up the soul," and must compel every reader to acknowledge, "Verily, there is a God that judgeth righteously!"

Pleased as we are to commend, and happy as we are to find in this ingenious writer so much to merit commendation, it is our duty to point out defects as well as excellencies; and we do it in the present instance, under the persuasion, that this liberal and candid Writer will avail himself of our hints to render his work more perfect.

The first thing we observe, is that some links are introduced in the chain of Prophecy, which do not properly belong to it. The threatenings, for instance, of God to Adam in case of disobedience, and of Moses to Pharoah, that God would inflict the ten successive plagues on Egypt, and some others, are not, we believe, usually reckoned Prophecies: they

add to the volume, but not to the argument. By the ſame rule every promiſe, and every threatening in the Bible might be called a prophecy.

A diſproportionate ſpace is allotted to ſome paſſages reſpecting popery, particularly Pope Pius's Creed and the extracts from popiſh rituals. Theſe appear to be introduced under the apprehenſion of popery being on the increaſe in this and ſome other countries; but if thrown among the notes they would have occupied leſs room, and not have interrupted the ſeries of the prophecies. The claſſification of prophecies into thoſe already fulfill*ed*, now fulfill*ing*, and *to be* fulfilled, is inconvenient; the line is not always to be drawn with certainty; and it occaſions unneceſſary repetions of the ſame predictions.

There is, in our copy at leaſt, an unaccountable and irreconcileable variance between the pages of the work and the table of contents: the latter beginning at page 1, the former at page 152. There are alſo one hundred pages dropped between 343 and 444, though the ſignatures are right, and there appears nothing wanting in the matter. The aukward method of paging up to 516, when a page is dropped again to bring them right, is very reprehenſible; and though probably theſe faults are chargeable to the printer, the author's credit is concerned in rectifying them in a new edition; which, with the improvements we have ſuggeſted, might, we doubt not, be rendered acceptable and uſeful. Mr. S's. ſtyle is animated, popular and entertaining—his ſpirit liberal and candid—and his knowledge accurate and comprehenſive. He has alſo the art of rendering his works uncommonly intereſting by the fund of anecdotes, &c. diſtributed in his notes.

As a farther account of this uſeful volume, we ſubjoin the following extract from its concluſion and application.

"What a ſcene of things has been paſſing in review before our eyes! The preſcience of the Divine Being appears to be univerſal and infallible. He can foreſee and foretell the moſt diſtant contingencies, though futurity is ſhut up and encloſed to the moſt ſagacious man living.—If this is the peculiar province of the Almighty, to predict with infallible certainty things to come; and if the holy ſcriptures alone, contain a large number of the moſt ſurpriſing prophetic declarations, very many of which have already received their accompliſhment, others of which are now fulfilling in the eyes of the nations, and the remainder of which are of ſuch a nature as to bid fair for completion in the due order of Divine Providence; it will follow with ſtrong conviction upon a candid, enlightened, and conſiderate mind, that the book, which contains theſe predictions, muſt be more than human,—that it is a rich magazine of wiſdom and knowledge, information, and conſolation. What ſhould we be, what ſhould we know, or what could we do without it? Let Engliſhmen then prize their Bibles, hold them faſt, and never let them go. While ſome are ſlighting, others neglecting, and not a few ridiculouſly deſpiſing and ſneering at them, let them count them dearer than thouſands of gold and ſilver. Let men of piety read them by day, meditate on them by night, and drink deep into the ſpirit of them. They came from God and lead to God. They have a wonderfully transforming influence upon the minds of them who read them daily with integrity, ſerioufneſs, and prayer."

A ſhort Treatiſe on Chriſtianity, principally calculated for the Correction of the Errors contained in Pyrology. By William Okely, M. D. *Author of that work.* 8vo. 115 pages. 2s. 6d. Northampton, Dicey; London, Johnſon.

SOME time ſince Dr. Okely publiſhed a kind of Philoſophical Treatiſe, under the name of *Pyrology*, in which he attempted to ſubvert Chriſtianity

by accounting for the miraculous events of Scripture from natural cauſes, explaining away, or rather contradicting, what could not be thus accounted for. It has pleaſed God ſince, however, to ſhew him the folly of his undertaking, to humble his preſumption, and to convince him of the vital power, as well as the literal truth, of the Chriſtian religion; and the preſent Tract is intended to antidote the poiſon of the former. For this end he has taken up the ſame topics as in the concluding chapter of his larger Treatiſe, has ſhewn how he fell into ſceptical reaſonings and infidel concluſions, and endeavoured to guard his readers againſt the ſame errors.

Among other excentricities, Dr. Okely, in his former publication, endeavoured to prove that "our Saviour was a man of genius, and a philoſopher;" that the inſpired writers were men of genius, and this, in fact, the only inſpiration; that they dealt much in bold figures and hyperbole, and thus made common events appear wonderful, and extraordinary ones miraculous. This hypotheſis he now retracts, both as unfounded and inſufficient. His views of Chriſtianity are completely changed. "The kingdom of God (he obſerves) is not ſcience, commonly ſo called, but a thorough and experimental knowledge of divine truth, as contained in the Scriptures; and his righteouſneſs is not mere human virtue, the righteouſneſs of the Scribes and Phariſees, but faith which worketh by love." p. 24.

Mental, like natural ſight, is not often reſtored at once. Young converts are frequently in the caſe of him whoſe viſionary powers being but half reſtored, ſaw "men as trees walking." On ſome points we obſerve Dr. O. ambiguous, obſcure, and doubtful; we are happy to find him however clear in acknowledging the divinity of the Son of God; and that he conſiders the doctrine of the atonement as "a main pillar of Chriſtianity."

The concluſion of this Tract is at once ſo pious, ſo ſenſible, and ſo modeſt, that we cannot forbear quoting it; and it will certainly recommend both the Author and the pamphlet, more than any thing from us could do.

"Before I conclude, let me obſerve once for all, that I write no part of this work as a teacher, but as an humble learner, willing to be inſtructed by the meaneſt inſtruments; and conſcious that, as I have no guide in my enquiries, except the Holy Scriptures and experience, my words can carry no authority to others, unleſs when ſupported in their minds by thoſe two teſts. Let, therefore, every reader follow the plan of the Bereans, (Acts xvii.") and, with unfeigned humility and prayer, ſearch the Scriptures, whether theſe things be ſo. If in this way an expreſſion of mine ſhould be the means of affording direction to any one, no praiſe is due to me, it is the work of God; and ſhould any man in this way convince me of a miſtake, he ſhall have my thanks for the candour of his communication, and God the honour of having directed us both. To him be glory, both now and for ever. Amen!

A Diſpaſſionate Enquiry into the Probable Cauſes and Conſequences of Enthuſiaſm. A Sermon, preached July 30, 1798, *in the Pariſh Church of St. Mary's, Reading, at the Viſitation of* John Lord Biſhop of Saliſbury. *By the Rev.* Joſeph Eyre, M. A. *Vicar of St. Giles's, Reading, and of Ambroſeden, Oxfordſhire.* Small 4to. 24 pages. 1s. Reading, Smart and Co.; London, Rivingtons.

OUR Readers may recollect that this gentleman ſucceeded the late excellent Mr. Cadogan, to whoſe memory he profeſſes great reſpect, on account of his "*well-meant* piety, extenſive liberality," and "amiable manners;" but, as for his hearers, of ſuch "auditors as thoſe," he knows not how

to

to ſpeak with ſufficient contempt: "*Enthuſiaſm*, or *Fanaticiſm*, or by whatever name the ſame *thing* may be ſignified, prevails and abounds among them."

"After apologizing, as may be thought neceſſary, for theſe particulars of exordium, let us proceed (ſays the Rev. Preacher) to examine the *nature* or *character* of Enthuſiaſm." Now we expected to be gratified, at leaſt, with a diſinition; but unhappily this "ſame thing" ſlips through the fingers of the orator, before it could be exhibited; and all we hear of it is, that "*generally* ſpeaking it *produces evil.*" So ſays Plutarch and Biſhop Lavington. Mr. E. therefore, contents himſelf by giving it an ill name, and applying to it an expreſſion uſed by St. Paul of certain Phariſees, who had "a zeal for God, but not according to knowledge," (Rom. x. 2.) and this ſerves him for a text, or rather a motto, to the following diſcourſe.

It is very lucky for this gentleman, that he ſtopt with his text where he did, for had he ſtumbled on the next verſe, he would have found, that "being ignorant of God's righteouſneſs," theſe perſons went about to "eſtabliſh their own;" an expreſſion no way applicable to the preachers and believers in the imputed righteouſneſs of the Redeemer.

Endeavouring, however, to collect the motly character of theſe enthuſiaſts from the maſterly traits of this judicious divine, we find they are either "perſons of ſtrong paſſions or weak underſtandings;" which latter defect is particularly evidenced in ſtopping "their career of youthful levities or exceſſes," in reſolving to ſerve God "much," in "not truſting to the guidance of their own reaſon," and in fearing they cannot ſerve God "ſufficiently after all that they can do." "Of this ſort," it ſeems, "there are many." Such were the hearers of Mr. Cadogan—and would to God "We all of Us" (to adopt Mr. E.'s elegant phraſeology) were the ſame!

But it is time to enquire what are the doctrines of theſe enthuſiaſts, which do ſo much miſchief. We are told in a quotation from Mr. Paley—they are eſpecially election, predeſtination, and regeneration. Well then; "We, all of Us," may hope no more to hear that theſe doctrines lead men to licentiouſneſs and immorality; becauſe it appears that "They all of them" lead men to "ſuppreſs levity" of conduct, and "to ſerve God much," yea, to fear they "cannot ſerve him ſufficiently!"

But do we read nothing of theſe doctrines in the Scriptures?—Yes, indeed; the New Teſtament is full of them, but words did not mean then as they do now. Seventeen hundred years have produced wonderful revolutions in language as well as ſtates. Believers were then honoured by "titles of great *ſeeming* dignity and import, ſuch as Elect, Called, Saints," &c. which only meant, to be ſure, that they were called Chriſtians. As to the "New Birth," this was a change, of which, ſays the learned Archdeacon "*We* have now no juſt conception." This we believe is too true, both of the author and the preacher; for We "bear them record they have a zeal for God, but not according to knowledge."

Some of theſe enthuſiaſts it ſeems go "very far," ſo far as to imagine to themſelves certain perceptible impulſes of the Holy Ghoſt, by which .... they become *new* creatures." Alas! could any honeſt heathen in the world believe, that men who thus ſpeak againſt the impulſes of the Holy Spirit have ſolemnly and repeatedly declared and ſworn that they believed themſelves to be "moved by the Holy Ghoſt? that "They, All of them," every time they officiate at the altar, pray that the thoughts of their hearts may be cleanſed "by the inſpiration of the Holy Spirit!"

But we haſten to the ſecond part of this extraordinary Sermon, in which the Rev. Author conſiders the charge of "not preaching the Goſpel"

—and

—and here indeed we are completely silenced. "What! my Rev. Brethren—" when We, all of Us, are speaking upon each Sabbath day . . . . What, I say, have We been doing *all this time*, if We have *not* preached the Gospel?"—This is a question to which We presume not to reply—and We observe that the preacher himself has the modesty not to attempt it; We wish him and his brethren "all of them," may get as well over the Enquiry in the day of judgment: their present hope seems to be, that such a question will not be asked—that such a charge will not be brought against them.

The third part of the discourse is a vindication of "our church," and a gentle castigation to Schismatics and Sectaries. "We must be always ready," says Mr. E. "to vindicate our church," the principal excellency of which is, according to him, that she is "equally removed from heat or cold, i. e. exactly lukewarm: but how far this will recommend her to the Great Head of the Church, may be seen, Rev. iii. 16. We hope the Church of England will never be trusted to such defenders. "Whether We preach or pray," says Mr. E. "in every part of the service, We *hold* it to be the same."—So do We.

The Preacher concludes with two words of advice.—To his own friends he recommends zeal, not at all unsuitably; and to the enthusiasts charity, a little of which might not be amiss also to the former. Upon the whole "We all of Us" must confess, that since We have conducted this Review, "We, any of Us," have not seen a more weak performance, or one in which We have found so little Gospel, so much egotism—or, if we may be forgiven the pun—so much *We*gotism throughout.

The Addresses from the Ministers of the Somerset Association, to their respective Churches and Congregations. By S. R. Pittard, small 8vo. 24 pages. Sherborne, Goadby, and Co. London, Chapman.

THE subject of this neat and interesting address is *union* in love, faith, worship, and christian practice. The illustration in page 11, is new and beautiful. As different persons may be differently affected by the colours of the rainbow, some more especially admiring one, some the other, and some the whole united: so it is in the contemplation of divine truth. "One is delighted with the high and mysterious, another with the solemn and striking, a third with the plain and practical, and a fourth, with all its doctrines, as uniting in one glorious plan of grace and salvation,"—just as all the beautiful tints in nature are united in the rainbow.

Short Hints to a Soldier. In a Letter to his Friend. Small 18°. 46 pages, 2d. Rivington.

THE character of this little tract is contained in its motto—It is "A Word spoken in due Season;" and few will peruse it without adding, "How good is it!"

Pious Reflections for every Day of the Month. Translated from the French of the Archbishop of Cambray. Very small. 129 pages. 3d. boards. Manchester, Nicholson; London, Knott.

THE character of this Liliputian volume, may be read in the name of its author, the illustrious *Fenelon*, a man who amidst all the trash of Popery, and under all the exterior pride of the Papal Hierarchy, was enabled, by divine grace, to exhibit the modesty of a child, the wisdom of a sage, and the piety of a martyr.

MISSIONARY JOURNAL.

OUR friends will be gratified to find by the last page of the cover of this Magazine, that the Missionary Journal is in a state of preparation for the public; and will not neglect an *early* transmission of their names.

POETRY.

POETRY.

MISSIONARY HYMN.

FROM isles that dark and distant lie
In Sin's black gulph, and Deaths' dark shade,
Pity has heard th' affecting cry,
And Love, the heavenly call obey'd.

Angels! who strike the sounding lyre
When the Redeemer's empire grows;
Let holy praise your lips inspire,
The Saviour triumphs o'er his foes.

Behold! in Otaheite's fair plains,
Where the dumb idols senseless stand,
And bloody rites and tort'ring pains,
Afflict the heart, and stain the land:

Jehovah there has fix'd his seat,
And calls the nations to his throne;
Proclaiming with an accent sweet,
Pardon and life thro' Christ alone.

O! may the message so benign
Thro' every southern isle be spread!
And, cloth'd with energy divine,
With pow'r resistless, wake the dead!

Soon, may the nations of the world
Become the kingdoms of our Lord!
Satan's proud empire downward hurl'd,
And God be every where ador'd.

W. S.

SALVATION DISPLAYED IN HEATHEN LANDS.

SALVATION! let the glorious sound,
The lonely deserts cheer;
Melodious ring thro' islands round,
And gladden ev'ry ear.

His love be known in ev'ry clime,
Where there's a voice to sing;
'Tis sweeter than the richest wine,
Or than the cooling spring.

Salvation, peace, to dying men,
Who hear the heav'nly voice;
Which makes the solitary glen,
And barren wilds, rejoice.

SERENA.

A COVERT FOR THE HEAT.

WHEN on a Summer's cloudless day
The Sun darts forth his rays;
The trav'ler labours on his way,
Beneath the mid-day blaze.

When not a cooling breeze is felt,
Nor friendly roof is nigh,
The languid body seems to melt,
And fainting spirits die.

Should some tall rock at such an hour
A distant shade prepare,
Hope would exert his feeble pow'r
To fly and rest him there.

Thus he who treads the heav'nly path,
And feels upon him burn
The kindlings of Almighty wrath,
Must labour, droop, and mourn.

Till Christ, the covert from the heat,
His longing spirit sees;
And then he finds a cool retreat,
And shade, and rest, and ease.

He like a rock of refuge rose,
And sacred shade extends;
Refreshment and secure repose,
For all his weary friends.

ALIQUIS

ON THE DEATH OF A CHILD.

[By its Parent.]

O THOU mysterious Deity,
With anxious mind I look;
And long and pray thy love to see
In ev'ry chast'ning stroke.

In silent thought my soul asks, where
Th' immortal spirit's gone;
Did some commission'd angel bear
It to th' eternal throne?

Then, dearest Lord, 'twill not be long
E'er my blest eyes shall see
My well-lov'd child, and join the song
Of endless praise to thee.

In tender mercy now reveal
Thy grace for my relief;
This broken heart O ease and heal,
Bow'd down with heaviest grief.

From thee, my God, my comforts came,
And thou, in sov'reign right,
My comforts justly may'st reclaim,
When good before thy sight.

O reconcile this rebel heart!
Give me, dear Lord, to see,
That by this stroke thou can'st impart,
Some greater good to me.

Then

Then ſhall my loſs become my gain,
While I embrace the rod;
Feel the affliction not in vain,
And bleſs my Saviour, God.

Walworth. J. B. P.

"I BESEECH THEE SHEW ME THY GLORY."

FAR from this dull, this lifeleſs clod,
Let my poor ſoul aſpire;
Up to the preſence of her God,
Drawn by celeſtial fire.

Why ſhould ſhe be confin'd below,
By griefs, and cares, and crimes?
Burſt theſe hard bonds, and let her go
To her own native climes.

Oh! were theſe earthly fetters broke,
The captive mind ſet free!
She longs to drop Time's painful yoke,
And riſe, my God, to thee.

Let me no longer mourn and ſin,
(How hateful the employ!)
But mount me to yon world of thine,
And let me drink their joy.

Oh! let ſome heav'nly guardian bear
My ſpirit to the ſkies!
She's all impatience to be there,
Where glory never dies.

JUNIUS.

HARDNESS OF HEART.

AH! frozen heart! benumb'd and hard,
How ſtupid doſt thou prove!
No threaten'd pain, no ſure reward,
Can thee, whilſt future, move.

Thou former mercies doſt forget,
And all paſt ſuff'rings felt;
Nor wonder, for whilſt preſent yet,
Both hardly could thee melt.

Thou unconcern'd can'ſt Sinai ſee,
And all its flames diſdain:
Nay, thou can'ſt look on Calvary,
Yet hard, like it, remain.

Thou, Lord, who cleav'd'ſt that rocky hill,
O cleave my rockly heart;
And, for th' impreſſion of thy will,
Its ſtone to fleſh convert!

J. LAGNIEL.

"I AM BLACK BUT COMELY."

Cant. i. 5.

BY nature black without, within,
My life, my lips, my heart unclean,
But O, what love divine!
Jeſus took pity on a worm,
And in his own moſt glorious form,
Has made a ſinner ſhine.

Clad in his righteouſneſs I'm bright,
And comely in my Saviour's ſight,
Tho' black as hell below:
Amazing grace! amazing love!
Each power, each paſſion may it move
To worſhip and adore.

JULIUS, S. D. Regt.

Eling Barracks.

ODE TO EVENING.

EV'NING, with thy mantle grey,
Suiting beſt the penſive mind;
Wiſhing from the world to ſtray,
Leave its vanities behind.

Let thy ſure tho' ſilent pace,
Let thy deeping ſhades declare,
As they veil Day's beauteous face,
Whiſp'ring thro' the ſilent air:

"Mortals let us caution you,
"Leſt by ſins you are beguil'd,
"Which, like us, appear to view,
"Pleaſant, innocent, and mild.

"But beware, ſhade after ſhade,
"Thick'ning ſoon obſcures the day;
"Mirth allow'd, (deceitful maid)
"With your peace flies far away.

"Hearken to our ſmall ſtill voice;
"Unimprov'd let us not glide;
"Take the patriarch Iſaac's choice,
"Meditate at even tide.

"From the world go forth to God,
"Think on all his love and grace;
"If he chaſten kiſs the rod,
"And for ever ſeek his face.

"Then when life draws near its cloſe,
"You ſhall hail its ev'ning night;
"And, like him who ſeeks repoſe,
"Only lay you down—and die."

J. S. S.



Rev.d GRIFFITH WILLIAMS.

London.

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THE

Evangelical Magazine,

FOR OCTOBER, 1798.

MEMOIRS OF MRS. CHASE, OF LUTON,

BY HER SISTER, MISS NEALE.

[*In a Letter to a Friend.*]

DEAR SIR,

AS you have requeſted an account of the Lord's dealings with my dear departed ſiſter, I ſit down to the pleaſing, but mournful recital. Mrs. C. not only died the death, but lived the life of the righteous. She was bleſſed with a happy diſpoſition of mind and penetrating judgment, which being brought under the guidance of the Spirit of God at an early period in life, produced thoſe fruits which ſo conſpicuouſly ſhone forth in her. She was naturally of a reſerved temper, but when ſhe ſpoke, it was always to the purpoſe. She was not only beloved by her Chriſtian friends, but univerſally eſteemed by her acquaintance.

Since her departure we have found in her own hand-writing, ſome excellent meditations, and ſelf-examinations, with a diary commencing in the year 1776, and diſcontinued after the year 1790; a few extracts may not be unacceptable to you; but prior to that is another paper, in which ſhe thus expreſſes herſelf: "Having had a pious education, it taught me to reverence the ſabbath; and though it could not give me a love to the day, yet it led me to read books that were ſuitable to the day; which was one of the means the Lord made uſe of to ſet me a thinking about the concerns of my immortal ſoul. I uſed to enquire of myſelf, when it was that God would take an account of the actions of a child, and hoped that I was not old enough; but ſtill I rather thought or feared I was; I read the Scriptures, not ſo much becauſe I underſtood them, as becauſe I thought there might come a time when I ſhould; and then it would be of uſe to me to be acquainted with them.

When about ſeventeen years of age, my ſiſter had an abiding ſenſe that all the world could give was utterly inſufficient to make her happy; under this impreſſion ſhe thus writes: Though I have at this time no outward affliction (and by a comfortable independence am placed above the cares of the world) yet I am conſtantly unſatisfied; my mind wants to reſt upon ſomething, and I can find nothing to reſt upon; there ſeems to me to be a chief good, which my ſoul is reaching after, but cannot find. I ſometimes attempt to pray; when I do, I never pray for temporal bleſſings, as I cannot when in prayer fix my thoughts a minute upon them; they are but of little value, in reſpect of ſomething elſe I want. I pray for the Spirit of God as well as I am able, though I have very indiſtinct ideas of ſpiritual things."

At another time ſhe thus writes: "I have been brought to ſee that the enjoyment of God was my chief happineſs; and that there is ſuch a thing as union between God and the ſoul, compared in the Scriptures to the marriage union. I thought all the troubles in the world would be nothing if I had a God to go to. I felt great pleaſure in reading from the 13th to the 17th chapters of John, to ſee the love the Lord Jeſus bore to his people, though I did not know he bore the ſame to me. I have often thought I did not ſee enough of the evil of ſin; but at the ſame time, I have deſired that the Lord would give me ſuch a ſight of ſin as would make me deteſt it. One morning I had ſuch a view of what the world would have been if the Lord Jeſus had not died, as brought tears from my eyes; for I ſaw that to anſwer the great ends of Providence, and for the ſake of thoſe for whom Chriſt died, the Lord gives reſtraining grace to the moſt abandoned."

In the year 1775, Mrs. C. joined the church at Northampton, under the paſtoral care of the late Rev. J. Ryland, and continued with them till the year 1786, when ſhe was united to the late Mr. Samuel Chaſe, jun. ſurgeon, of Luton, Bedfordſhire, a man beloved and eſteemed by all who knew him; this brought her into connection with the church at Luton, and under the miniſtry of the Rev. Tho. Pilley.

It may not be improper here to diſcloſe her moſt ſecret thoughts, a ſhort time before her marriage, as they ſtand recorded in her diary.

"*Lord's day*, April 10, 1785. I hope I have ſeen, ſomewhat of the beauty of the Lord in his ſanctuary, I do ſee more and more of the excellency of the Lord

Jeſus

Jeſus Chriſt, he is altogether lovely; but if the glimpſes that we have here are ſo pleaſing, what muſt heaven be, where he diſplays his power, and reigns and ſhines the incarnate God! I admire the beauties of his Providence. O that I may live upon Jeſus continually, ſo as to ſee him in every thing! I ſee every thing to be nothing without him; but O for ſtill brighter views of him as my redeeming God!"

"*Lord's Day, April* 17. But for a wicked wandering heart, I ſhould have had a very pleaſant day, the word was precious and ſuitable. The hymn ſung in the morning, in the veſtry, was applicable to preſent circumſtances (76th hymn, B. 1, Dr. Watts). O that I may at all times ſing it from the heart! For however amiable creatures may be, and how muchſoever it may be our duty to love them; yet if we prefer them before him, who only has a right to be our beſt beloved, we may expect to find they will be made ſorrows to us; but I truſt the Lord will keep me from all idolatrous affection. It is his Providence that has evidently brought me into this intended connection, and I truſt to his grace to bleſs me in it, and make me a bleſſing to others."

A few days after her marriage ſhe thus writes:

"*April* 25. The Lord ſeems by the diſpenſations of his Providence to be ſaying to me, I will now try your diſpoſition towards me, by giving you every bleſſing this earth can afford; but at the ſame time, I will withdraw the ſenſible influences of my Spirit, the heart-chearing rays of my countenance, to ſee if you will reſt ſatisfied with any thing ſhort of me. Is that, my deareſt Lord, the kind intent of this hiding of thy face? Then permit me to declare that though, with all the gratitude I am capable of, I would receive every mercy at thy hand, yet I will not conſent to be deprived of thy preſence, for ten thouſand times more than this world can afford. Return unto me, O! my heavenly Father, for I can ſay with truth,

"Not life with all its joys,
"Can one bleſs'd hour afford;
"No, not one drop of real bliſs,
"Without thy preſence, Lord."

When near the birth of her firſt child, ſhe writes as follows:

"*January* 29, 1786. Thus far the Lord hath brought me, bleſſed be his name. My ſpirits are quite calm, free from any diſtreſſing fears; I feel myſelf in the Lord's hands, all that I want is his preſence, if I have that, his *will* be done in every other reſpect." When

When in proſpect of the birth of her ſecond child, again ſhe writes:

"*Lord's Day, June* 3, 1787. I have a low fever lurking about me, and the Lord is pleaſed at the ſame time to hide from me the ſenſible influence of his preſence, ſo that I feel myſelf at times much caſt down; and the chief reaſon is, he that ſhould comfort my ſoul is abſent from me. I have lately thought more of dying than living; but my diſtreſs does not ariſe from the thoughts of leaving any thing in the world, though perhaps no one has a better reaſon for deſiring to live that they may ſee good days, than I have. One of the tendereſt huſbands, a loving child, a pleaſant habitation, comfortable circumſtances, affectionate friends, in ſhort, every thing that can render life deſirable, as to the things of this world; but I know if Chriſt and heaven, are mine, I may ſay with the apoſtle, "to depart and be with Chriſt is far better." As to thoſe I ſhould leave behind, the Lord has all creatures at his command, and it would be eaſy for him to make up to them the loſs of ſuch a poor worthleſs worm as I am: but unbelief is too apt to prevail over my mind, ſo that I cannot "read my title clear to manſions in the ſkies," and though the Lord does not permit any poſitively diſtreſſing idea to ſeize my mind, as that I ſhall be loſt, &c.; yet the apprehenſion of paſſing through the valley of the ſhadow of death, ſuppoſing it ſhould be only a *ſhadow*, is diſtreſſing. But I lay myſelf in the Lord's hands, for him to do with me as he pleaſeth, for I know he cannot do wrong."

A ſhort time before the birth of her third child, ſhe thus writes:

"*May 1ſt*, 1789. If the Lord ſhould make that a means of removing me, it would be to behold the King in his beauty; which thought was pleaſant to me in prayer this morning. I can ſee ſo little of the glory of the Lord here, that I know if I have his preſence in the dark valley, I ſhall be willing to depart and be with Chriſt: I ſhall feel for my dear huſband and children, but, the Lord's will be done."

About five months after this, when in the height of worldly enjoyments, having a family meeting, death entered the abode of peace and happineſs; what my dear ſiſter's feelings were on this occaſion, you ſhall have in her own words.

"*Aug.* 30. The Lord's ways are a great deep, I know that in wiſdom he hath afflicted me. Yeſterday he was pleaſed to bring upon me the greateſt affliction I ever experienced

perienced, in taking to himſelf my dear partner in life; but ſtill there is mercy mixed with the bittereſt cup. He is gone to be forever happy with the Lord, and it is but a little while ere I ſhall follow. But I hope to be patient to the coming of the Lord, and to ſay with Job, "All the days of my appointed time will I wait, until my change come." O, may the Lord be pleaſed to bleſs me with his preſence! He hath promiſed to be a father to the fatherleſs, and huſband to the widow."

"*Sept.* 6. O, how kind the Lord is! He hath carried me through the moſt trying ſcenes with a calmneſs ſurpriſing to thoſe that ſaw me, and to myſelf. "What hath God wrought! never did I experience ſo much the truth of thoſe words as now, "For theſe light afflictions," &c. It is indeed while we "look not at the things that are ſeen, but at "the things which are unſeen," that we can call ſuch afflictions light: never did I ſee the realities of the inviſible world ſo much as in the trying moments I have lately experienced. I felt no tremor at depoſiting the dear remains of my dear departed huſband, becauſe I believed that "thoſe who ſleep in Jeſus, will God bring with him;" and in the mean time, he is infinitely happier in the preſence of the ever adorable Jeſus than I, or all the world beſides, could have made him. And it is but a little, and then I ſhall be where he is, and we ſhall join in nobler worſhip than we have ever done here below. I know my own loſs, and deplore it; but his gain is ſo infinitely greater, that I could not wiſh him back again to life. The Lord's preſence can make up to me the loſs of all earthly enjoyments, and as I ſaid before, it is but a little while that I ſhall have to ſtruggle with the things of time. I have been thinking of the important charge the Lord hath committed to me in reſpect to the children, and theſe words came to my mind; "Be faithful over a few things, and I will make thee ruler over many things;" as if the Lord had ſaid, be faithful over a few things, and it will not be long ere I will ſay unto thee, 'Enter thou into the joy of thy Lord."

"*Lord's Day, Sept.* 13. Yeſterday and to-day my ſpirits were very low indeed, this morning at meeting much worſe than at the interment. The Lord by this ſhews me, that it is but for him to withdraw his ſenſible preſence, and then I fall into all the weakneſſes attendant on human nature; this ſhould raiſe my gratitude for paſt mercies, and excite my ſoul to an humble dependance on his loving kindneſs; to wait on him for future ſupplies of grace to ſupport and ſtrengthen me."

After this, Mrs. C's grand concern was to train up her children in the fear of God, and ſhe devoted her time to their education. About two years ago ſhe was requeſted, by ſome of her friends, to increaſe her uſefulneſs, by taking a few young ladies to educate with her daughters; and ſhe paid unremitting attention to them, till within two months of her departure.

Her firſt ſeizure was on the 1ſt of May, laſt year. It was ſudden and alarming, but ſhe was quite compoſed; though from the nature of the diſorder (which was a rupture of a blood veſſel on the lungs) ſhe was not able to ſpeak ſo as to be heard, as the leaſt exertion might have been fatal. But, by a letter written ſoon after to a friend, we found ſhe was favoured with divine ſupport; and her confidence was firm in God, that he would do all things well. Her deſire was to live for the ſake of her dear fatherleſs children; and it graciouſly pleaſed the Lord to ſpare her valuable life ſome months longer; ſo that, during the ſummer, ſhe was able to attend to her children and pupils. Her friends ſaw her health declining. but ſhe herſelf thought ſhe ſhould recover. About Chriſtmas ſhe had another ſlight attack, from which time her ſtrength viſibly failed. On March 3d, ſhe attempted to take a ride; and with difficulty was got into the chaiſe; but was ſo bad that ſhe was obliged to be taken out, and continued very ill all the day. She then ſaid, "I find I am not likely to get over it:" But her faith was unſhaken. She viewed her approaching diſſolution with compoſure, begging that her mind might not be interrupted by any worldly news, with which ſhe was not immediately concerned; as ſhe wiſhed to have her thoughts wholly occupied with heavenly things. She ſaid, ſhe never had loved the world much, but now ſhe loved it leſs; ſhe was glad to find that her departure was at hand, and often repeated, that ſhe longed to be with Jeſus, to behold his glory.

She had the moſt exalted ideas of Chriſt, and often ſpoke of the dignity of his perſon, and of the fulneſs of the atonement made by his ſufferings and death. As ſhe expreſſed high thoughts of Chriſt, ſo ſhe entertained low thoughts of herſelf. She lamented that ſhe had done no more for Chriſt, and had lived ſo many years to ſo little purpoſe. After her death, a paper was found written with her own hand, dated March 6th, 1798. "The Lord ſeems gently to be leading me down to the river Jordan. O! May I ſee my great High Prieſt ſtanding in the midſt of the river while I paſs over. To conſider death only as it reſpects myſelf, it is deſirable; for while here, I can never love the Lord as I would, nor ſerve him as I would; but in Heaven,

I ſhall

I ſhall love without ceaſing, and ſerve without interruption. It has been my delight to ſearch out the glories of Immanuel here below, but how faint the glimpſes are! There I ſhall ſee him ſhine forth in all the glories of a God: therefore it is abundantly better to depart and be with Jeſus."

Her ſon, being ſent for from ſchool, arrived on the 7th of March. She received him with the ſame compoſure and chearfulneſs as if in perfect health. That, and the two following days ſhe was much better, and took the opportunity to ſettle her worldly concerns, entered into every circumſtance reſpecting her funeral, and gave directions concerning the children, begging us to purſue the ſame plan of education till her daughters were grown up.

On Saturday morning, 10th inſt. ſhe was very weak, but her faith was ſtrong. She deſired that her own children might be ſent out, and that ſhe might ſee all her pupils together, to give them her laſt advice. When they were come into her room, ſhe addreſſed them in the moſt affectionate manner, as follows:

"My dear children, I have ſent for you to talk to you, as I have not long to be with you. While I was able, it was my greateſt delight to inſtruct you, particularly in the things of God, as far as I was able, and I have always loved you with the tenderneſs of a mother; now I am going to leave you, it has been my earneſt wiſh to ſee you ſeeking an intereſt in Jeſus, for no one can enjoy true happineſs without it. All earthly comforts are but trifles. The world is very enſnaring, but its pleaſures are not real. A comfortable ſituation on earth is deſirable, but it is not to be put in compariſon with the things of God. Human learning is excellent and valuable, but the knowledge of Chriſt is far ſuperior. I earneſtly intreat you my dear children to ſeek an intereſt in Jeſus: ſearch the ſcriptures, for they teſtify of him. Do not be ſatisfied with reading them in courſe, but ſtudy them for yourſelves, with prayer to God that you may underſtand them. We are all born ſinners, and as ſuch ſhould have been loſt for ever, but for the ſufferings, and death of the Son of God. I ſhall meet you again at the great day. I hope I ſhall meet you all at the right hand of Chriſt, and that you will be of the happy number to whom he ſhall ſay, "Come ye bleſſed of my Father, inherit the kingdom prepared for you." O! may none of you hear the ſad word, "Depart." No one can deſcribe the delights of Heaven or the torments of Hell. I have got but a very little time to be with you". On ſeeing them in tears, ſhe ſaid "Do not grieve that I am going to leave you. I ſhall go to Jeſus, to be happy

forever, much happier than I can be here. Do not grieve too much when I am gone, but ſeek Jeſus and prepare to meet me in glory. It is by no work of your own you can do it. Remember theſe are my dying words, you will never repent of ſeeking Jeſus too early, and you may die ſoon: for if a ſoul is loſt, it is loſt for ever, and and if Heaven is gained, it is gained for ever. Do not tell my children that I ſay, I ſhall not be long here: only ſay that you have been with me, and I have been talking to you. Come now my dear children and kiſs me for the laſt time, God bleſs you all, my dears, do not grieve."—She then took each of them affectionately by the hand and kiſſed them.

In the afternoon, a perſon called who had lived ſervant with her, whom ſhe exhorted to flee to Chriſt as a guilty ſinner; for that we were all guilty before God, and if we did not take Chriſt for our whole Saviour, he would be no Saviour; he did not come to do the Work of Salvation by halves. She with great earneſtneſs preſſed it upon her to truſt in Chriſt alone, often repeating theſe words with energy, "Remember Chriſt is a whole Saviour, or no Saviour; you muſt go to him as the Publican, and rely wholly on his atoning blood for Salvation. But, (ſhe added) do not miſtake me; I do not mean to exclude the neceſſity of good works: they are neceſſary as an evidence of our love to Chriſt: what I mean is, that we muſt not truſt in them for ſalvation."

In the evening, ſhe took an affectionate leave of her ſervants, begging them to conſider the worth of their immortal ſouls, pointing out Chriſt as the only Saviour, and expreſſing her earneſt deſire of meeting them in glory.—To her own dear children, who were often with her, ſhe frequently addreſſed ſome weighty ſentence, always putting on a ſmile when they were preſent; but did not take her leave of them that day. To a friend, who called to take a laſt farewell, ſhe ſaid, I hope you will ſoon meet me in glory; but it muſt be alone in the righteouſneſs of Chriſt. The laſt few days ſhe ſpoke with difficulty, as her breath got ſhorter; but what ſhe ſaid always diſcovered her confidence in Chriſt and love to him. On theſe lines being repeated to her,

> "How ſweet to recline on the boſom divine,
> "And taſte all the pleaſures peculiar to thine!"

She ſaid, "I never had thoſe rapturous joys that ſome have expreſſed; but I have been favoured with a confidence in the fulneſs there is in the atonement of Chriſt. I can truſt my ſoul to him as a faithful God. I know that I love him, and I know that none can, unleſs he firſt love them. I long to ſee more of his glory."

On

On the Lord's day, being told that her dear Eliza had repeated thoſe words, "It is the Lord, let him do what ſeemeth him good," ſhe expreſſed great delight that the Lord had ſubdued her will to his will; as the dear child had previouſly expreſſed herſelf almoſt in anger, that the Lord would not hear her prayers, and reſtore her dear mamma.

Being aſked how ſhe was in her mind, ſhe ſaid, "The Lord is my ſtrength and my portion. The eternal God is my refuge, and underneath me are his everlaſting arms. The eternal God, Oh, how ſweet!"—She expreſſed a deep ſenſe of her own unworthineſs, and the glory that awaited her—repeating thoſe lines of Watts:

"Then ſhall I ſee, and hear, and know
"All I deſir'd or wiſh'd below,
"And ev'ry power find ſweet employ
"In that eternal world of joy."

On Monday ſhe took leave of her own three children. She told them that no mother had more tenderly loved children than ſhe had loved them. She hoped to have lived to ſee them grow up in the fear of God: but the Lord had choſen greater happineſs for her. She earneſtly intreated them to ſeek unto Jeſus Chriſt for ſalvation; for which purpoſe ſhe begged of them to ſearch the ſcriptures, to delight much in reading them, for they teſtified of Chriſt. She told them that from a child the ſcriptures had been her delight. She enquired of them if they had ever thought of of their ſouls; to which they replied, they had. She ſaid the ſalvation of their ſouls had always lain near her heart. On ſeeing them weep, ſhe begged them not to grieve too much, for ſhe ſhould ſoon be in glory; and if they loved the Lord Jeſus Chriſt, and truſted in him for ſalvation, they ſhould all meet again before his throne. She requeſted them to look upon thoſe relations, to whoſe affection and care ſhe had entruſted them; not only as they now ſtood related to them, but to conſider them as parents, and obey them as ſuch, to behave towards them as they had to her; they had been good children and ſhe hoped would continue ſuch. Then (turning to her ſon) ſhe ſaid, remember the advice of Solomon, "My ſon, if ſinners entice thee, conſent thou not." Then looking upon her daughters ſhe told them that ſhe left them all in the hands of a good God, and wiſhed them to conſider that many things which appeared as great evils to us, the Lord over-ruled for good; and ſhe hoped they would above all things ſeek to him, to whom ſhe committed them for time and eternity.

On

On Tuesday evening, she gave them her last blessing, saying to each one of them, in a most solemn and affectionate manner, "God the Father, God the Son, and God the Holy Spirit bless you." After the children were gone to bed, she begged my sister and me to give her up to God and prayer. Never did we three enjoy sweeter communion together. It was a solemn season, never to be forgotten, to resign one so near, so beloved; but through Christ strengthening us we can do all things. Surely we had an anticipation of the glories of the upper world. It was as the gate of Heaven. We felt that the happy union which had subsisted between us would not be dissolved, because we were united in our head, Christ Jesus. She was only going home a little before us. On Wednesday, the day on which she died, being asked if her consolations continued, she answered, "Yes, just the same." Mr. P. prayed with her, a few hours before her departure. On his taking leave, she desired her love to Mrs. P. wished them both as happy as she then was; for no greater happiness could she wish them here below. To some friends who called shortly after, she said, "It is comfortable dying with Christ." She often repeated, "I long to be with him." Her last words were, "I am going home." Between nine and ten o'clock in the evening with a gentle sigh, without either groan or struggle, she entered into the joy of her Lord.

Her dear remains were committed to the silent tomb on the sabbath evening following. Mr. P. preached to a crowded congregation from those words of her own chusing, John xvii. 24. "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory."

The loss of such a mother, such a sister and friend, in the midst of usefulness, is to be lamented; but our loss is her gain. The dear children also console themselves in their mother's happiness. That the God of their parents may be their God, and that they may be early called by Divine grace to fill up their places in the house of God, will, I doubt not, be your prayer at the throne of grace, as well as that of

Rev. and dear Sir,

Your afflicted friend,

H. N.

FOREIGN

FOREIGN CORRESPONDENCE.

EXTRACTS FROM THREE LETTERS

Written by the Rev. Mr. Vos, *at Waveren, (a Dutch ſettlement near the Cape of Good Hope) to Profeſſor* Bonnet, *at Utrecht.*

LETTER I.

Waveren, 19th June, 1794.

THE 26th of April, I reached Waveren, the place of my new deſtination. That part of my diſtrict, which is neareſt my reſidence, and which ſhowed uncommon tokens of joy on account of my arrival, is externally very religious, and civilized beyond all expectation. They are, however, a people very much to be pitied. My congregation conſiſts of about eight hundred members, of whom, at leaſt, one half are obliged to travel, ſome two, ſome eight, and others fourteen days, to attend my preaching. In the winter time I am to the greater part of them altogether inacceſſible, on account of the overflowing rivers. Some never come to the ſervice, except they have children to be baptized, or when they are on their way to the Cape, to which they bring their mercantile articles for ſale. Yeſterday I baptized a child, whoſe parents have been more than three weeks on their paſſage hither; as the country, on account of the exceeding high mountains, admits no other way of travelling but by waggons and oxen. But the chief reaſon for which they are to be pitied, is their utter ignorance in matters of religion. Many of them can read but very badly, though they are excellent pſalm-ſingers. I have already inſtituted a catechiſing ſchool, conſiſting of thirty-three unmarried people, who attend me every Wedneſday. Others, who are at too great a diſtance, are catechized every fortnight, on the Lord's day, after the expoſition of the Heidelberg catechiſm. There is great want of books of inſtruction for them.

Hitherto I have not met with any experimental Chriſtian; but I cheriſh a ſilent hope that God, who hath hitherto made my labours in foreign countries remarkably ſucceſsful, has not ſent me hither to plow barren rocks; and I even hope that in two or three ſome feeble marks of ſpiritual life are already obſervable; but time will diſcover the reality of it more fully.

What

What I moſt of all lament is, that I cannot beſtow all my time for the good and inſtruction of my flock; for two reaſons: 1ſt, their great diſtance from me and each other; 2d, my economical cares, having a large family to ſuperintend.

LETTER II.

Waveren, March 26, 1795.

ALARMING rumours of war in the Netherlands are ſpread here.———

The deſire of attending public worſhip is, ſince my laſt, ſo remarkably increaſed, that our conſiſtory, who are at the ſame time our churchwardens, have been obliged to enlarge the church, and to build two galleries more, by leave and approbation of the governor and political council. I have viſited thrice the whole diſtrict, preaching at different places, in a private houſe or barn. I found 164 families, and in them 1139 baptized perſons, including 540 communicants, in a diſtrict about equal in extent to the province of Utrecht. They could be viſited within the time of thirty days, were it not for the vaſt mountains and numerous rivers in our way; but on account of theſe obſtacles, a diſtance of an hour's walking takes up more than three hours riding, with a waggon of ſix, and even eight horſes.

The ignorance of many is ſtill very great; but I have never ſeen ſuch ſtrong and ſtriking marks of attention, reverence, intereſt, and affection, in any of my former congregations in Holland, as I, to my great comfort, here experience. God has rooted the ſeed of regeneration evidently in the hearts of ſome; among whom are children of twelve, eleven, and ten years. A young girl of about ſeventeen or eighteen years, is, after a conviction of five weeks, as it is termed, ſet at liberty, and rejoices in her union with Jeſus by faith. Among my ſlaves there is an old man, who gives evident proofs of regenerating grace in his heart. He is all affection when, in my catechiſing, I ſpeak of man's corruption and miſery, and God's love to ſinners, &c. Our Dutch maid-ſervant, who is advanced in life, is ſo weary of the world that ſhe longs every day for heaven, and cannot comply with that word—"He that believeth ſhall not make haſte."

With reſpect to the war we are hitherto at reſt; notwithſtanding this, every thing is prepared to keep off the enemy, in caſe he ſhould attempt to come, which we wiſh the Lord may prevent.

LETTER

LETTER III.

Waveren, Aug. 4, 1796.

MY ſituation, at ſuch a great diſtance from the Cape, but eſpecially the changes in public affairs, would not allow me to write ſooner; but now an opportunity of ſending letters having been offered to me by our reſpectable chief, I embrace it.

What a cataſtrophe in the affairs of the world ſince I left Holland! A cataſtrophe which will be felt more in the Netherlands than here. This, my native country, underwent, as you'll have ſeen from the newſpapers, the ſame great change; but hitherto, by God's benevolent Providence, a change which is ſcarcely felt. Every one hath continued in the peaceable poſſeſſion of his political and religious privileges. The citizens have got aſſurance that in caſe of an attack they will not be compelled to take up arms. The penſioned ſervants of the Eaſt-India Company are ſet at liberty to engage in ſuch buſineſs as they like, or to enter into the ſervice of the conquerors*, which many have already choſen.

Our conquerors exert themſelves as much as poſſible to defend this country againſt every invaſion. The number of their troops increaſes daily, but we do not hear that they commit any irregularities. As at the capital there is but one Reformed Church, divine ſervice is celebrated by the conquerors every Lord's day, in the ſame chapel; but at ſuch hours, that the ſervice of the Dutch is not at all interrupted by it, namely, from eleven till one o'clock.

My congregation flouriſhes more and more. The number of external worſhippers is ſo increaſed, that we have been under the neceſſity of enlarging our church to a double extent, which is done by liberal collections. Many monuments of free grace have ſince been erected here, among whom are many of the heathens. I was very ſucceſsful in exciting the families of my church to inſtruct their ſlaves in the points which are neceſſary to their eternal happineſs, or to ſend them to my catechiſing meeting for them. This hath produced very great and aſtoniſhing effects, and many of my heathen pupils bear very legible characters of grace. I have compoſed a ſmall catechiſm, conſiſting only of queſtions, without any anſwers; the queſtions being ſo directed, that the proper anſwer may eaſily be found from them.—My brother's ſon, a youth of ſixteen years old, has erect-

* The Engliſh.

ed, at the capital, a catechiſing meeting for ſlaves, whoſe number amounts to two hundred, and among whom there are many who ſhew evident proofs of grace. Many ſuch meetings are inſtituted now in other places; as in Drakenſtein, where a ſerious ſchoolmaſter hath erected one of above ſeventy heathen catechumens. My daughter, and the daughter of my wife's brother, whom I have adopted, aſſiſt me in catechiſing the ſlaves, &c.

AN APOLOGY FOR MARY MAGDALENE.

De mortuis nil niſi verum.

IN this *Age of Apologies*, it is more than probable that ſome readers may be almoſt ſtartled at the very title of the preſent paper. They will not, however, it is hoped, ſuſpect that the Evangelical Magazine ſhould be the channel of conveying to the public eye an apology for any kind of vice; and far be it from the writer of this eſſay to attempt to ſoften down the deformed features of ſin in any degree. Let ſin always be repreſented in its own haggard forms; and let the children of men always be told, and let them bear in mind, that "whoremongers and adulterers God will judge *." "Be not deceived; neither fornicators, nor adulterers, nor effeminate, ſhall inherit the kingdom of God †."

An apology for Mary Magdalene may ſound ſomewhat ſtrange in the ears of ſuch pious readers of the Bible, as may have been in the habit of forming a very unfavourable idea of her character and way of life before her converſion. It is not an encomium of her attachment to the goſpel of Chriſt, after ſhe became his faithful and zealous diſciple, that is now aimed at—this would be quite unneceſſary; but it is a vindication of her moral character, even *before* her converſion, that is at preſent attempted.

An *infidel without a Bible*, in a late publication, has ſtyled Mary Magdalene, "a woman of a large acquaintance;" and has impudently inſinuated, that, even *after* her profeſſion of the goſpel, ſhe was ſtill "upon the ſtroll." Writers *without a Bible*, when they undertake to write againſt it, may ſay any thing: but even the friends of revelation have been accuſtomed to hear Mary Magdalene's name connected with the names of the chiefeſt ſinners;

* Heb. xiii. 4. † Cor. vi. 9, 10.

ſuch

ſuch as Manaſſeh and Saul, before their converſion. We have heard of a receptacle, humanely intended for the reformation of the unhappieſt of human beings, bearing her name, as if in a Proteſtant, as well as in a Popiſh country, ſhe was conſidered as the patroneſs and *tutelar ſaint* of proſtitutes!

But where are the proofs that Mary Magdalene was ever, in any part of her life, ſuch a character as ſhe is generally *ſuppoſed* to have been? And without proofs, why is it that ſuch an unfavourable idea reſpecting her is ſo *generally* entertained? The writer ſays, *ſo generally*; for, let it be known, that ſuch an idea is *not univerſally* adopted. It is rejected by thoſe who have taken the pains of conſulting the only authentic account we have of her—the Evangelical Hiſtory. Tremble not, my gentle reader, if it ſhould be ſaid, that nothing unfavourable to the moral character of this woman is mentioned, either directly or indirectly, in any part of *her own* hiſtory, as recorded by either of the four Evangeliſts.

It is the deſign of this eſſay to vindicate the *injured* character of Mary Magdalene; and the arguments ſhall be derived from the only ſources of information reſpecting her—the ſacred Scriptures themſelves; and the circumſtances connected with her hiſtory, as recorded by the Evangeliſts.

If there were nothing more to be ſaid upon the preſent ſubject, than that the Scriptures do not aſſert, either directly or indirectly, that Mary Magdalene was a woman of ill-fame, as the phraſe is generally underſtood, it were ſufficient, one would think, to vindicate her character from the poſitive charge; and no danger of contradiction is riſked, when we ſay, there is not a ſentence to be met with in any part of the Scriptures, which aſſerts any ſuch a thing.

We do read of "Mary, called Magdalene, out of whom went ſeven devils *." This has been ſuppoſed to be a *proverbial expreſſion*, to ſignify that ſhe was a perſon of a *very bad character*, whom Jeſus *reclaimed*, agreeable to the Jewiſh ſtyle; but as ſo much is ſpoken of *diſpoſſeſſions*, in the proper ſenſe of the word, by Luke, it is moſt natural to ſuppoſe *this* to be referred to here †. That ſhe had been a demoniac, was her great affliction and unhappineſs—no good can be attributed to *evil ſpirits*, nor to the poor creature who had been poſſeſſed by them, *on that account*; but

* Luke viii. 2. Mark xvi. 9. † See Doddridge on Luke viii. 2. *note*.

it is apprehended, that the common idea of her character cannot be derived from the circumſtance of her having had ſeven devils: for, if ſo, what ſhall we ſay of many others who had been poſſeſſed by devils? What ſhall we ſay of "certain *women*, which had been healed of evil ſpirits," as is mentioned in connexion with Mary Magdalene herſelf, Luke viii. 2, 3. What ſhall we ſay of the man poſſeſſed by a "legion of devils*?" And if one queſtion more may be aſked, what ſhall we ſay of the "herd of many ſwine," concerning which we read, that "the devils went out of the man, and entered into the ſwine †?" We do not ſpeak of the *morality* or *immorality* of the brute creation.

Theſe poſſeſſions were, it is moſt likely, ſupernatural afflictions, which peculiarly prevailed about that time, for the purpoſe of demonſtrating the ſuperior power of Chriſt, who caſt them out with a word. It is probable theſe poſſeſſions were rather afflictions than deſcriptions of characters; for "evil ſpirits and infirmities" are claſſed together in the account of Mary Magdalene, and the other women already referred to: and thus, in our own times, inſanity may be the affliction of the beſt as well as of the worſt characters. In this reſpect, "there is one event to the righteous and to the wicked ‡."

There are ſome other circumſtances not to be omitted on this ſubject, as they may have a degree of weight, as points of collateral evidence.

From the appellative name, and the rank in life, aſcribed by the Evangeliſts to Mary Magdalene, it is very unlikely that her character was ſuch as is generally ſuppoſed. Mary was her proper name, and Magdalene was deſcriptive of the place of her birth, or, more probably, of her reſidence. We are informed by the Evangeliſt Matthew, (xv. 39.) that Chriſt "came into the coaſts of Magdala," which was a town in Galilee, beyond Jordan. It is probable that ſhe had the appellative name of Magdalene from this place, as it has been obſerved the original might as well be rendered Mary *the Magdalene*, or *Mary of Magdala* §. In Luke xxiv. 10. in the original, the order of the words is reverſed, η Μαγδαλην Μαρια, that is, *the Magdalene Mary*; and while this appellation was intended to diſtinguiſh her from other *Marys*, mentioned in the Evangelical Hiſtory, it may alſo intimate the rank in life which ſhe ſuſtained, as a perſon of conſiderable note and influence; for ſhe is

* Luke viii. 30. † Chap. viii. 32. 33. ‡ Eccles. ix. 2. § See Doddridge on Luke viii. 2. *note*.

mentioned

mentioned in connection, and, in point of order, even before "certain other women" of reſpectability in worldly circumſtances; ſuch as "Joanna, the wife of Chuza, Herod's ſteward, and Suſanna, and many others, which," it is expreſsly ſaid, "miniſtered unto Chriſt of their ſubſtance."

It is not inſinuated here, that perſons in more reſpectable life are remarkable for the chaſtity of their characters. The ſituation of this woman is mentioned only as a circumſtance which renders it, at leaſt, improbable that ſhe was *ſuch a perſon* as is generally thought. If poverty be, not unfrequently, a plea which many unhappy wretches have for their immoral conduct, no ſuch plea could be made in the preſent caſe, and therefore it is not probable that this Mary was ſuch a character.

After what has been ſaid, it may not be improper juſt to take notice of one or two circumſtances more, which may be ſuppoſed to have given apparent reaſons for the common idea of this woman's conduct before her converſion.

The learned Dr. Lightfoot, finding in ſome of the Talmudiſts' writings, that Mary Magdalene ſignified *Mary the plaiter of hair*, thought it applicable to her, ſhe having been noted in the days of her iniquity and infamy for that *plaiting of hair*, which is oppoſed to *modeſt apparel*, 1 Tim. ii. 9. But, ſurely, (with all ſubmiſſion to our *Engliſh Talmudiſt*) the appellation of Magdalene is better accounted for from the circumſtance of her coming from a place called Magdala, as the generality of their learned commentators have thought *.

Another circumſtance which may have given riſe to the common idea of this Mary's character, may be derived from the account of the "woman" *without a name*, "which had been a ſinner," mentioned by Luke in his ſeventh chapter: but the circumſtance of the hiſtories render it improbable that it was Mary Magdalene. "Who this woman was (ſays Mr. Henry, on the place) that here teſtified ſo great an affection to Chriſt, doth not appear; it is commonly ſaid to be Mary Magdalene, but I find no ground in ſcripture for it. She is deſcribed, chap. viii. 2. and Mark xvi. 9. to be one out of whom Chriſt had caſt ſeven devils; but that is not mentioned here, and therefore it is probable that it was not ſhe." Dr. Hammond and Dr. Doddridge

* Some Orientaliſts have derived the name from a caſtle or tower, which the Hebrews called מגדל, *magdal*, Gen. xi. 4. See Aſſembly's Annotations on Luke viii. 2.

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are of the ſame opinion. And the Biſhop of Landaff, in his late "Apology for the Bible," (in anſwer to the *Infidel without a Bible* already referred to), "in oppoſition to the inſinuation that Mary Magdalene was a common woman, wiſhes it to be conſidered, whether there is any *ſcriptural authority* for that imputation*."—In company with Henry, Hammond, Doddridge, and Watſon, the writer of this humble eſſay thinks there is *no* ſcriptural authority for ſuch an imputation.

From the Evangelical Hiſtory, it appears that Mary the Magdalene, was a woman out of whom there went ſeven devils; that ſhe became a zealous diſciple of Chriſt; ſhe thought it no diminution of her rank to attend his perſonal miniſtry, with other honourable women. She miniſtered unto him of her ſubſtance, and thought it an honour to lay at his dear feet a part of what heaven had but lent her. She was preſent with two other *Marys*, at the crucifixion of her Lord, where apoſtles (John excepted) had not courage to be ſeen. She went to pay him honours at his ſepulchre, early on the firſt day of the week. She ſtood weeping at the ſepulchre, when ſhe found not her Lord. They who honour him, ſhall be honoured again by him in gracious return. She was honoured with the firſt ſight of the riſen Saviour—ſhe was honoured with a condeſcending and gracious interview†.

If we wiſh to ſet forth the amazing riches of divine grace in the converſion of the greateſt ſinners, and the efficacy of the blood of Chriſt to waſh away their guilty ſtains, we may ſay, as Chriſt himſelf has ſaid, that "publicans and harlots have believed in him‡"—but there is no occaſion to place Mary Magdalene by name among ſuch characters. We may ſay, that "the blood of Chriſt cleanſeth from all ſin," and refer to that catalogue of crimes and pardons mentioned in 1 Cor. vi. 9, 10, 11, but there is no occaſion to mention Mary Magdalene. We may tell of the wonderful power of Chriſt over all the powers of hell, and then indeed we may properly refer to the caſe of Mary Magdalene and many others, who were once unhappy demoniacs, but that Chriſt caſt out the evil ſpirits with a word. "Whatſoever things are *true*, whatſoever things are *juſt*, think on theſe things§."

Whatever may be the opinion of the world reſpecting the character of Mary of Magdala, ſhe is now beyond the

* Apology for the Bible, 4th edition, page 82. † John xix. 25; xx.
‡ Matth. xxi. 31, 32. § Philip. iv. 8.

reach

reach and influence both of "evil report and good report." However she may be "robbed of her good name" on earth, she is now for ever happy in the kingdom of heaven.

July 25, 1798. HANTONIENSIS.

PREACHERS SHOULD BE GOOD HEARERS.

THE want of attention among the hearers of the gospel has long proved a fruitful subject of lamentation with those who preach it; and various are the causes to which the prevalence of this evil has been ascribed. But the impatience often betrayed by preachers themselves, when they attend the ministry of each other, an impatience now become proverbial with many, has hitherto received little or no reprehension, as a part of the disgraceful catalogue. As I have recently witnessed several instances of rudeness, or impatience, in some whose office calls for the brightest example of an attentive devotional spirit, and as infidels are eager to seize and improve every circumstance of misconduct in the ministers of religion, allow me to request a page or two of the Evangelical Magazine for the subsequent relation.

Being not long since on a journey through a remote part of the kingdom, as I one evening entered a populous town, I saw a number of people passing one of the principal streets, whose appearance seemed to announce public worship, which upon enquiry being confirmed, I hastened to unite in the evening sacrifice. After singing and prayer, the preacher read, as the foundation of his discourse, these words, "*Unto you which believe he is precious.*" It was easy to observe he was not familiar with the privileges of an academy. The rules of grammar were frequently violated; many of his expressions were uncouth, and his gesture awkward. But he affected nothing, which he did not possess. His sentiments were evangelical, and he delivered them in a sweet strain of simplicity and affection; the division of his text was natural, if not ingenious, and his quotations from the sacred writings well calculated to illustrate and enforce his subject. Although not refined by education, he appeared to possess the essential qualities of a good preacher, and to be actuated by the noblest motives. His frequent addresses to the conscience (for he reserved no formal application till the close of the sermon) were eminently appropriate to the great designs of a gospel ministry, and the plain people who composed

compoſed the congregation were very attentive to hear him. As I did not attend the ſanctuary of the Lord to be ſurpriſed with new and brilliant thoughts, to be captivated by fine turned periods, nor to gratify a cynical diſpoſition, but to receive the inſtruction and encouragement we all need for the difficult, troubleſome pilgrimage of life, the word came with ſpiritual ſavour to my mind; and had it not been for a circumſtance which is probably too common among thoſe who poſſeſs greater abilities, or more ſelf-ſufficiency and conceit than their brethen, I might have recorded one of the moſt agreeable ſeaſons of religious worſhip I had long enjoyed.

It was my unhappineſs to be ſeated in the next pew to a perſon, in the garb of a miniſter; whoſe reſtleſs behaviour made me ſuppoſe him an enemy to our Lord Jeſus, the Alpha and Omega of the ſermon; or that what are called *fine ſenſe* and *claſſical taſte*, had rendered him too ſqueamiſh for our wholeſome food, becauſe not ſerved up with attention to external ornaments. His eyes wandered through every part of the chapel, as if in ſearch of objects more deſerving his attention than that preſented to us by our preacher; and when they deigned to viſit the pulpit, they were half concealed under a forehead wrinkled with frowns. Every feature of his countenance aſſumed an air of conſequence, and almoſt each revolving minute was accompanied with a new poſture. With folded arms he now ſtood in full ſtare upon the preacher, determined, as I thought, to ſtare him down; then placing himſelf in a contrary direction, he exhibited his ſupercilious front more conſpicuouſly to the view of the congregation. Diſguſted with the ſcene, which I could not help obſerving, deſirous of redeeming the little time that remained, and aſhamed that I had ſuffered my thoughts to be ſo much engaged by the vanity, and contempt he exemplified, I reſolved to give my whole attention to the ſermon. But I ſoon found the preacher too much embarraſſed not to excite pain in his affectionate hearers; for he was naturally a timid man, very diffident of his abilities to ſerve the altar of the Lord, and liable to be much diſtreſſed by the appearance of a brother in the miniſtry, when engaged in this ſervice. In a few minutes he was obliged to conclude abruptly, having, as I afterwards learnt from himſelf, felt all the diſapprobation and ſeverity ſhewn by this *ſuperior brother*; who, I might obſerve, ranks with the evangelical, and is from the endowments of nature, and the indulgences of Providence, eſteemed a

pleaſing

pleaſing ſpeaker. Thus a favourable opportunity for ſpiritual improvement was interrupted, if not loſt. and a good man devoted to uſefulneſs, robbed of his peace by one who from ſympathy of office, ſhould have been watchful for its ſecurity.

Although I hope this evil ſpirit does not often appear in ſuch dark features as are here delineated, its baneful influence, in lighter ſhades, muſt be felt by the timid, muſt be deplored by all who are governed by the tempers of Jeſus. Sometimes, Mr. Editor, I attempt to ſpeak in public: and, either from a ſenſe of my mental poverty, or the proud fear of thoſe who bear the veſſels of the Lord with a ſtronger, ſteadier hand than myſelf, I have been frequently rendered incapable of proceeding in their preſence with compoſure; and when I have obſerved indications of diſſatisfaction, it has been very difficult, from the confuſion and diſtreſs they have occaſioned, to proceed with any degree of pleaſure to the people. For ignorance and rudeneſs in the pulpit, I could no more offer apologies, than for an unfriendly, trifling diſpoſition in the pew. But ſhould a breach of grammar, a miſplaced ſentence, or an unguarded expreſſion be followed with contemptuous ſneers, and be made the ſubjects of ſport in private?" Does it comport with the ſacred office of a preacher to provide tales relating to theſe things for the laughter of a tea-table? Shall they baniſh the divine Spirit that ought to pervade ſocial intercourſe, and provide nouriſhment, as is too often the caſe, for the prejudices of the gay and diſſipated? Students of divinity ought particularly to beware of the evils in themſelves, they have ſo much reaſon to deprecate in others; and by cultivating their oppoſite virtues, render themſelves worthy of the friendly tenderneſs they ſo ſenſibly need. He who does not hear his brethren with devotion and ſympathy ſeems to forget that he is a fallible man, and liable to innumerable imperfections which require the mercy of heaven, and the forbearance of earth. He betrays ſuch an inordinate opinion of his own importance, and ſuch want of candour to others, as may cauſe us to fear him; but on account of which, however great his abilities, we cannot love him. He gives occaſion for the ſneers and ridicule of thoſe who are without, he violates that great command, "as *ye would that men ſhould do to you, do ye even ſo to them,*" and he exhibits the reverſe of *eſteeming others in love better than himſelf.*

Such preachers as are *too great*, or *too wiſe*, to attend the miniſtry of their brethren in the character of learners, re-

fiect upon the wiſdom of Providence in the variety of gifts which prevail in the church, they betray an ungrateful power of mind with regard to ſuperior opportunities and qualifications, and they preſent an example to the laity, which, in proportion as it is followed, muſt obſtruct their ſucceſs and deſtroy their own comfort. A miniſter of the goſpel, who poſſeſſes genuine learning and taſte in a ſuperior degree, and who lives in a ſtate of intimacy with the Lord Jeſus, will imbibe and evidence his compaſſionate, generous, and lowly diſpoſitions; he will not break the bruiſed reed, nor quench the ſmoaking flax, nor deſpiſe the joy of ſmall things. His ambition and his glory is to be *gentle among* his fellow labourers, *even as a nurſe cheriſheth her children.* OBSERVATOR.

REMARKS ON PROV. v. 11.

THE common tranſlation renders it thus: "And thou mourn at the laſt, when thy fleſh and thy body are conſumed."

1. The word "mourn," is too feeble to expreſs the idea contained in the original word *Naham* [נָהַם]. The Holy Spirit uſes this term for the *roaring of lions*, Iſai. v. 29. Prov. xxviii. 15. And even to expreſs the *roaring of the ſea.* Iſai. v. 30. The LXX probably read *Nacham* [נחם] to repent, and therefore have rendered it by μεταμεληθησῃ, which is the word uſed for the deſperate repentance of Judas, Mat. xxvii. 3. Note, there are two Greek words uſed for repentance, [μεταμελεια and μετανοια] the former ſignifying bitter remorſe for a criminal action committed, and the latter, a change of mind.

2. "And thy body." This ſubſtantive expreſſes too much. *Sheer* [שְׁאֵר] is put for a remnant—part—the remains—in four ſucceeding verſes. Iſai. x. 19, 20, 21, 22.—for the reſidue, Nehem. xi. 20. And here it denotes the withered *remains* of the debauchee.

3. "Are conſumed." This is neither ſtrictly true nor agreeable to the original *Bicheloth* [בִּכְלוֹת]. They are not yet actually conſumed, but only conſuming; for in the next verſe he is repreſented ſpeaking.

Perhaps the whole verſe may be more properly tranſlated thus: "Leſt thou roar when thine end ſhall approach; when thy fleſh and thy remains are conſuming.*"

* See the very elegant tranſlation of the Book of Proverbs, by Dr. Hodgſon, of Oxford, 4to, 1788. An exquiſite feaſt for a claſſical taſte.

Let

Let the young perſons into whoſe hands this may fall, pauſe a while to take a view of this miſerable young man. His body conſuming! his mind in extreme torture! How horrible the ſituation to which he is reduced by the corruption that is in the world through luſt! Separated, as it were, from human ſociety, he roars now like a lion—he raves like a foaming ſea, caſting up mire and dirt. How bitterly does he bewail the conſequence of indulging the impetuocity of unlawful deſires, and well he might bewail it in tears of blood. Alas! How many does Satan allure by a proſpect of fleſhly pleaſure into a ſtate of the moſt wretched pain and anguiſh! Who would not rather fear thee, O king of nations? Thy ways are ways of pleaſantneſs and peace. To have the pangs of a guilty conſcience—keen reflections that pierce the ſoul with many ſorrows—the terror and dread of an Almighty incenſed Judge, and the melancholy proſpect of an awful eternity; this, my dear young friends, this is the heritage of unclean ſinners. Have you launched out into the world in full ſail, wafted by all the lively vigour of youthful blood and ſpirits? O beware of thoſe "ſtrange women," againſt whom Solomon, in his wiſdom, gives you ſo many ſalutary cautions. Pray without ceaſing to the Spirit of Holineſs, that he may preſerve you from all filthineſs of fleſh and ſpirit; and evermore remember that the Lord Jeſus requires watchfulneſs and prayer united. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, paſs not by it, turn from it, and paſs away." Joſeph's victory is obtained by flight. Who in his ſenſes would exchange health of body, peace of mind, a happy enjoyment of his own exiſtence and a proſpect of a bleſſed immortality, for the diſeaſe and pain and ſhame, for the bitter convulſive agonies, for the horrors and terrors of mind that reſult from ſinning againſt God by indulging a corrupted appetite? Sinners are called fools all through the book of Proverbs; and they only who fear God and keep his commandments, are denominated wiſe men.*

* Dr. Watts's Hymn againſt Lewdneſs, deſerves a place in the memory of every young perſon in the world. See his Miſcellaneous Thoughts, No. XXXV.

Auguſt 7, 1798. W. N.
Stratford.

ON THE OBSERVANCE OF THE SABBATH.

"*For a Day in thy Courts is better than a Thouſand.*"—*Pſalm.* lxxxiv. 10.

OF all the inſtances of Almighty Love which ſwell the heart, and attune the tongue of the real chriſtian, there are few that call more loudly for his gratitude than the divine appointment of one day in ſeven on which he can retire from the buſy ſcenes of life, in which the ſupport of a feeble body obliges him to engage, and enter into the ſacred temple; and into the more immediate preſence of Him "whoſe loving kindneſs is better than life" itſelf.

In the common intercourſe of civil ſociety, he is often under the painful neceſſity of mingling with thoſe who love not his God, who are ſtrangers to the refined delights of religion, and feel no deſire after the enjoyments of that country for which he pants, and towards which he is conſtantly advancing. With what rapture then ought he to behold the dawn of that bleſſed day which gives him an opportunity of withdrawing from ſuch connexions, and ſpending his time in ſweet communion with the God who is, indeed, (to uſe the animated language of a poet, whoſe memory will ever be dear to the chriſtian world)

"The ſource of all his joys,
"The life of his delights." WATTS.

Now he finds in the houſe of the Moſt High an anticipation of thoſe ſublime delights which he truſts he ſhall enter into the full enjoyment of, when the ſtream of time ſhall have conveyed him into the boundleſs ocean of eternity: and, while every faculty of his ſoul is employed in contemplating the wonders of redeeming love, its tumultuous paſſions are huſhed into ſilence, and tranquillity; and he enjoys in a copious meaſure that peace to which the breaſt of the worldling is a total ſtranger. He ſerves not his God with the fear of a ſlave, but he bows before him with the reverential love of a dutiful child, to the beſt of fathers; and therefore he feels the truth of the aſſertion that the ſervice of the Lord is perfect freedom.

And can it be that any who profeſs to be diſciples of the bleſſed Jeſus, can voluntarily conſent to loſe any part of this joyful day? Will they not think that perſon one of their worſt enemies who would rob them even of one theſe bliſsful

ful hours? Thus, indeed, ſhould we conclude, if ſad experience did not teach us that ſuch concluſion would, in too many inſtances, be wrong. When we take a view, on the morning of the ſabbath, of many places of public worſhip, both in the eſtabliſhment, and out of it, does not truth oblige us to ſay that the thinneſs of the congregations indicates a ſpirit very different from that of the pious Pſalmiſt, when he cried out "my ſoul longeth, yea, even fainteth for the courts of the Lord?" How is it that ſo many ſeats are to be ſeen vacant, ſo many whole pews empty on that part of the day, when the body, after the refreſhing repoſe of the night, is certainly beſt fitted for action, and the powers of the mind moſt in frame for the lively exerciſes of devotion; and when the protection which we have received during the ſilent hours of darkneſs ought to inſpire our hearts with gratitude and our lips with praiſe? My fellow chriſtian, my brother, my ſiſter in the goſpel, let me call upon you to be careful that you are never, in future, chargeable with ſuch blameable negligence: be it your ſtudy to improve every moment of the ſabbath, which, for ought you can tell, may be your laſt, to the glory of your God, and the benefit of your immortal ſoul. While numbers pervert this ſacred ſeaſon to the indulgence of the moſt criminal indolence, may you be enabled early in the morning to direct your prayer unto God for a bleſſing upon yourſelf and friends; and for divine aid, and ſupport for the paſtor whom Providence has placed over you: then, ſummoning your children, or families together, chearfully ſay to them, "Come and let us go up unto the houſe of the Lord;" ſo ſhall your ſouls be ſweetly prepared to praiſe and magnify his name; to ſupplicate his mercy, and attend with ſerioufneſs to his word. And you will prove to all that you are not among the unhappy number who give ſad evidence that they love their bodies more than their ſouls; but they would do well to think before it is too late, whether the excuſes with which they pacify their conſciences now, will ſtand them in ſtead when they appear at a future day before the tribunal of a righteous Judge.

O Thou who art the Shepherd of thy people, and the delight of all who truſt in thee, vouchſafe to liſten to the ſupplication of the unworthieſt of all thy ſervants. Ariſe, O thou Sun of righteouſneſs! Ariſe, and ſhine upon thy church, and melt into love the ſupine and lukewarm affections which thy people have too much cauſe to lament. Haſten, O Lord! the happy time, when the mountain of thine

thine houſe ſhall be eſtabliſhed upon the top of the mountains, and all nations ſhall flow unto it. Then ſhall the morning of thy day behold thy worſhippers flying to thine houſe as doves to their windows, entering thy gates with thankſgiving, and thy courts with praiſe; and anticipating with rapturous exultation the dawning of that eternal ſabbath when they ſhall have an abundant entrance into thy kingdom above, and join the angelic hoſts in aſcribing glory, and honor, dominion, and power to God and to the Lamb, for ever and ever. Amen.

Sandwich. E. T.

"*We would ſee Jeſus.*" John xii. 21.

[A FRAGMENT.]

I *WOULD ſee Jeſus* in *proſperity* that her facinating light, may not lead me to a dreadful precipice; but that his good Spirit may whiſper to my heart the noble inducements chriſtians have to deviſe liberal things; that I may ever be ſaying, "What am I, O Lord, that thou ſhouldeſt put it into my heart to do theſe things, when the earth is thine and the fulneſs thereof? It is but thine own which I return unto thee."

I *would ſee Jeſus* in *adverſity*, becauſe he is a friend born for ſuch a ſtate; becauſe when all the fallacious props of happineſs give way, his ſingle name alone ſupports the building. I would ſee Jeſus in adverſity, that I might order my cauſe before him, for he has all power in heaven and on earth, and eaſily can arrange future events, ſo as to throw luſtre on the darkeſt circumſtances.

I *would ſee Jeſus* in *health*, that I may turn at his gentleſt reproof; that I may not be full and forget God, but be devoted body as well as ſoul, to his praiſe.

I *would ſee Jeſus* in *ſickneſs*, becauſe he healeth all my diſeaſes; he alone diſpenſes the balm of Gilead, he alone is the phyſician there.

I *would ſee Jeſus* in *ordinances*; for what are ordinances, deſtitute of him? As the body without the ſpirit is dead, ſo are ordinances without Chriſt. He ſhews himſelf through the lattices, he appears in his beauty, he is as the dew unto Iſrael, as the ſhadow of a great rock in a weary land: his people ſit under its ſhade with great delight; his fruit is pleaſant to their taſte. They ſay continually in ordinances, "Make haſte, O my beloved, be thou like a young hart upon the mountains."

I *would*

I *would ſee Jeſus* in *ſocial intercourſe*.—For what are the charms of friendſhip? What the refinements of taſte? What the pleaſures of converſation? Are they not all unſatisfying, and deluſive, unleſs ſanctified by the grace of this Redeemer?

I *would ſee Jeſus* in my own *heart*, as Lord of its affections, of its purpoſes, of its pleaſures—as the grand mover of its hopes, and fears, the author of its exiſtence and happineſs.

I *would ſee Jeſus* in *death*, as the Sun of Righteouſneſs whoſe beams in the darkeſt moment can ſpread light, and healing. I would liſten to his voice ſaying, "To him that overcometh will I give to eat of the tree of life." "Fear not, I have the keys of hell, and of death." Ariſe, O thou wearied follower of thy crucified Lord, and enter into thy reſt.

I *would ſee Jeſus* in *glory*, for what is heaven itſelf without him? But when we ſhall ſee him as he is, *then ſhall we be like him*, and be for ever happy in his preſence.

J. R.

ANECDOTES.

DR. GUISE.

DR. G, loſt his eye-ſight in the pulpit during the prayer before ſermon, and was thereby incapacitated from making uſe of his notes. After ſervice, as he was led out bitterly bewailing his loſs, a good old lady over-hearing him, cried, "God be praiſed your ſight is gone: I never heard you preach ſuch a ſermon in my life.---I wiſh the Lord had taken it away 20 years ago!" Thus the Lord often makes the deprivation of our perſonal comforts advantageous to our fellow chriſtians.

DR. GILL.

This learned divine once preaching on human inability, a gentleman preſent was much offended, and took him to talk for degrading human nature. "Pray, Sir, ſaid the Doctor, what do you think men can contribute to their own converſion?"---He enumerated a variety of particulars. "And have you done all this?" ſaid the Doctor. "Why no, I can't ſay I have yet; but I hope I ſhall begin ſoon."---"If you have theſe things in your power, and have not done them, you deſerve to be doubly damned, and are but ill qualified to be an advocate for free-will which has done you ſo little good."

RELIGIOUS

RELIGIOUS INTELLIGENCE.

IRISH MISSIONARY SOCIETY.

IN the melancholy and diſtreſſed ſtate of our Siſter Kingdom, it muſt give much pleaſure to the ſincere friends of the Goſpel, to find a miſſionary ſpirit kindling in that country, which appears in the following extract from a letter of the Rev. G. Hamilton, to the Secretary of the Miſſionary Society.

DEAR SIR, Armagh, Sept. 3, 1798.

I HAVE the pleaſure to inform you, that four Goſpel Miniſters have united with us, in calling a Meeting of Evangelical Miniſters and private Chriſtians, to be held at this place, on the 10th of next month, October, in order to form a ſociety for the propagation of the goſpel, both at home and abroad.

A ſhort addreſs, expreſſive of our deſign, has been prepared, and is now extenſively circulated among Evangelical Miniſters, and lay brethren of all denominations, who are zealous for the truth, and the enlargement of the Redeemer's kingdom in the world.—I have taken the liberty to mention this deſign with a view of engaging the prayers of our dear friends in London. Your's &c.

GEORGE HAMILTON.

UNION OF INDEPENDANT AND BAPTIST MINISTERS, IN THE WESTERN DIVISON OF KENT.

ON Tueſday the 17th of July, 1798, a Meeting was held at Maidſtone, at which the following Reſolutions were unanimouſly agreed to.

I. We conſider it to be of great importance for Miniſters of the Goſpel to extend their labours, as much as poſſible, to the towns and villages, where the diſtinguiſhing truths of Chriſtianity appear not to be preached: and in which the inhabitants in general, ſeem to be ignorant of them.

II. We who are here preſent, being the Miniſters of ſeveral Churches in the weſtern part of Kent, profeſſing and maintaining the important doctrines, of three equal perſons in the divine eſſence; eternal and perſonal election to grace here, and to glory hereafter; the univerſal guilt, and total depravity of all mankind; particular redemption by Jeſus Chriſt; free juſtification by his imputed righteouſneſs alone; efficacious grace in regeneration, ſanctification, and perſeverance to eternal life; do hereby engage to unite for mutual aſſiſtance, and joint exertion, in the ſpread of the goſpel, in the vicinity of our reſpective churches, and in the intermediate towns and villages more diſtant, according to our abilities, and opportunities.

The other Reſolutions, which for brevity we omit, related chiefly to the formation of a fund for the ſupport of this deſign, the appointment of general half-yearly meetings, the nomination of officers, &c.

Mr. John Beeching, of Maidſtone, was appointed Treaſurer, and the Rev. John Stanger, of Beſſel's Green, Secretary.

At this Meeting, ſeveral of the brethren were engaged in prayer, and Mr. Joſeph Slatterie, of Chatham, preached in the evening, from Daniel xii. 4. "Many ſhall run to and fro, and knowledge ſhall be increaſed."

The next Meeting is to be held on Tueſday the 23d of October, at two o'clock in the afternoon, at Mr. Ralph's Meeting, Maidſtone, and a Sermon is to be preached in the Evening, by Mr. J. Stanger.

ASSOCIATION OF MINISTERS IN LANCASHIRE, CHESHIRE, AND DERBYSHIRE

ON Wednesday, Aug. 22d, several Dissenting Ministers, of the Independent Denomination, residing in the contiguous parts of LANCASHIRE, CHESHIRE, and DERBYSHIRE, met at Tintwisle, and formed themselves into an Association, when the following, among other resolutions, were unanimously passed.

That an association be formed for the purpose of promoting a more friendly intercourse among ministers, and christian brethren, and of consulting together for the wider extension of the gospel:—That, for this purpose, the Ministers, who form this Association, meet on the morning of the third Wednesday of every second Month, at the Chapels of the associate Ministers, successively.

That two of the Ministers associated, shall be appointed to preach in rotation at each Meeting:—That after service, the Ministers shall enter into conversation on the State of Religion in their respective congregations, and neighbourhood; and on such subjects, as may tend to accelerate their general design:—That, at all such Meetings, the Minister of the place shall be the Chairman for the day:—That the Meetings shall be open to those of our Brethren who may be inclined occasionally to attend.

That if this Association should hereafter be so far extended as to render it inconvenient for all the Ministers to meet together, it shall then, by consent of the majority, be divided into Districts, and a general annual meeting shall be held at the most central place.

That, agreeably to the principles of an Independent Church, this Association shall not, on any account, or in any respect, interfere with the private concerns of any of the churches or congregations with which the Ministers are individually connected.

The following Ministers compose the above Association: Messrs. Anglezark, Batley, Blackburn, Coles, Ely, Holmes, Hudson, Meldrum, Roby, Smith, Sutcliffe, Whitehead.

DORSET ASSOCIATION.

WEDNESDAY, Sept. 12, the Ministers belonging to this Association, held their half-yearly Meeting at Beminster. The Rev. Mr. Cracknell, of Wareham, preached in the morning from John vii. 40. *Of a truth, this is the Prophet.* In the evening, the Rev. Mr. Gurteen, of Blandford, Dan. v. 27. *Tekel, thou art weighed in the balances, and art found wanting.* In the afternoon, the Rev. Mr. Davis, of London, addressed the congregation, from 1 Cor. i. 18. *The preaching of the cross is, to them that perish, foolishness.* While the Ministers belonging to the Association were met to deliberate on the business of an Itinerant for the County, the Rev. Mr. Denny, who, for the two last months had laboured in that capacity, in the vicinity of Maiden Newton, gave a pleasing account of the number of hearers, their disposition to attend, the peaceableness and good order manifested in the several places, some instances of opposition defeated, providential appearances in providing places to assemble in, hopeful impressions made on souls, and the respectful and affectionate attachment of the several congregations to himself. More than 800 persons in the several villages of that neighbourhood, to whom, a few weeks ago, the Gospel of Christ was, as truly "strange things," as to the Athenian Philosophers on Mars' Hill, (Acts xvii. 20) attend weekly on his preaching.—He was unanimously chosen Itinerant for the county; and the associated Ministers, viewing with thankfulness, this opened door, as the Call of God, expressed their united

with, that he continue in his preſent ſphere, till ſome warning voice in Providence remove him; or, the bleſſing of the Spirit on his labours, appoint his ſtation among them, no longer an Itinerant, but a ſettled Miniſter. In the evening preceding, he preached from 2 Cor. xiii. 5. On the Thurſday evening the Rev. Mr. Hyatt, lately ordained at Mere, Wilts, preached from Heb. xii. 2. *Looking unto Jeſus.*

The Rev. Meſſrs. Wilkins, Saltren, Sedcole, Morren, Harrington, Gambol, and Wheaton, engaged in the Work of Prayer.

The ſolemnities of the occaſion left a pleaſing and ſerious impreſſion on many of the attendants.

SUFFOLK ASSOCIATION.

AT a meeting of Miniſters and others, belonging to Congregations of Proteſtant Diſſenters in the County of Suffolk, held at Wrentham, July 24, 1798, the Rev. John Mead Ray, in the Chair,

Reſolved, That it appears to this meeting, that to preach the goſpel in villages and other places, where there is an opportunity of conveying religious inſtruction, is an object deſirable and important—That this meeting does earneſtly recommend it to the diſſenting miniſters of the county of Suffolk and their reſpective congregations to exert themſelves in endeavouring to carry the preceding reſolution into effect—That letters be addreſſed to every diſſenting congregation, and to ſuch individuals as may be likely to co-operate with the object of this meeting, to requeſt a return of the ſtate of religious information in the neighbourhood in which the ſocieties or individuals reſide; and alſo to furniſh a plan of what mode may be beſt adapted to their reſpective ſituations—That the following gentlemen; Mr. J. B. Tailer, Woodbridge; Mr. W. Buck, Bury; Mr. S. Prentice, Bungay; Rev. J. M. Ray, Sudbury; Rev. E. Johns, Bury; Rev. S. Lowell, Woodbridge; Rev. H. W. Gardiner, Southwold; and Rev. C. Atkinſon, Ipſwich; be a committee to receive reports from the various congregations, and that the ſaid committee meet at the Angel, at Debenham, on Monday, September 24, at five o'clock in the afternoon, to form a plan for the conſideration of a future general meeting.

The Rev. C. Atkinſon, of Ipſwich, was appointed Secretary.

EVANGELICAL ASSOCIATION, FOR NORTHUMBERLAND, &c.

AT the annual Baptiſt Aſſociation, held at Hamſterly, Durham, in Whitſunweek, Miniſters of different denominations being preſent, one of them introduced the important ſubject of village preaching, and after mature conſideration, it was reſolved to ſolicit a general meeting of miniſters and others at Parkhead, Cumberland, the ſecond Wedneſday in Auguſt. Accordingly on Wedneſday morning, Auguſt 8, 1798, they met at half paſt ten o'clock, in the meeting houſe of the Rev. A. Carnſon, when Mr. Hill preached from Pſalm cxxii. 6. Mr. Whitefield preached from Luke xix. 41. and the ſervice was concluded with ſinging and prayer.

The intention of the meeting having been fully explained, and the importance of ſending a Miſſionary through the aforeſaid counties having been ſtrongly urged, the following reſolutions were agreed to:

Reſolved, that this ſociety ſhall be called the Evangelical Aſſociation, for propagating the goſpel in the villages of Northumberland, Cumberland, Durham, and Weſtmoreland. That the miniſters ſhall recommend this ſociety as public as they can, and ſhall endeavour to obtain ſubſcriptions, both in their

their own congregations and their neighbourhood; that R. Fifhwick, Eſq. be appointed Treaſurer, and T. Haſſell, Secretary to this Society; and that the following Miniſters be a committee for managing it's affairs, viz. The Rev. J. Hill, C. Whitfield, S. Peele, S. Ruſton, and Tho. Haſſell.

The next general meeting was determined to be held at Ravenſtone Dale, the firſt Wedneſday after next Whitſun Week.

Subſcriptions to this Society will be received by R. Fifhwick, Eſq. Lead Works, Newcaſtle. Mr. If. Brown, Cockermouth; Mr. R. Greenhow, Kendal; Rev. C. Whitfield, Hamſterly; Mr. G. Fell, No. 9, Taviſtock Street, Covent Garden; and James Neale, Eſq. St. Paul's Church Yard, London.

MISSIONARY SOCIETY.

THE directors of the Miſſionary Society have received intelligence from the Rev. Mr. Forſyth. His letter was dated June 18, 1798. Latitude 10 South, Weſt Longitude 233 all the fleet well. Mr. Forſyth had preached ſeveral times to the ſhip's company, and was heard with decorum and attention.

The Directors of the Miſſionary Society have ordered the Duff to be ready to ſail by the end of November, to reviſit the brethren, and plant Miſſions in other Iſlands of the South Seas.

Thoſe friends of the Miſſionaries who are now there, it is hoped will forward their letters in time; and ſhould they be induced to make them any preſents, we apprehend they may do it beſt in *beads, ſciſſars, adzes, planing irons, blankets, paper, needles, pins,* and *thread.*

WANTED FOR THE EQUIPMENT OF THE PRESENT MISSION TO THE SOUTH SEAS.

Beef, Pork and Bacon
Fiſh—ſalt
Rice and Peaſe
Wheat and Flour
Malt and Hops
Barley and Rye
Oats and Oatmeal
Sourcrout
Rum and Spirits
Wine—ſmall quantity
Porter—30 butts
Tea and Sugar
Molaſſes and Raiſins
Cocoa and Coffee
Eſſence of Spruce
Portable Soup
Lemons or Limes
Tobacco
Cheeſe and Butter
Vinegar
Pigs, Poultry, Sheep
3 Milch-Goats

SHIP.

Canvaſs, Cordage
Grapplings
Hawſers
Anchors, great and ſmall
Boat-hooks
Iron Chains
Ship Bolts and Blocks
Copper Sheets
Hammocks
Camp-chairs
Sea Cheſts and Caſks
Coals
Rat-traps

RAIMENT.

Men, Women, Children's Hats, felt and ſtraw
Shirts or Shifts, new or old
Linen & Handkerchiefs
Cotton——printed or plain
Suits of Cloaths
Gowns and Petticoats
Trowſers
Stockings, Shoes, and Boots
Buttons, and Combs
Fans and Umbrellas
Tapes and thread
Pins and Needles
Flannels and Baize
Broad-Cloth, eſpecially red and bright yellow
Razors and razor ſtraps
Caſt off linen of any kind
Old fancy dreſſes
Frocks
Sheets, Table Linen, or any garments of Muſlin or Calico, however worn, every thing which will waſh being in great requeſt with the natives

TOOLS.
Axes and Adzes
Saws of all kinds
Chiſſels and Planes
Gouges
Files and Raſps
Gimlets
Wimbles
Screws and Nails of all ſorts
Whet-ſtones
Pickaxes
Hoes, Spades, Shovels
Pruning Knives, Bills
Garden Sheers
Scythes
Iron Rollers
Smith's Bellows
Forge
Grinding Stones

HOUSHOLD FURNITURE.
Iron hearths and backs
Furnace doors
Iron hooks
Candleſticks & Lamps
Cooper's veſſels
Sieves, hair, wire or cloth
Turnery ware, bowls, &c.
Spoons, pewter or horn
Matraſſes
Blankets and Sheets
Coverlets
Carpet, pieces or damaged
Floor Cloths
Tin ware
Copper veſſels—all kinds
Tea-pots, Cups, &c.
Brooms and Mops
Soap and Candles
Crockery ware
Table Cloths, Towels
Kitchen utenſils
Glaſs ware
Wedgewood ware

STORES.
Steel, and Iron in bars or ſlit
Iron or Copper Wire
Deal Boards
Tents or Marquees
Flax and Hemp
Raw Cotton, and Cotton yarn
Twine and Fiſh hooks
Knives and Sciſſars
Leather
Razor Grinder's Barrows
Paper and blank paper books
Printing preſs & types
Looking-glaſſes
Sugar-mill and boilers
Pen knives & Ink horns
Wafers, Sealing Wax
Bees Wax
Garden ſeeds of all ſorts
Stones of all fruit
Roots of flowers capable of being preſerved
Cotton ſeed

INSTRUMENTS.
Surgery lancets, &c.
Sextants, Quadrants
Teleſcopes,
Microſcopes
Six's Thermometers
Barometers
Hydrometers
Globes
Air-pump
Electrical Machines
Spy glaſſes
Burning glaſſes
Spectacles
Theodolite
Turning lathe & tools
Caſes of mathematical inſtruments
Box'd compaſſes
Magnet
Hand mills for wheat, malt, &c.
Coffee mills
Pump boxes, clacks
Weaver's loom and cards
Spinning wheel
Pullies
Scales, weights
Steel yard
Box of mechanic powers
Mortars of Braſs
Potter's wheel
Buſhel, peck, gallon
Rules
Gunter's ſcale
Chains for land ſurveying
Crucibles

BOOKS.
Bibles and good Comments on the Scripture
Evangelical treatiſes of any kind
Hiſtory Univerſal
Geographical Grammars
Voyages and Diſcoveries in the South ſeas
American Geography
Maps and charts
Prints of Capt. Cook
Philoſophy
Encyclopædia Britannica
Treatiſes on Botany, Chymiſtry, Mineralogy, Natural Hiſtory, Arithmetic, Mathematics, or any branches of Philoſophy
Cruden's Concordance
Pſalms and Hymns
Hebrew and Greek Lexicons
Engliſh Dictionaries
Elementary books

Theſe, or any of them, will be thankfully accepted, and the ſeveral articles, with the donor's name, may be ſent to Mr. Hardcaſtle, Duck's Foot-Lane, the Society's Treaſurer; or to any of the Directors, who will convey them to the Committee of Equipment; and they are requeſted to ſend them by the end of this month.

Oct. 1, 1798.

OBITUARY.

MRS. MOTH.

MRS. MOTH, who died 21ſt March laſt, in the 53d year of her age, was one of the firſt fruits to God, and the Lamb under the miniſtry of the Rev. Mr. Gunn, in the pariſh church of Farnham, Surry, about ten years ſince. Her convictions of ſin were of the moſt deep and diſtreſſing nature; ſhe was painfully apprehenſive of the miſery ſhe was expoſed to as a ſinner, and ſaw the abſolute neceſſity of a change in her ſtate and character: but being ignorant of the righteouſneſs of Chriſt, ſhe went about to eſtabliſh a righteouſneſs of her own, and ſtrove to the utmoſt to keep the law of God entire. As her mind was gradually enlightened to diſcern its ſpiritual nature and extent, ſhe, however, found that by the deeds of the law it was impoſſible ſhe ſhould be juſtified in the ſight of God, and this occaſioned her the moſt pungent grief; ſometimes after ſtriving in vain to keep her thoughts pure, ſhe has imagined it was hard in God not to accept her ſincere endeavours in lieu of perfect obedience. She uſed to pray that her children might never feel the like diſtreſs of ſoul. Her exiſtence was a burthen and ſhe was tempted more than once to put an end to it by an untimely death: but He who bounds the malice of the enemy and promiſes to be with his people when they paſs through fire and through water, ſecretly ſupported her under all, and at length appeared for her deliverance. He brought her up from this horrible pit, ſet her feet upon a rock, and eſtabliſhed her goings with joy and praiſe. In about the ſpace of two years ſhe experienced relief under the miniſtry of the word, and was enabled to flee to Chriſt as the only refuge and Saviour of her ſoul. She now felt much peace in believing, her heart glowed with love to an unſeen Saviour, and ſhe often rejoiced in Him with joy unſpeakable and full of glory.

From the time of her firſt concern ſhe diligently attended the means of grace, and in all weathers for five years on ſabbath mornings ſhe walked to Odiham, a diſtance of eight miles, where Mr. Gunn had likewiſe a curacy, and returned in time to hear him at Farnham in the afternoon. When Mr. G. was no longer permitted to exerciſe his miniſtry in that part of the country, ſhe left the eſtabliſhed church, though it grieved her, that by this circumſtance ſhe diſpleaſed him whom ſhe juſtly valued as the inſtrument of bringing her to the knowledge of the truth: but ſatisfied it was the path of duty to follow the goſpel, ſhe embraced all opportunities of hearing it elſewhere, and a chapel (the preſent place of worſhip) being ſoon erected, ſhe *uniformly* attended the preaching of the word there, and became a member of the ſociety which has ſince been formed into an independant church.

Mrs. Moth appears to have been from the firſt a lively zealous follower of the Lord Jeſus Chriſt; her converſation favored much of the things of God, and ſhe wanted others alſo to be ſenſible of the worth and excellency of Jeſus: but her zeal probably outwent her knowledge; and her natural temper being rather ſevere, it ſeems ſhe did not always diſplay that meekneſs of wiſdom towards them that were without, which is ſo deſireable in recommending the religion of a lowly compaſſionate Saviour; but it was pleaſing to ſee how much divine grace in its operation ſubdued the natural infirmity of her temper; and like the leaven in the meal, gradually aſſimulated her ſoul into the nature of itſelf. For the laſt two or three years of her life, knowing more of herſelf, and how entirely ſhe was indebted to the Lord who had made her to differ; ſhe learnt to have compaſſion on the ignorant,

ignorant, and on ſuch as were out of the way; a greater tenderneſs appeared in every part of her conduct, while ſhe ſtill maintained that ſimplicity and faithfulneſs in dealing with all, which ſo diſtinguiſhed her from the beginning, and which few of God's people ſeem ſufficiently to manifeſt though they are conſcious it is right.

As the power and reality of divine grace was thus evidenced in the tenor of her life and converſation, it was alſo illuſtriouſly diſplayed under the painful affliction which, by ſlow degrees, brought her at length to the duſt of death. During the autumn and winter of 1796, ſhe frequently complained of uneaſineſs in her mouth, and in the following ſpring a cancerous affection appeared in her tongue; by the month of June ſhe underſtood there was little hope of relief, and weakneſs occaſioned by the difficulty of taking food, ſoon rendered her unable to purſue her occupation in life, or to attend upon publick ordinances, which to the laſt were her delight. About this time ſhe was exerciſed with a dark diſtreſſing frame of mind, the enemy of ſouls, whoſe temptations ſhe had known much of in the courſe of her experience, was permitted greatly to harraſs and perplex her; the views ſhe had before enjoyed of her intereſt in Chriſt were beclouded, and her mind was filled with a general gloom; but in a few weeks the Lord graciouſly appeared, the cloud was diſſipated, and one ſilent ſabbath, being alone, ſhe was favoured with a more than uſual diſplay of the compaſſion and glory of the Lord Jeſus Chriſt: her mind was wholly abſorbed in the contemplation of the heavenly felicity, and ſo great was her delight that to uſe her expreſſion, the joy overcame her pains; when ſhe was viſited the following day ſhe appeared in a moſt bleſſed frame of ſoul, praiſing God for her affliction, expreſſing the amazing happineſs ſhe had felt, and longing for all to know the preciouſneſs of Chriſt and the reality of religion; indeed ſuch a heavenly ſavour accompanied all her expreſſions, as filled the ſoul of the writer with a grateful holy pleaſure, the remembrance of which he hopes never to loſe. She requeſted him to read one of Dr. Watts's Lyric Poems, entitled, "A ſight of Heaven in Sickneſs;" the language of this, ſhe obſerved, was particularly expreſſive of what ſhe had experienced, and on its being read, ſhe repeated the ſubſtance of the fifth and ſixth verſes with peculiar force.

"Had but the priſon walls been ſtrong,
"And firm without a flaw,
"My ſoul had dwelt in darkneſs long
"And leſs of glory ſaw,

"But now the everlaſting hills
"Through ev'ry chink appear,
"And ſomething of the joy ſhe feels
"While ſhe's a priſ'ner here."

From the month of Auguſt her pain much increaſed; the difficulty of taking nouriſhment was rendered every day greater, till at length ſhe became a mere ſkeleton, her tongue was nearly eaten off, and ſhe was literally ſtarved to death. During the whole of this diſtreſſing affliction, it may truly be ſaid that underneath her were the everlaſting arms; the general frame of her mind was peaceable and happy, the enemy of ſouls was ſeldom ſuffered to harraſs her, and ſometimes her happineſs flowing from a ſenſe of the divine preſence, was as much as ſhe could bear. She always requeſted thoſe who viſited her, to pray that ſhe might have patience and reſignation to glorify God in the midſt of the fire, and it was remarkably afforded her; ſometimes indeed when the pain has been extremely violent,

ſhe

she has said "I cannot help groaning under what I feel, but I trust I do not grumble or murmur against my God." At other times she would seem to forget her pain, and dwell with grateful pleasure on the preciousness of Christ and the glory she had in prospect; at such seasons she would press with peculiar earnestness on those around her, the necessity of being found in Christ cloathed with the glorious robe of his spotless righteousness, observing, "nothing short of this will do," and "without this I shall have no hope."

On visiting her one day, she remarked that some good people thought sin must be entirely done away before we left the body; but added, "I am sure I have *felt* the sin of my heart this day, and I believe I shall have to lament over the remains of depravity as long as I am here." It was pleasing to behold in her at once a steady, unshaken confidence, mingled with the most genuine humility; conscious of her own unworthiness and nothingness, she has often said, "All my encouragement is that the Lord Jesus Christ has never *yet* cast out *any* poor sensible sinner who came to him, and I believe He never will, and as such I have ventured my soul upon Him. I find as much need of Christ now as I did the first moment I came to Him, and without Him I should still be as helpless as a new born infant:" but added, "the Lord who has done so much for me will not leave me now."

Though it was exceedingly painful to her to speak, she was desirous to communicate all she could, and exerted herself in doing it to the uttermost; but towards the close of her illness she could seldom be understood; she was much alone, and generally wished her friends to pray with her and leave her; she has sometimes said, "it is hard work, pray that it may be over soon; pray that I may have patience to bear it to the last." A few days before her death she said, "It will now soon be over, and I shall not think I have suffered too much then." The evening before she died, being asked how she was, she replied, "I find Christ very precious indeed," repeating it, that she might be heard, "*very precious indeed.*" She lay almost without noticing any one the greatest part of the next day; but the surgeon calling about five o'clock in the afternoon, she seemed to revive, understanding that her pastor was in the room, she said "He will go to prayer then;" afterwards she expressed the frame of her mind to be very happy; our friend, the surgeon, remarking how different *her* deathbed was to that of most he was called to attend, and that it afforded him a blessed evidence of the reality of religion; she replied, "yes, it is a reality, and I am thankful you feel it so;" she scarcely spoke again to be understood, and in about half an hour, after fixing her eyes steadily upwards for a short space as though directed, to the happiness she was now going to enjoy; she closed them naturally as in sleep, and without a groan or sigh almost imperceptibly breathed her last. Such was the peaceful blessed departure of this afflicted christian. O may we who bear that sacred name, be no longer slothful; but followers together of her, who, through faith and patience, inherits the promises inconceivable in their glory, and eternal.

Her funeral sermon was preached on Lord's day evening, April 1st, from 1 Cor. xv. 55 and two following verses; this triumphant passage she frequently mentioned with delight, trusting to know the truth of it in her dying experience, and to exult in its full completion, when her body should be raised incorruptible to partake of endless felicity.

MARY ROGERS.

MARY ROGERS, of Bacton, Suffolk, died May 6, 1798, aged 37. She was awakened two or three years ago when attending divine worship among

among the followers of the late Mr. Wesley, in St. Edmund's Bury. Shortly after she removed to a considerable distance from that place, and had very few opportunities of hearing the gospel preached: yet she grew surprisingly in spiritual wisdom and understanding; and was established in the doctrines of discriminating, effectual, and persevering grace. In her last illness, which was long and attended with complicated sufferings, she declared repeatedly, that it was near twelve months since she had been subject to any doubts concerning her interest in Christ, and she now found extraordinary support; her cup of spiritual joy ran over, and her inward man was renewed day by day. Divine grace appeared to have in her the completest triumph over all evil. So ardent was her love to Christ, that it was evident she languished after his presence in heaven. Her feelings seemed most exactly to correspond with Cant. ii. 5. "Stay me with flagons, comfort me with apples; for I am sick of love." The terrors of death were exchanged for a kind of rapturous expectation, which she constantly expressed, of being shortly with her dear Lord. She would not consent that the minister who visited her, should pray for her life; but pitied her husband, because he would persist in doing it. Her lips, full of the praises of Jesus, "dropped as the honey-comb; honey and milk were under her tongue." Two days before she died, when exceedingly languid in body, she said, in a low but cheerful tone of voice to the minister who inquired into the state of her mind, "Bless the Lord! I am very comfortable. I have suffered a great deal; but am a happy soul. The Lord has given me a hope full of assurance, and sealed my pardon. I am perfectly happy in the Lord. I know that Jesus is mine, and all the world shall not make me think otherwise. I shall soon be a glorified saint; and "not a wave of trouble roll across my peaceful breast."

"Jesus, my God! I know his name,
"His name is all my trust;
"Nor will he put my soul to shame,
"Nor let my hope be lost," &c.

She desired that a discourse might be delivered at her interment by the same minister, alledging as her only reason, that probably the Lord might render her death the occasion of life to some precious soul, through his blessing on the word. Some of her last words to her husband on the morning she expired were these; "I am just entering into heaven."

P. S. Her desire, with respect to the funeral discourse, was granted.

MISS SUSANNAH SPAULDING

DIED at Reading, June 4, 1798, after a long and very painful illness, which she bore with the greatest patience and resignation. Her disorder was a decline, occasioned by a cold she caught in London last autumn, after attending one evening at Orange street chapel. She had been brought up very religiously; and in her was manifested, in a peculiar manner, the good effects of religion at those times, when we most need its support,—when lying on the bed of sickness, and at the solemn hour of death. Though her sufferings were for several months extremely severe, yet she was never heard to murmur or complain. And though she had, in addition to the general love of life, some particular reasons to induce her to wish to live; yet she met "the last enemy" with that calmness and fortitude, which religion only can inspire.—She repeatedly asked her medical attendant whether he saw any sign of death in her; and, finding him backward in replying, from motives of sensibility, "Tell me," said she, "I

am not afraid to die." And, on the morning preceeding her death, being reminded that it was Sunday, "Yes," said she, "I have been thinking of it ever since the clock struck twelve. "I shall never see another sabbath here. I long to go." In short, she frequently spoke of death with the greatest familiarity, to the no small distress of those about her, who could not easily suppress their feelings excited by the idea of their loss, and to whom, therefore, she said, "Weep not for me, but for yourselves." These particulars are mentioned, because, though she had always attended the preaching of the gospel under her "dear Mr. Cadogan," and her conduct had ever been most strictly moral and religious;—in which, however she placed not the smallest dependance, nor on any thing but Christ, her "hope of glory;"—yet she was, previous to her last illness, "through fear of death, all her life-time subject to bondage."—Being always of a delicate constitution, which reminded her frequently of her latter end, she was very fond of the following hymn, even before the sting of death was taken away.

"When langour and disease invade
"This trembling house of clay,
"'Tis sweet to look beyond our cage,
"And long to fly away." &c.

On the back of this hymn, transcribed for her by one of her sisters during her illness, the writer of this found, after the departure of the dear deceased to glory, the following lines written in her own hand with a pencil, probably while lying "on the bed of languishing."

"HOPE BEYOND THE GRAVE.

"My soul, this curious house of clay,
"Thy present frail abode,
"Must quickly fall to worms a prey,
"And then return to God.

"Canst thou, by faith, survey with joy,
"The change before it come?
"And say, let death this house destroy,
"I have a heavenly home?"

Blessed be God, she could say so: and, "continuing instant in prayer," she at last "sweetly fell asleep in Jesus." To that "heavenly home," her place, she is no doubt gone. And there, reader, may you and I, and all who are near and dear to us, arrive, in God's good time, to be happy for ever, through the merits and intercession of the son of his love, the Lord Jesus Christ! even so; Amen.

RECENT DEATHS.

LORD's Day Morning, August 19th, died after a long and painful illness, endured with much Christian fortitude and resignation, the Rev. *Wm. Melsham*, late pastor of a congregation of particular Baptists at Boston, in the country of Lincoln.—He was a lively, faithful, and Evangelical preacher, and as his ministerial labours was extended to a considerable distance, the loss, in proportion, will be severely felt and lamented.

ON Wednesday, the 5th of September, died at Abingdon, Berks, the Rev. and venerable *D. Turner*, M. A. aged 89, and fifty years pastor of the Baptist Congregation of that place. His ministerial abilities, useful writings, excellent character, and amiable disposition, rendered him through life universally respected, and hold him up as an example to Christians in general, and Christian ministers in particular.

Mr. T. died very comfortable and happy. On being reminded, a little before his departure, that flesh and heart were about to fail, he replied, The sooner the better, for he enjoyed the best of comforts.

ON the 6th instant, was also removed into the world of spirits, the Rev. Mr. *Savage*, of Farnham. Mr. S. was author of the above obituary of Mrs. Moth. It is thus we record the mortality of our fellow Christians, and drop into eternity ourselves. An account of this amiable young minister is intended for a subsequent number.

LATELY died also, the Rev. *Wm. Moore*, pastor of the independant church at Tisbury, near Birdbush, Wilts. His remains were interred in his own place of worship. Mr. Edwards, of Wilton, delivered the funeral oration, and several other ministers engaged in prayer, &c. and supported the pall at the interment.

Mr. Moore had been some time in declining health,—was aged 49,—and has left a widow and two children to lament his loss.

REVIEW OF RELIGIOUS PUBLICATIONS.

An Apology for the Doctrine of the Trinity: being a Chronological View of what is recorded concerning the Person of Christ, the Holy Spirit, and the Blessed Trinity, whether in the sacred Writings, or in Jewish, Christian, or Heathen Authors. By the Rev. David Simpson, A. M. 8vo. 660 pages. Macclesfield, Bailey; London, Dilly, &c. 1798.

"THE author of this apology has often wished to find a complete treatise upon the doctrine of the Trinity. Various are the persons who have written upon different branches of the subject, and said all that seemed necessary to establish their own particular views; but what he wished to see, was a full, yet compendious digest of the whole evidence, that every man might learn, at one view, what the Word of God, together with Heathen, Jewish, and Christian antiquity, actually contains on this great subject, without having recourse to many books.

"Not meeting with any work of this kind, which came up to the idea he had formed in his own mind, he resolved, as expeditiously as his other engagements and an infirm state of health would permit, to examine for himself, and to pursue his own plan of investigation.—His thoughts have proceeded in the following train. He hath first, made some general observations upon the doctrines under consideration. Secondly, he hath traced the scriptures concerning our LORD's person and character, chronologically, through every age, from the beginning of the world, till the close of the divine canon. Thirdly, the doctrine concerning the HOLY SPIRIT, is examined through the Old and New Testaments, though not with that variety of observation as the former. This he did not conceive to be necessary; because, if the doctrine of a plurality of persons in the Divine Nature can be fairly established, it will not admit of a dispute what persons compose that mysterious unity. Fourthly, the doctrine of the TRINITY is traced in the same chronological manner as the divinity of Christ, and through the same extent of duration. A chronological method of investigation seemed preferable to every other, because the divinity of Christ and Holy Spirit, together with the doctrine of the Sacred Trinity, have been in some measure

meaſure, hidden from ages and generations; and were not at all once, but gradually, made known to the ſons of men.

"In the courſe of this enquiry, he hath produced the opinions of various Jews and Heathens who lived both before and ſince our Saviour's time. If they are found to have entertained ſimilar ſentiments with us upon theſe ſubjects, it will afford a ſtrong preſumption, that our interpretations of the Old Teſtament writings are juſt, and a certain confirmation that our views of theſe great doctrines are not ſo novel as ſome zealous moderns would wiſh mankind to believe.

"The Chriſtian fathers alſo, who flouriſhed in the three or four firſt centuries, are of great importance in this inquiry. They appear to him the very beſt and moſt authentic interpreters of holy ſcripture ſo far, at leaſt, as they are conſiſtent one with the other. They lived near the age of our Saviour. Some of them knew him perſonally. Others were apoſtles themſelves, or converſed familiarly with the apoſtles. Several of them were great, moſt of them pious and learned men; they had accordingly much better opportunities of knowing in what ſenſe the ſcriptures were originally underſtood than we can have in theſe latter ages, unleſs we interpret them under the guidance of their writings. This is the method which has been purſued by the moſt judicious and ſucceſsful interpreters of ſcripture in every period of the Chriſtian church, and this therefore he lays down as a principle, from which we ſhould cautiouſly depart, that the moſt reaſonable and ſafe mode of underſtanding the word of God, is to conſult the general ſenſe of the Chriſtian writers, who lived in the firſt centuries after the birth of our Saviour. They are our beſt human guides, at leaſt ſo far as facts are concerned; and what they have concurred to eſtabliſh under the direction of the ſacred writings, bids fair to be the truth.

"In addition to the whole, he hath thrown into the notes the obſervations and reaſonings of many of our firſt theologians, to corroborate and illuſtrate what had been advanced in the text; and he makes no queſtion but theſe will be conſidered as the moſt valuable parts of the work. The opinions of the Fathers too have been frequently added, to illuſtrate a variety of paſſages—beſide the general view of their opinions which is given in the 7th part. In ſhort, the author has uſed every help within the compaſs of a ſmall library, in a country place, and without any advice or aſſiſtance from the learned.—This he hath done for his own ſatisfaction. The labour has been conſiderable, but—he hath reaped the conſolation of finding that the divinity of CHRIST and the HOLY SPIRIT, together with the doctrine of the BLESSED TRINITY, are not only contained in the pages of divine revelation, but have pervaded all nations, and all times, with greater or leſs degrees of perſpicuity."

Such is the author's own account of his deſign, and we have the pleaſure to add that he has executed it with great ability. The chain of argument he has adduced, is, in our opinion, indiſſoluble, and the method in which it is arranged conſiderably improves the effect; while the notes, which are numerous and copious, contain a great variety of curious and important extracts and obſervations. Upon the whole, we conſider this as the moſt ſcriptural, maſterly, comprehenſive, and convincing treatiſe which we have ſeen upon the ſubject: and wiſh to recommend it in the ſtrongeſt terms. The recapitulatory chapter is indeed valuable of itſelf, and we ſhould be happy to ſee it printed as a ſeparate tract in the cheapeſt form poſſible, with the texts of ſcripture, and a few enlargements, for the ſake of thoſe who may not be equal to the purchaſe of the larger volume, which (we would not omit to add) is rendered the more complete and uſeful by copious indexes to the contents and texts of ſcripture therein illuſtrated.

Four Sermons preached in London, at the Fourth General Meeting of the Missionary Society, May 9, 10, 11, 1798, By the Rev. J. Cockin, Halifax —J. Brewer, Birmingham—R. Balfour, Edinburgh—and G. West, Stoke: to which are prefixed the Proceedings of the Meeting and the Report of the Directors. 8vo. 186 pages. London. Chapman.

HAVING already given a general account of these services, we judge it unnecessary to enlarge upon the discourses individually now they are before the public. Mr. Cockin's Sermon, entitled, "God's declared Designs, a Motive to human Endeavours," is founded on Isa. ii. 2, 3. After a suitable exordium, Mr. C. first considers the passage generally as a prediction of the extensive spread of the gospel, &c.; and 2d. The particular means by which the spread of the gospel is to be promoted.—Mr. C. conceives the present state of the world, calamitous and alarming as it is, as, in one view, highly favourable to the interests of the Redeemer—as introductory to a state of universal peace and happiness, according to the language of the Prophet, "I will shake all nations, and the desire of all nations shall come." By way of improvement, the preacher brings home the subject to his design, by urging the certainty of the universal spread of the gospel as an argument for Missionary exertions.

This is also the argument of the next discourse, by Mr. Brewer, which is founded on Habak. ii. 3. and entitled, "The certain Accomplishment of the Divine Predictions." In considering this subject, Mr. B. shews, that for the accomplishment of all the divine purposes, there is an appointed time—that God often protracts the execution of his purpose beyond his people's expectation.—That although God may thus protract the execution of his purposes, yet it is their duty to wait—and that whatever God has appointed shall surely come to pass precisely as he hath promised—"at the end it shall speak and shall not lie."

Mr. Balfour's discourse is founded on that interesting text, Col. i. 19, 20. and is entitled, "Heaven and Earth reconciled by the Mediation of Christ." This subject Mr. B. discusses, by considering first, the great *plan* of God as it respects heaven and earth; on which Mr. B. observes, that the great design of God is the bringing sinners to himself by Jesus Christ—That this design includes sinners of a great variety of characters—That they are all to be gathered *into one* in love and communion—That this union implies the exalted prospect of an intimate connection with the heavenly world—and, lastly, that "The design exhibited in the text, seems to imply such an extensive communication of good, that the whole universe shall in some measure partake of it, in having its separate parts, or collected influence, employed to produce, or terminate in the highest possible perfection!"—In the second place, considering the *principles* on which the accomplishment of this great plan is insured, we are directed to observe—the author of this design, God himself—His personal worth and divine dignity to whom its accomplishment is intrusted—The perfection of his mediatorial character and work on earth—and the authority and influence to which he is now raised in heaven. The inferences point out the encouragement to be derived from this subject in the Missionary work.

The last discourse, by the rector of Stoke, forms a very proper and interesting conclusion to the whole. It is entitled, "The Apostolic Missionary, exemplified in the Qualifications and Character of St. Paul," and is founded on Acts ix. 15, 16. From this text Mr. W. considers—St. Paul's designation to his office by Jesus Christ—His discharge of that office—and his trials and opposition, with his conduct under them.

We refrain from encomium on these discourses, on account of our known attachment to this excellent institution; yet we cannot deny ourselves

ſelves the pleaſure of obſerving, that the preſent ſermons are by no means inferior to thoſe preached on the preceding years, either in reſpect of the ſtrength of argument, or energy of expreſſion; and we are happy to ſee the Miſſionary cauſe ſupported, and recommended by ſo great a variety in the talents of its advocates.

As we can find room for one extract only, we ſhall give it from the concluſion of an animated portrait of the Chriſtian Miſſionary, as delineated by Mr. Weſt; and we ſelect this, not only for its excellence, but alſo becauſe, through an error in the preſs, in the firſt copies it is falſely printed.

"Such, Brethren, was the event of a Miſſion to the Heathen in the apoſtolic age: God crowned the labours of his faithful ſervant with abundant and laſting ſucceſs; and the name of Jeſus, which he bore to the Gentiles, became a praiſe in the earth. Still the ſame ignorance, blindneſs, and evil, ſubſiſt in the world as did in the Apoſtles' day. Countries, with which he was unacquainted, have come to our knowledge; and all thoſe ſavage cruelties and enormities, which make a refined European ſhudder, are exerciſed, and perpetrated amongſt them: "For look on the various wild and "uncivilized tribes of men, of whatever name or colour, which our ambition, or avarice, or curioſity, have diſcovered in the new or old world, "and ſay, if the ſight of human nature in ſuch erying diſtreſs, in ſuch "ſordid, diſgraceful, and more than brutal wretchedneſs, be not enough to "make us fly with ardour to their relief and better accommodation *." Ourſelves acquainted with a Saviour; ourſelves bleſſed with an hope full of immortality; ourſelves privileged with a ſcene of conſolation and of glory: ſurely our deſires muſt be excited to ſend them the welcome, the joyous report, that to them "there is a Saviour born." Bleſſed be God for the encouragement he has afforded in the ſucceſs of Miſſions to the Heathen heretofore. His Goſpel has within this century been carried to diſtant countries, and it has wonderfully ſpread;

"And ſtill it ſpreads. See Germany ſend forth
"Her ſons †, to pour it on the fartheſt north,
"Fir'd with a zeal peculiar, *they* defy
"The rage and rigour of a polar ſky,
"And plant ſucceſsfully ſweet Sharon's roſe
"On icy plains, and in eternal ſnows. COWPER.

"What glorious events may not be expected from a Miſſion to the Heathen, ſince there is every thing in the command, every thing in the promiſes of God to encourage the Miſſionary to his weighty undertaking. He goes out for God, and he ſhall have the ſupport of God. His trials may be great; his difficulties may be numerous and various: yet here he has counted the coſt: he knows the human heart; he is acquainted with the natural enmity of mankind againſt God and his ways; and, whilſt as a Chriſtian believer, feeling a Saviour's love conſtraining him to ſpeak in his name, his hopes and expectations of ſucceſs, perhaps, are lively and extenſive, he is aware (and he lives under the impreſſion continually) that his own life may eventually fall a ſacrifice to the vengeance and rage of malice and of ignorance. Yet here his God ſupports him; keeps him from timidity and dread, and teaches him to caſt all his care upon that friend who careth for him." P. 157.

Beſide the papers and letters prefixed to theſe diſcourſes, a complete liſt of the Subſcribers is ſubjoined.

* Biſhop Hurd's Sermon before the Society for the Propagation of the Goſpel.
† Moravian Miſſionaries in Greenland; *vide* Krantz.

The

The Influence of the Chriſtian Character upon the Propagation of Chriſtianity. A Sermon preached before the Society in Scotland, for propagating Chriſtian Knowledge, in 1797, *By* William Paul. Edin. 1797.

WE have already made the remark, that one effect of Miſſionary Sermons will be to exhibit in all its beauty and force the doctrine of the ſacred ſcripture, relative to the kingdom of Chriſt, and the means of extending it in the world; and thus preſent in all its diverſified points of view, what, though infinitely important, has hitherto been but little conſidered. Among others, here is a diſcourſe preached by a worthy miniſter of Edinburgh, before one of the oldeſt Miſſionary Societies in the iſland, which has a claim to a high degree of praiſe. The deſign is to point out the influence of the Chriſtian character in the propagation of Chriſtianity. It is but juſtice to ſay, that the ſubject is treated in a very maſterly manner; and that the ſermon is calculated, through the divine bleſſing to do good to every one that reads it. They who are deſirous to encourage Miſſions will reap advantage from the peruſal of it; and to Miſſionaries, it will ſerve as an uſeful manual.

The Beauties of Saurin, with Memoirs of his Life, and a Sermon on the Difficulties of the Chriſtian Religion, never before tranſlated. By the Rev. D. Rivers, ſecond Edition, 12mo. 175 pages. 2s. 6d. Lee and Hurſt.

NOTHING need be ſaid in favour of Saurin or his tranſlator, Robinſon, from whoſe volumes theſe ſelections appear to have been chiefly made: as to the ſermon ſubjoined, which treats of the myſteries of chriſtianity, it is certainly not unworthy of the author, and we ſhould be glad to ſay the ſame of its tranſlator. To thoſe, however, to whom the ſermons of Saurin at large are inacceſſable, theſe extracts will certainly be intereſting.

A Meſſage from God unto Thee. Gair oddiwrth Dduw attat Ti. Meſſage de la part de Dieu envers Toi. Small 8vo. 16 pages. 1d. Button.

THIS is a ſmall Tract, written by one of the members of the Baptiſt Miſſion Society, and printed firſt at their expence, to be diſperſed among the poor. It has ſince been tranſlated into Welſh, by Mr. Evan Jones, a ſtudent, at Briſtol, and ſome thouſands have been ſold and given away in the principality. A French tranſlation is now publiſhed, to be put into the hands of either priſoners or emigrants of that nation. They may be had of Mr. Button, in Pater-noſter Row, in either language, 100 for 7s.; 500 for a guinea and a half; or 1000 for two guineas. If any body chuſes to reprint it for diſperſion, it will give no offence to the author, if it be done correctly.

Falſehood Detected. Being Animadverſions on Mr. Paine's *Letter to the Hon.* T. Erſkine, *on the Trial of* Williams *for publiſhing "The Age of Reaſon:" wherein his Attacks upon the Bible are examined, and ſhewn to be founded in Miſrepreſentation and Falſehood. In a Letter to a Friend. By* John Murſom. 8vo. 33 pages. 6d. London: for the Author, Chapman, Knott, &c.

WITHOUT enquiring how far it may be requiſite or expedient to anſwer a Book that is prohibited, it is but juſt to inform thoſe whoſe principles have been affected by the above Letter, (which we underſtand has been widely circulated in private) that they may find an uſeful antidote in this ſmall Tract; which amply vindicates ſome pages of the Old Teſtament, objected to by Mr. Paine, and particularly expoſes the falſehood and abſurdity of his aſſertion, that the Books of Moſes were firſt known in the reign of king Joſiah.

POETRY,

POETRY.

HYMN.

Compoſed after a Diſcourſe on Jeremiah xxxi. 18.

WHEN God ſhall give to Abr'am's ſeed
A ſoft converted mind,
And that Meſſiah, whom they need,
They ſhall in Jeſus find;

No longer Rachel ſhall deplore!
Her ſons at Bethl'em ſlain;
Over ten thouſand thouſands more
Shall Judah's monarch reign:

Ephraim, that long-forgotten name,
Exil'd in realms unknown,
Shall ſee his folly, feel his ſhame,
And thus his guilt bemoan:

"Lord! by thy hand I was chaſtis'd
"But (like a ſteer unbroke)
"How long thy guidance I deſpis'd,
"And ſcorn'd thy gentle yoke!

"Oh, turn me! Then I ſhall be turn'd,
"Mercy and power are thine:
"Nor ſhall my anxious ſuit be ſpurn'd;
"Jehovah! Thou art mine!"

So we, though ſprung of Gentile race,
Convinc'd by heav'nly light,
Now mourn, like Iſrael, our diſgrace,
And drown in tears our ſight.

Lord! Thou haſt taught and chaſten'd us,
But we abhorr'd thy yoke;
Long we abus'd thy patience thus,
And did thy wrath provoke.

Yet, helpleſs, while we thus profeſs
Our wiſh for help divine;
Thy pow'r, thy love, thy faithfulneſs,
To raiſe our hope combine.

Oh, teach us, and chaſtiſe us ſtill!
But grant recov'ring grace!
Cleanſe our polluted hearts from ill,
And all our guilt efface!

MINIMUS.

DEATH AND ITS STING.

GO, haughty man, and view the grave,
Where thou muſt quickly lie;
That port to which each wind and wave
Conveys thy bark more nigh.

Think how the pamper'd fleſh you feed,
To loathſome worms muſt go;
And fear leſt deathleſs worms ſhould breed,
To gnaw thy conſcience too.

Since death alone can us amaze,
Should all my ſins and He
At once come ſtaring in my face,
How dreadful would it be!

Theſe are the ſtings of death, that bring
The worm that never dies;
Oh! had the monſter loſt his ſting,
I ſhould his ſtroke deſpiſe.

J. LAGNIEL.

REFLECTIONS.

The following lines paſſed through the mind of a country Miniſter, as he was walking the ſtreets of London, and conſidering how far ſeveral appeared now to be advanced in life, whom he had known in their youth, a very few years back; and how many others of his acquaintance had been already removed.

AH! I ſhall ſoon be dying,
Time ſwiftly glides away;
But on my Lord relying,
I hail the happy day.

The day when I muſt enter
Upon a world unknown;
My helpleſs ſoul I venture,
On Jeſus Chriſt alone.

He once, a ſpotleſs victim,
Upon Mount Calv'ry bled;
Jehovah did afflict him,
And bruiſe him in my ſtead.

Hence all my hope ariſes,
Unworthy as I am;
My ſoul moſt ſurely prizes
The ſin-atoning Lamb.

To him, by grace, united,
I joy in him alone;
And now, by faith, delighted,
Behold him on his throne.

Be this my chief endeavour,
To glorify him here;
It will be bliſs for ever,
To find him always near.

I love his whole ſalvation,
And all his foes I hate;
With ardent expectation,
His coming I await.

A glorious Reſurrection
Shall all his people ſee;
And abſolute perfection
Their endleſs portion be.

ISAIAH

ISAIAH lxiii. from 1 to 6.

WHO is this that comes from Edom
Clad in garments ſtained with blood?
Tyrant thou, or Friend of freedom,
Angel, Spirit, Man, or God.

Wherefore ſhining thine apparel?
Why that purple robe is worn?
Whence thy brow inſtead of laurel
Wears that twiſted piercing thorn?

Travelling in thy ſtrength victorious?
Why beneath that croſs doſt bleed?
And for ſword or ſceptre glorious
In thine hand doſt graſp that reed?

Wherefore is thy viſage marred?
Why thoſe prints that pierce thine hands?
Why thy back with ſtripes ſo ſcarred?
Whence that wound thy ſide expands?

"I in righteouſneſs have ſpoken—
"I that mighty am to ſave,
"All the pow'rs of Hell have broken,
"Burſt the priſon of the grave.

"As the vintage juice diffuſed
"Sprinkled o'er the hind is thrown;
"I the ſerpent's head have bruiſed,
"Trod the bloody preſs alone.

"This the day my prophets mention,
"When my foes ſhould veng'ance feel;
"This the year of full redemption,
"That my people's wounds ſhall heal.

"Through the range of vaſt creation
"None with helping hand was found;
"My own arm hath brought ſalvation,
"I alone am victor crown'd:

"Fought the fight, and paid the ranſom,
"Thus triumphant I aſcend,
"To prepare the crown and manſion,
"For my every ſuff'ring friend."

ALIQUIS.

ON CHRIST CRUCIFIED.

Tranſlated from the Latin of T. Porcatius.

FOR meaneſt ſlaves the Maſter yields his breath,
For guilt is innocence adjudg'd to death.
For ſickly patients the phyſician dies,
For ſheep the ſhepherd is a ſacrifice;
To ſave his people is the ſov'reign ſlain,
The captain for his ſoldiers yields to pain;
For his own work the workman's blood is ſhed,
For creature man, He, who is God—is dead!
Amazing favours! how ſhall each approve
His gratitude?—by the return of love.

IOTA.

THANKSGIVING OF THE CONVERTED NEGROES.

BLESSED King who glad'ſt our ſhore
With thy preſence ſo divine,
Never leave the black-man more,
Let us in thy kingdom ſhine.

Long in gloomy ſorrows loſt,
Never knew a white man's God;
O'er the waves of error toſt,
Never heard a heav'nly word.

Let thy bleſſings, like the dew,
Drop on ev'ry white man's head;
Keep them to thy goſpel true,
Happy in its precepts bred.

Black man's tuneful voice ſhall ring,
Thro' the wilds in early morn:
Young and old ſhall join to ſing,
Chriſt for us a Saviour born.

Bleſſed white man from the ſky,
Yielded life that we may ſing;
Up our ſouls, away and fly,
Shelter under Jeſus' wing.

SERENA.

THE SABBATH DELIGHTFUL.

WHEN winds and waves unite to foil
The ſeaman's ſkill—the care, the toil
With which he feels oppreſt;
When he ſurveys the low'ring ſkies,
Then hope and fear alternate riſe,
Within his troubled breaſt.

But if the raging ſtorm ſubſide,
And that for which he deeply ſigh'd—
A pleaſing calm ſucceed;
He ſure enjoys the pleaſure more,
From what his mind had felt before,
And then is bleſt indeed.

So after ſix days toil and ſtrife,
Engaged in buſy ſcenes of life,
How ſweet the ſabbath day!
A day of reſt, a day of peace,
When we from all our labours ceaſe,
Our ſolemn vows to pay.

When we in Jeſu's courts attend,
Our hearts and voices ſhall aſcend,
And join the heavenly lays;
'Tis pleaſant to our ſouls to ſing,
The honour of our God and King,
And celebrate his praiſe.

O may we on that day of reſt,
With ſweet refreſhing peace be bleſt,
And greater light and love!
Thus may it be till life is paſt,
And then may we enjoy at laſt,
More perfect reſt above.

Se-



Rev.d JOHN SALTREN.

Bridport

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THE

Evangelical Magazine,

FOR NOVEMBER, 1798.

MEMOIR OF THE LATE REV. T. CARTER, OF HULL.

HAVING already given ſome account of Mr. Carter's early life and converſion, in our firſt Volume, Page 268, as written by himſelf, under the aſſumed name of Philolathes, we ſhall commence the preſent Memoir about the period at which the former cloſes. Mr. C. as our readers will find by the account referred to, in early life, wandered very far into the ways of ſin and vice, till it pleaſed God, about the year 1778, to call him to a knowledge of himſelf; and, as frequently is the caſe, while his heart was warmed with a ſenſe of gratitude to the divine mercy, and deeply convinced of the value of immortal ſouls, he formed deſires of being inſtrumental to the converſion of others.

With theſe views he came to London in the year 1781, ſuppoſing that Providence would introduce him to Lady Huntingdon's, or ſome other reſpectable connection, as he dreaded running without a commiſſion. In a few months, however, he had occaſion to return to Dover, where, after his continuance for about two years, a ſeparation happened in the Church, and he was one that ſeparated. His friends now ſolicited him to ſpeak and exhort among his own party, which he complied with, till being convinced that the diviſion itſelf was a raſh ſtep, and contrary to the divine word, he returned to the congregation from which he ſeparated, and gave up all thoughts of the miniſtry, from a ſuſpicion that he had been led to them by a ſuggeſtion of the enemy.

Theſe thoughts however ſoon revived, and about the ſame time an opening in Providence occurred at Whitfield, (about three miles from Dover) where the people, being deſtitute of a miniſter, and indeed unable to ſupport one, requeſted him to ſupply them. For ſome time he refuſed, but after repeated applications for ſeveral weeks, he

at laſt conſented, and his labours were acceptable and uſeful. Being now ſatisfied of his call to the miniſterial work, after labouring for a few years at the above, and occaſionally at a few other places, he found a deſire to devote himſelf wholly to the work; but being neceſſarily engaged in buſineſs to ſupport his family, he ſaw no way of its accompliſhment.—About this time it pleaſed the Lord to exerciſe him with very ſharp and cutting trials, in the midſt of which Abraham's call to leave his country and his kindred, was impreſſed ſo ſtrongly on his mind, that he knew not how to get rid of it. Unwilling, however, to obey ſuch impreſſions without a clear warrant in Providence, he made this a matter of conſtant and fervent prayer, until the following circumſtance ſeemed to make his way clear. The Church at Dover, (where he was a member of the Committee) being involved in debt, by the erection of a new chapel, it was propoſed to him to go round the country to endeavour to raiſe contributions to diſcharge it.

This he accepted, and in June, 1788, left his family and home on the above errand. After travelling through ſeveral counties, he was invited into Lancaſhire, and ſtrongly ſolicited to take up his reſidence at Preſton. After preaching a conſiderable time on trial, and the Lord appearing to bleſs his labours, though his ſalary was very ſmall, he conſented to their requeſt. In October, 1789, he removed his family to this place, and the people erected a ſmall chapel, which was opened in June, 1790. In September following he was ordained, on which occaſion Mr. Mc. Quhae, of Blackburn, Mr. Bradbury, then of Mancheſter, and ſeveral other Miniſters engaged.

The Lord was pleaſed to make Preſton a ſchool of affliction and inſtruction to him. After the loſs of two children, he was viſited with a very painful illneſs of ſeveral weeks, and ſoon after this with the death of Mrs. C. in May, 1793.* During theſe trials however he was graciouſly ſupported by the promiſes of the Covenant, which afforded him ſtrong conſolation in the midſt of deep affliction. Still it pleaſed the Lord to try him in the December following with a farther loſs, which was that of another of his children, particularly promiſing and engaging. In October, 1794, he was brought very low with a pleuriſy, but his ſupport under it was ſuch as to enable him to rejoice in the midſt of tribulation.

* See her Obituary, Evan. Mag. Vol. I, p. 211.

After

After this ſome circumſtances concurring to induce him to leave Preſton, and having a ſtrong inclination to itinerating, he made an offer of his ſervices to Lady Ann Erſkine, which being accepted, he began his labours in her connection, in June, 1795, and after preaching for about three weeks, at Spa Fields and Sion Chapels with much acceptance, he was removed to Birmingham, where he had the mortification to ſpeak to a ſmall congregation in a large chapel; which, though humbling, he found a profitable circumſtance to his own ſoul.

In March, 1796, he removed to Handſworth, in Staffordſhire, and from thence, two months afterwards, to Dover, where he had much comfort in meeting with his former friends and relatives. There he ſpent five months with good acceptance, though in his own country and among his own kindred. From thence again he came up to the Metropolis, and after a ſhort ſtay, was ſent to Canterbury, where he alſo laboured with much comfort, acceptance, and ſucceſs.

In March, 1797, Mr. C. was removed to Briſtol, where he was peculiarly happy in the people, and in the enjoyment of the divine preſence for four weeks, when his aſſiſtance being wanted at Bath, he reluctantly went thither, but found his ſituation more comfortable than he expected. After ſeven weeks ſtay he returned to Briſtol, for two weeks more. In both theſe places it pleaſed the Lord to favour him with much encouragement and comfort, from a pleaſing revival among the people.

He now came the third time to London, where, after continuing three weeks, he made his laſt remove in this mortal pilgrimage. This was to Hull, where he arrived about the end of September, and though he found ſome inconvenience from a cold and hoarſeneſs, caught upon his journey, commenced his work with much pleaſure and with promiſing proſpects of ſucceſs.

On Monday evening, March the 12th, 1798, he contracted his laſt illneſs, which was an inflammation in the bowels, occaſioned by ſome immoveable obſtruction, which terminated in a mortification, and in death, on the 18th of the ſame month. The ſhort duration, together with the violence of the diſorder, prevented the opportunity of many ſtriking obſervations or pathetic exhortations, which might have been expected, had his affliction been longer and leſs intenſe. It is pleaſing, however to obſerve, that he manifeſted the utmoſt reſignation to the divine pleaſure, under the

the moſt racking pain, and poſſeſſed a tranquillity of mind, and inward peace derived from the immediate application of the Blood of Sprinkling, and attended with a full aſſurance of being for ever with the Lord. His comforts were ſolid and ſubſtantial, founded on the teſtimony of Jeſus, received by faith, and applied by the Holy Spirit. The chief obſervations which can be recollected by his friends, are the following, which may be ſufficient to ſhew the feelings of his mind in that ſolemn period.

In the beginning of his illneſs neither himſelf, nor any of his friends apprehended death to be ſo near, and therefore no particular notice was taken of any obſervations that dropt from him, in the beginning of the week; only it was remarked that he frequently ſaid, if his work was done, he ſhould ſpeedily be removed; but if not, that the Lord would reſtore him again. However on the following days more notice was taken, and his remarks became more pithy and important.—On Wedneſday morning the following converſation took place with a chriſtian friend who came to viſit him. Mr. C. having preached the Sabbath before from Romans viii. 28. "And we know that all things work together for good to thoſe that love God," his friend took occaſion to ſay he hoped that all things worked together for good to him perſonally. He replied "Yes," and then obſerved he believed he had preached his laſt ſermon. "But" (ſaid his friend) "I hope you have not ſung your laſt ſong:"—for he delighted much in praiſe. He immediately rejoined, "No, though I have done my work here, I hope I have a Father's houſe to go to."—The ſame day to another friend in converſation he remarked, "There is nothing worth living for here—no, not even the neareſt relatives, or moſt endearing connexions."

On Thurſday, to a friend who viſited him, he ſaid, "O how ſoon are we down, brother—but bleſſed be God the work is not now to do! for Jeſus hath made an end of ſin, and brought in an everlaſting righteouſneſs." On Monday he was in perfect health: and apparently a ſtrong man. On Thurſday he could not move himſelf; ſo uncertain is health and ſtrength; and ſuch feeble worms are we under the mighty chaſtening hand of God! On Friday, to an intimate friend, aſking what his feelings at that time were reſpecting ſpiritual things, he replied, "I reſt upon the Rock of Ages, the glorious foundation; my hopes are laid far beyond the ſcenes of time; they are all above"—pointing towards Heaven. Being aſked again whether he could ſolemnly

ſemnly rejoice in a full and free, and finiſhed ſalvation—he replied "Yes, I can—I do." To another friend, on the ſame day, who enquired reſpecting the ſtate of his ſoul, he ſaid, "Bleſſed be God, all is well for time and eternity," and then began to attempt ſinging the following verſe of Dr. WATTS,

"Corruption, earth, and worms
"Shall but refine this fleſh,
"Till my triumphant Spirit comes,
"To put it on afreſh!"

"To another friend, on Saturday, converſing about the great things of God, he ſaid, in the language of ſtrong aſſurance, "As ſure as God is in Heaven, ſo ſure am I of going there!" and then added, "Jeſus is my refuge, and underneath me are the everlaſting arms."—All this conſolation he ſeemed to derive from the certainty of the promiſe, and the faithfulneſs of Jehovah. Having preached, about a month before his illneſs, from that paſſage in 2 Sam. xxii. 47. "The Lord liveth," it was frequently in his mouth ever after, eſpecially on his death bed: often remarking from it, that creatures die, comforts die, friends die, enemies die,—but "the Lord liveth" for ever. This he repeated frequently on Saturday.—When aſked, by his friends, during his illneſs, how he did, and how he then felt his ſoul, he generally replied, "All is well above, for time and eternity;" and when the attorney was about making his Will, he ſaid to thoſe round him,—"Well, now I am going to ſign for time and eternity!"—A little before his death, he ſolemnly intimated his cordial belief of, and full ſatisfaction in, the doctrines he had profeſſed, and endeavoured to preach to his fellow ſinners during life; and his happy enjoyments reſulting from them in a dying hour. He was a practical and truly evangelical chriſtian and preacher; equally a ſtranger to legal phariſaiſm, and licentious antinomianiſm.

On Saturday evening, to a young friend coming to ſee him for the laſt time, lifting up his dying hands, he ſaid, "O friend, there is a material difference between preaching and living." This friend ſaid, "I hope, Sir, you well know where your ſtrength is;" then lifting up his hand again, he replied, with his little remaining ſtrength, "Bleſſed be God, I do." After this he was much afflicted with pain, and could ſpeak but little; but was never heard to murmur. Almoſt the laſt words he ſpoke diſtinctly were, 'My refuge is above!" and about one o'clock on the Sab-

bath morning, he reſigned his precious ſoul to the hands of his faithful Creator and Redeemer.

Mr. Carter's remains were very reſpectfully interred in the chapel where he preached, by Mr. LAMBERT, of Hull, who alſo preached his funeral Sermon. Theſe mournful ceremonies were attended by very crowded auditories, who teſtified their eſteem and regret on the loſs of an excellent man and a valuable miniſter, cut off in the prime of life and in the midſt of uſefulneſs; being but about 40 years of age. But he is entered into his reſt and his works have followed him.

FOREIGN CORRESPONDENCE.

LETTER I.

From the Rev. PETER MORTIMER, *of Hernhuth, to the Rev. Mr.* LA TROBE, *London.*

MY DEAR BROTHER,

I AM indebted to you for ſeveral Letters which you have had the kindneſs to write me, and ſhould have anſwered them ſooner, if the bad ſtate of my health had not rendered me exceedingly unfit for any buſineſs. I have lately been uſing the hot waters at Carlſbad, for the ſecond time, and been, as far as I can judge, much benefited by them. At laſt I find my ſpirits ſo well returned that I am reſolved to publiſh a ſecond volume of my miſſionary work, as applications are daily making from all quarters for the continuation of the ſame. As I do not doubt but the Miſſionary Society will be diſpoſed to furniſh me with every thing neceſſary, I deſire you to preſent my compliments to the Secretary, or the leading men of your acquaintance, and beg of them to favour me with the following particulars:

1. The proceedings of the 3d General Meeting, in May, 1797.

2. The proceedings of the 4th General Meeting, in May, 1798.

3. The Miſſionary Journal, as ſoon as publiſhed.

4. Letters from the Scotch Societies, if there are any printed.

5. Any other publications that may be deemed uſeful. There may be many which I know nothing of, and it certainly will be better for my purpoſe, that I get rather too much than too little matter.

6. The

6. The proceedings relative to Mr. Greatheed's Union, if any continuation has been printed. His firſt Publication will be duly attended to.

My intention is to make this ſecond volume a true Miſcellany. Two or three ſermons may be good ingredients; but I ſhould like alſo to have a good deal of hiſtorical narrative, and to throw all together, ſo as to make the book both edifying and entertaining.

I have yet another thought which I will ſubmit to your judgment. The late exertions of evangelical preachers in England have been hitherto little known in Germany; but have excited, in general, much attention. I ſhould be extremely welcome in giving ſome fuller account of them (which may be done either in my introduction, or by way of appendix) and I believe the Evangelical Magazine would be the beſt ſource of information. As the whole of this inſtitution is devoted to charitable purpoſes, it would perhaps be no indiſcretion, if I requeſted the Truſtees to favour me with the whole ſet, as the uſe I intend to make of it, would greatly tend to promote the end they themſelves have in view. This thought I entirely leave to your conſideration; to act as you think proper; what I now requeſt of you is, that you will be ſo good as to ſend me ſuch of the abovementioned as can be had directly (without waiting for thoſe that require more time, and which may be ſent afterwards) in a parcel directed for me at Hernhuth, to be forwarded as ſoon as poſſible by the ordinary poſt, with the inſcription *Libre*, for which ſome allowance is here made as to the poſtage.

I muſt here ſubjoin a circumſtance which will give you and your friends ſome pleaſure.

A company of aged ſingle ſiſters, who live together in ſome apartments in the Siſters' Houſe, commonly called the Matron's Rooms, had procured a copy of my book, and flocking together with their ſpinning wheels, had got a young ſiſter to read it to them, from the beginning to the end. Lately one of them ſeeing me, told me with tears in her eyes, that ſhe had long deſired to thank me for the book, and that whenever I wrote to thoſe excellent men of the Miſſionary Society, I ſhould mention to them that they had certainly the moſt ardent prayers of the old ſiſters in Hernhuth. In general it has been extenſively read, and people are quite aſtoniſhed at its contents. I ſhould like to know if the Brethren in England are ſatisfied with my preface; in theſe parts it has been well received, but it may be liable to ob-

jections from ſuch as are nearer the fountain head. I muſt likewiſe mention that at Carleſbad, I got acquainted with the Biſhop of Badwin, a Roman Catholic, who had juſt been reading my book, and expreſſed great ſatisfaction at the exertions of the Society for propagating the goſpel. He is no bigot, but a very worthy exemplary man, who would ſhame many a biſhop in every church. In his dioceſe there are more than a hundred churches, and in every one of them he has preached more than once. He viſits the poor in the meaneſt huts whenever he is called (which is frequently the caſe) thought it were at midnight. This character of him I heard from others, and his converſation, which is purely ſpiritual and exceedingly meek, confirmed me in the opinion that he is indeed a very extraordinary man. I could not help remarking to him that if in Luther's time, all Biſhops had been like himſelf, the Reformation would ſcarcely have taken place, which for aught I know would, however, have been a great pity. He did not find it proper to enter into this point: but only ſaid that all events of thoſe times were juſt as God had ordained them. He ſpoke very favourably of John Huſs, but not ſo of Jerome of Prague, though for my part I do not find much difference between them. In ſhort, nothing is ſo myſterious as the character of a ſincere Roman Catholic, who is at the ſame time a truly pious man. I had another opportunity of making my remarks on the ſingular character of the Roman Catholics. I was one afternoon converſing with the family where I lodged, a ſet of very good natured honeſt people. On a ſudden the bell tolled, and they all fell on their knees, and prayed about two minutes with much apparent devotion. I was a little out of countenance for making ſuch an invidious exception; and the more ſo as I afterwards learned, upon aſking the meaning of this, that it was Friday at 3 o'clock in the afternoon, the hour in which our Lord Jeſus expired, which was celebrated in this manner throughout the whole Catholic Church. I began to regret that our Reformers had aboliſhed a cuſtom ſo innocent and edifying in itſelf, but ſoon found that they might have very good reaſons. My fellow traveller had been in the ſtreet at the ſame time, and had overheard two old women exerting themſelves againſt one another in the true Billingſgate ſtyle; upon hearing the bells toll, they both fell devoutly to their prayers, upon their knees; but, when this ſervice was done, they acquitted themſelves with great ſpirit of the remaining part of their firſt performance.

Your moſt affectionate Servant,
PETER MORTIMER.

LETTER II.

Extract from a letter of the Rev. Mr. HUBERT, *of Amſterdam.*

Amſterdam, 17th of Sept. 1798.

I CANNOT forbear to inform you, that I of late have received ſeveral letters from the *Cape* [of Good Hope] chiefly containing, among other things, information that Religion there greatly increaſes and flouriſhes; that the churches, eſpecially in the more remote diſtricts, are too ſmall to contain the numbers of hearers,—that well inſtructed, and pious members occupy themſelves in catechiſing, and teaching others leſs inſtructed in the doctrine of the goſpel—that even for the ſlaves of different nations, catechiſing meetings are opened, in order to acquaint them with chriſtianity,—that the miniſters of the goſpel, even the *emeriti*, as well as thoſe that are actually in ſervice, are paid regularly and at the appointed time, and are treated with reſpect, and diſtinction,—that Divine worſhip, in the capital, is performed by the Dutch, in the morning and evening, and in the intermediate hours, by the Engliſh, according to their rites,—that the Governor having obſerved, that in places, where churches are eſtabliſhed, people are more tractable, and moral, than where churches are wanting, hath ordered one to be erected in Zwellingdam.

(Signed) HERM. HUBERT.

Some further Account of the firſt Settlers in Maſſachuſetts, America.

(See our Magazine for Auguſt.—Page 314.)

MR. EDITOR,

THE late favourable reception of our miſſionaries in the Iſlands of the Southern Ocean, and their comparatively comfortable circumſtances there, receive no ſmall illuſtration from being contraſted with the firſt Settlers in America, after their tedious paſſage; as related in the number above referred to. The record of this event affords the following information reſpecting them after their arrival.

" O how horrid and diſmal, do theſe new-found regions appear! On the rivers and ſhores, nothing but ſights of wretched, naked, and barbarous ſavages, adorers of devils —the earth covered with hideous thickets, which will require infinite toil to ſubdue—a cold winter for a third part of the year—no friends to welcome them—no inns to entertain

tertain or refresh them, no houses, much less towns, to seek unto for succour. It is recorded in scripture, as a great mercy to the apostle Paul and his shipwrecked companions, that "the barbarians shewed them no small kindness," in refreshing them. But these savage barbarians when they met them, were readier to fill their sides with arrows, than otherwise to comfort them.

"Now they enter upon a new scene, and have great difficulties to surmount, before they can gain a peaceable settlement. They are wholly unacquainted with the country. They find the place where they first landed by no means suitable for them. They travel with their arms in their hands, from place to place, through wet and cold, in this late season of the year, often for days and nights, exposed in the wilderness, to the open air and inclement sky. And, to add to their affliction, the master of the ship grows impatient and fretful, threatens that if they do not speedily find a place for settlement, he will turn their families, goods, and effects, upon the naked shore. The Indians several times surprize them, and fall upon them with their bows and arrows, which pierce their cloaths, but God suffered them not to touch their lives.

"After many days spent in a fruitless search for a convenient place, they at length conclude, by the advice of one of their company, to come in quest of this harbour. They accordingly man their boat for the enterprise, with some of their principal men, and set out. One who engaged to be their pilot, appears to have been here before in a voyage of discovery. They are now in the Bay, in a small shallop. After some hours sailing it begins to snow and rain. It is now *Friday afternoon*. The wind rises and blows with great violence; the sea grows rough; they break their rudder. It is as much as two men can do to steer her with oars. The storm increases, and, night coming on, they carrying what sail they can to get into the harbour, break their mast in three pieces, their sails fall overboard in a very grown sea, and they are likely to founder suddenly. Yet by the mercy of Heaven they recover, and, the flood being with them, they strike into the *supposed* harbour. But the pilot was deceived, and cries out "Lord be merciful, my eyes never saw this place before." They with some difficulty get her about soon as possible, and Providence, shewing a fair sound before them, though very dark and rainy, they get under the lee of a small Island* in our harbour; but are still

* Called Clark's Island, from the man who first settled ashore.

divided

divided about going aſhore, leſt they ſhould fall into the midſt of ſavages. Some keep the boat; but others, worn out with wet, cold, and fatigue, venture aſhore, and, with great difficulty, kindle a fire.

"After midnight, the wind ſhifting and the weather growing very cold, the reſt are glad to get to them; and here they ſtay that night. In the morning they diſcovered it to be an Iſland, ſecure from Indians; and it being the laſt day of the week, here they dry their cloaths, reſt themſelves, and give thanks to God for their many deliverances. The next day, they kept the Chriſtian Sabbath, being about twenty in number. The firſt Sabbath ever obſerved in a religious manner in this part of the world. The next day they proceeded to ſound out the harbour, and found it commodious for their purpoſe. Found ſeveral running brooks, and old corn fields, but no inhabitants: a dreadful plague (as they were afterwards informed) having broke out among the Indians in this place a little before, which carried off the inhabitants. Thus Divine Providence, in a ſignal manner ſeemed to go before them, to prepare a place for them. Upon the whole they judge this a ſuitable ſpot for a ſettlement; and return to the ſhip at the Cape, with the news of their diſcovery, to the reſt of their companions. Upon which the ſhip ſails for this harbour, where our worthy and pious anceſtors, in this month of December, and on this day of the month, as our hiſtory dates it, juſt 173 years ago, here, on this very ſpot which we now inhabit, began their ſettlement."

This intereſting little extract of (what may be truly called) eccleſiaſtical hiſtory, teaches us, how the Lord makes uſe of thoſe providences which ſcatter his people abroad on the face of the earth, to diffuſe the knowledge of the bleſſed Redeemer; and prepare the way for that glorious period when Europe, Aſia, Africa, and America, with all their Iſlands, ſhall unite in general aſcriptions of praiſe to our triune Jehovah! R. L.

CONSOLATION TO BELIEVERS.

To the Editor of the Evangelical Magazine.

SIR,

THE following obſervations had their origin in a converſation with a perſon under ſerious concern, who ſuppoſed, like many others, that no part of the word of God belonged to her, but the threatenings. "Ah! ſaid ſhe, I have

have often thought that paſſage belongs to me," "It ſhall be more tolerable for Sodom and Gomorrha in the day of judgment than for *you*."

The comfort of believers is one of the principal objects of the glorious goſpel, and to this end is revealed, a covenant of grace complete in every part, and filled with "exceeding great and precious promiſes," calculated to produce the moſt conſolatory effects. But how often are they reverſed in their application; the threatnings becoming terrors to thoſe to whom the promiſes belong; and the promiſes becoming the foundation of deluſive hope to them for whom the threatenings were deſigned! How often does the poor believer abandon his ſoul to diſtreſs, ſuppoſing all the judgments belong to him; while the preſumptuous ſinner dares to aſſume a title to the bleſſings in which he has no lot?

A few remarks may ſet this in a clearer light, and enable the enquirer to determine which is his portion. It is allowed on all hands, that the threatened judgments have no relation to God's people: but the queſtion is who are thoſe who may juſtly claim this exalted character? To this I would reply, They are perſons brought to ſee that they are loſt in themſelves; that there is no way of ſalvation but through Chriſt; and that a life of holineſs is indiſpenſible. Yet the faith and hope of ſuch are of very different degrees. Some have the aſſurance of faith, and conclude on good reaſon that they are among the number of God's elect.—Reader, is this your caſe? Have you cauſe to conclude "That you are delivered from the power of darkneſs, and tranſlated into the Kindom of God's dear Son?" Doth the Spirit bear witneſs with your ſpirit, that you are his? Can you cry *Abba*, Father?—Happy for you, if you can. Rejoice and be exceeding glad.

But perhaps you cannot go ſo far. If not, have you ground, upon a ſtrict examination of your experience, as in the ſight of God, to conclude that, though you have not the above aſſurance, yet you ſee cauſe to hope from the change that has been wrought upon you that you have obtained mercy? If you can neither remember the time, the place, nor means, by which the change was effected; yet if it really has taken place all ſhall be well. Have you been enabled to fly to Chriſt for ſalvation? Is he your only truſt? Can you ſay with Peter, "Lord thou knoweſt all things, thou knoweſt that I love thee?" Can you with the Pſalmiſt ſay, "Search me, O God, and know my heart: try me and know my thoughts;

thoughts: and ſee if there be any wicked way in me, and lead me in the way everlaſting?" If to theſe enquiries you can anſwer affirmatively, dry up your tears. You are among the children of God: the threatenings are not yours.

But perhaps you are not able to anſwer poſitively to all theſe queſtions, You feel ſo much ſin and unbelief, that however you may wiſh to do it, you are afraid leſt you ſhould not anſwer in truth. Well, can you ſay, "Lord I believe, help thou my unbelief?" Can you ſay "This one thing I know, whereas I was blind I now ſee?" Do you ſee things in a different light to what you did? Do you feel a greater concern about your ſoul than ever? Is it your conſtant prayer, that you may hate and depart from ſin, and love the Lord Jeſus Chriſt? To theſe queſtions I think I hear you reply, "Yes, ſin is my burden. If I could but get rid of ſin and love Jeſus more, I ſhould be happy; but ſometimes I fear my prayers are not heard: they are ſo imperfect the Lord will never regard them, and that after all I ſhall become a caſt-away."

If this be your ſituation, you are much to be pitied. "But let not your heart be troubled." "If the Lord were pleaſed to kill you, he would not have ſhewed you all theſe things, nor would he, as at this time have told you ſuch things as theſe." Be aſſured "He will never break the bruiſed reed, nor quench the ſmoking flax, till he ſend forth judgment unto victory." What you know, feel, and deſire, are not the produce of rude nature; they are the effects of the grace of God, and they ſhall iſſue in your compleat ſalvation from ſin and hell.

Such are the people of God, and to them the promiſes, and not the threatenings, belong. For them Chriſt lived and died—for them Prophets and Apoſtles wrote and ſpoke—for them the covenant of grace was made and publiſhed—for them the Saviour is now interceding in heaven, and will ere long come and receive them to himſelf. No longer then write bitter things againſt yourſelf. Say with the Poet,

"Why do we then indulge our fears,
"Suſpicions and complaints?
"Is he a God, and ſhall his grace
"Grow weary of his Saints?"

If the threatenings do not belong to the people of God, againſt whom are they directed? Againſt infidels—againſt hypocrites—againſt workers of iniquity—againſt Phariſees—againſt the prayerleſs, the proud, and the unconcerned profeſſor. And, unleſs grace prevent, they will ſoon be cruſhed under their mighty weight in hell. W. M.

ON THE EXEMPLARY BEHAVIOUR OF MINISTERS.

LETTER III.

DEAR SIR,

WHILE you carefully avoid the vices mentioned formerly, and, through the Spirit of God, mortify the ſeveral inward luſts from which they proceed, you muſt in the ſame manner ſtudy the exerciſe of every ſaving grace, chriſtian temper, and practice, towards God, your neighbour, and yourſelf; as taught by the grace of God to "deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent evil world." In the ſtudy of holineſs and devotion towards God, your ſaving graces and chriſtian tempers muſt, in a lively and vigorous manner, be exerciſed in knowing, acknowledging, worſhipping, and glorifying him as God, and your God in Chriſt.* They ought to be employed in like manner, in receiving, obſerving, and keeping pure and entire all the inſtituted ordinances of his worſhip;† in making an holy and reverend uſe of his names, titles, attributes, ordinances, word and works;‡ and in improving his appointed ſeaſons of worſhip, eſpecially his holy Sabbath, in the moſt lively exerciſes of it, whether ſecret, private, or public, earneſtly regarding his authority as the reaſon, and intending his glory as your chief end in all.§

In regard to your own perſon, labour to have your heart habitually ſpiritual, lively, burning with love and holy zeal, inflamed and conſtrained by the redeeming love of Chriſt ſhed abroad in it, and by the powerful influences of his Spirit dwelling therein.‖ Cheriſh the deepeſt humility, meekneſs and lowlineſs of ſpirit.¶ Study to poſſeſs a courageous diſpoſition of mind, and as much hardineſs of bodily conſtitution as poſſible.** Study an habitual and orderly activity of diſpoſition,†† in reſiſting Satan's temptations, mortifying your ſinful luſts‡‡ in regulating your affections as to the objects on which they ſhould be placed, the bounds within which they ſhould be kept, and the due ſubordination in which they ſhould move.§§ A ſluggiſh and lazy as well as

* 1 Chron. xxviii. 9. Deut. xxvi. 17. Matth. iv. 10. † Deut. xxxii. 46. and xii. 32. ‡ Pſ. xxix. 2. Rev. xv. 3, 4. Eccl. v. 1. Pſ. cxxxviii. 1, 2. Job xxxvi. 24. § Iſ. lviii. 13, 14. 1 Cor. x. 31. ‖ Iſ. vi. 6. Luke xii. 35. 2 Cor. v. 14. Rom. v. 5. and viii. 5. ¶ Luke xiv. 11. Matth. xviii. 4. Num. xii. 3. Pſ. cxxxviii. 6. Prov. iii. 34. and xvi. 19. Matth. xi. 28. Acts xx. 19. 1 Pet. v. 5. Eph. iii. 8. ** 2 Tim. i. 7, 8. and ii. 1. 3. Acts xx. 24. 1 Tim. v. 23. †† 1 Cor. ix. 24—27. and xvi. 13. ‡‡ Eph. vi. 12, 13. Gal. v. 17, 24. §§ Col. iii. 1, 5. 1 Tim. iii. 2. 3. and iv. 12. 1 Cor. vii. 29—31. Gal. vi. 14.

a timorous

a timorous diſpoſition is of infinitely bad tendency in a miniſter, and may draw upon him the eternal damnation of thouſands, and of himſelf in the moſt tremendous form.* Study an heavenly temper, as having your Saviour, Maſter, and portion in heaven; as employed in walking and bringing others to heaven; and as expecting your infinitely great and gracious reward in heaven.† Study univerſal decency or becomingneſs, in all your words, deeds, geſtures, and dreſs, ſuitable to your office, your age, your gifts, the graces which you ought to exerciſe, and the circumſtances in which Providence hath placed you and the church of Chriſt. This will render your honeſt and pious actions, lovely, even to the enemies of your religion.‡ In bearing adverſity, eſpecially ſufferings for righteouſneſs' ſake, ſtudy to exerciſe an earneſt and vigorous faith in God's promiſes; hope of his gracious and ſeaſonable ſupport, and deliverance; patience, fortitude and conſtancy under his correction, and kindly reſignation to it; wiſdom and prudence in judging of the troubles and their cauſes, and in uſing proper means for removing them.§ Thus you will attain to the moſt honourable as well as profitable part of the chriſtian life, and be fitted for directing and comforting others in their adverſity.‖

In your family, you ought carefully to chooſe ſervants that are prudent and fearers of God. But much more circumſpection, and gracious direction from God are neceſſary in your choice of a pious, prudent, active, frugal, kind, and affable wife, who may be an help and ornament to you and your family; not an hurt, hindrance, reproach and grief.¶ In your family, a more than ordinary knowledge of divine things, holineſs, devotion, love, harmony, order and gravity, ought to prevail:** while you retain your authority over them,†† and prudently provide neceſſaries for them,‡‡ you ought to manifeſt an affectionate delight in your wife, ſympathy with her in trouble, and patient bearing of her infirmities.§§ The children whom God may give you, ſhould be

* If. lvi. 10, 11. Ezek. ii. 6. Matth. xxiv. 48—51. and xxv. 24—30. 1 Cor. ix. 16, 27. † 2 Cor. iv. 17, 18. Col. iii. 1, 2. Phil. iii. 20. Heb. xii. 1, 2. ‡ Job xxxii. 6. 1 Cor. xiv. 30, 40. § 2 Tim. ii. 1, 3, 10. and i. 8. Pſ. xxxix. 9. 1 Sam. iii. 18. Acts xx. 24. and xxi. 13. 2 Sam. xv. 26. and xvi. 10—12. 2 Cor. vi. 4. 2 Chron. xx. 12—20. If. viii. 17. Mic. vii. 7—9. ‖ James i. 4. Heb. xii. 1—11. 2 Cor. i. 3—11. 1 Theſſ. iii. 7, 8. ¶ 2 Cor. vi. 14. 1 Cor. ix. 5. and vii. 39. Prov. xxxi. ** Gen. xviii. 19. Ex. xx. 10. Joſh. xxiv. 15. †† 1 Tim. ii. 11, 12. ‡‡ Deut. xxvi. 11. 1 Tim. v. 8. §§ Prov. xix. Eph. v. 25. Col. iii. 19. 1 Pet. iii. 7.

brought up in the nurture and admonition of the Lord, without either ſinful indulgence or cruelty in your dealings with them, and in due time appointed to ſome proper buſineſs anſwerable to their inclinations, abilities, and ſtation in life.* Your ſervants ſhould have not only proper work and wages, but ought to be carefully inſtructed, along with your children, in the principles of religion, and required and encouraged to obſerve the ſecret, private, and public ordinances thereof.†

I am yours, J. B.

THE ADVANTAGES OF PIETY.

[IN A LETTER FROM A GUARDIAN TO A YOUNG OFFICER GOING TO SEA.]

DEAR ——, *June* 9, 1798.

I AM obliged to you for your attention to my requeſt. Your letters will always give me pleaſure; as I feel more intereſted, perhaps in your behalf, than any perſon upon earth does beſide, except your mother.—I was ſorry you took leave of me ſo unexpectedly; as I intended to have given you ſome books that might be uſeful. Don't fail, however, to read well thoſe you have, eſpecially your bible. Whether you are by ſea or land, you are under the eye of God, and accountable to him for all your thoughts, words, and actions. In his favour is life, and miſery unavoidably attends his anger. You ſhould therefore ſeek, with your whole heart, his mercy and grace; and never be ſatisfied till you know that he has accepted you in Chriſt Jeſus, the Son of his love, and given you the earneſt of his Spirit. Conſider, my dear A——, what an awful ſtate you would be in, ſhould death come upon you unawares, before your ſins are blotted out; and before you have experienced the waſhing of regeneration, and the renewing of the Holy Ghoſt. Many of your companions, may, perhaps, think there is no danger. But you, who have had the advantage of ſitting under the Goſpel, and living with religious people, muſt know that you could not enter into heaven, till this bleſſed change has taken place. You know that it will be too late when death arrives to ſeek God; and that dying in ſin, you muſt be baniſhed from his preſence, into endleſs puniſhment.

* Eph. vi. 4. Col. iii. 21. Prov. xxii. 6. † Gen. xviii. 19. Joſh. xxiv. 15. Pſ. ci. 6. Col. iv. 1.

Conſider

Conſider alſo the bleſſings and advantages of a holy life. They who are reconciled to God through Chriſt, and believe on the adorable Saviour, have all their ſins forgiven; have peace in their conſcience; acceſs to God in prayer; have the aſſurance of his favour, the Holy Ghoſt witneſſing with their ſpirits that they are his; have exceeding great and precious promiſes to animate and ſupport them in life and death; and have a proſpect of a bleſſed eternity always before their eyes. Their time is ſpent in pleaſure and in peace. They live to the glory of God their Saviour, and endeavour to do good to all men. Conſequently they are free from the trouble in which tranſgreſſors are involved; whoſe wicked conduct does miſchief to others, and pierces through their own ſouls with many ſorrows. But if in this life, the righteous have the advantage, by enjoying purer pleaſures and feeling fewer ſorrows, what will be their ſuperiority in the world to come? When life draws near to a cloſe, God ſhines upon their ſouls with peculiar tenderneſs and care. They ſleep in Jeſus; and with Jeſus ſhall they appear in glory, when he cometh to judge the world. They ſhall ſtand before his ſeat with boldneſs. They ſhall be openly acknowledged as his redeemed people, before an aſſembled univerſe. And when the wicked ſhall be driven away into everlaſting fire, they ſhall be triumphantly admitted into everlaſting glory and felicity.

Read, therefore, your bible. Learn to know Chriſt, and him crucified. Pray often; and pray earneſtly. Never be ſatisfied, till your ſins are forgiven; and your ſoul is renewed by the Holy Ghoſt; till you can be aſſured that God is your reconciled God and Father, and that you are his adopted child. And ceaſe not daily to pray for me, and be aſſured I ſhall never forget you in my prayers, nor in my affections. Yours, &c.

REFLECTIONS ON THE GOODNESS OF GOD IN THE LATE HARVEST.

ACTS xiv. 17.

"*Nevertheleſs he left not himſelf without witneſs; in that he "did good, and gave us rain from heaven and fruitful ſea-"ſons, filling our hearts with food and gladneſs.*"

WHEN we look back on the late harveſt, theſe beautiful words of the Apoſtle Paul appear to be exceedingly applicable to the preſent period. Such abundant crops, corn of ſuch excellent quality, and weather ſo favourable

vourable for the in-gathering of the fruits of the earth, have seldom been known. And now, "what shall we render unto the Lord for all his benefits?" Surely we should render him praise, and acknowledge with grateful affection his paternal kindness. It is "the living God who giveth us richly all things to enjoy." * "He did good," says the Apostle. Were we to enquire *when* he did good; the answer would be, he did good always. There never was a year, a month, a day, an hour, in which the great Creator did not do good to his creatures. He has been doing good continually, and he is not yet weary of manifesting his kindness. He doth good still, nothing but good, abundance of good. The goodness of God, is a boundless ocean, an inexhaustible spring, a fountain ever-flowing and over-flowing. When we consider the constancy of Jehovah's care, the number of his favours, the magnitude of his blessings, may we not exclaim with the Prophet, † "How great is his goodness!" And then surely we may add, "How great is his beauty!"

He did good; but to *whom?* Let David the sweet Psalmist of Israel give the answer: ‡ "The Lord is good to all, and his tender mercies are over all his works." Let Jesus also, the faithful witness, reply: § "He maketh his Sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust." Our Lord informs us in another place, who are the objects of the Divine goodness, in these striking words, ‖ "He is kind to the unthankful and to the evil." Unparalleled is the goodness of God! The objects of it were previous to the reception of his favours, entirely unworthy of them; yet, notwithstanding their unworthiness, *he did them good.* And after they partook of his bounty, they ¶ "rendered not again according to the benefit done them," but were *unthankful*; yet, the Lord *continued* to do them good. When we meditate on these two parts of the character of those on whom the blessed God confers his kindness, how greatly is the divine benignity enhanced thereby. *He is kind to the unthankful, and the evil!*

But let us survey the particular instances of almighty goodness on which the Apostle dwells in this passage. "He gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." It should never be forgotten that the rain which comes from the heavens, or de-

* 1 Tim. vi. 17. † Zech. ix. 17. ‡ Ps. cxlv. 9. § Matt. v. 45.
‖ 2 Luke vi. 35. ¶ 2 Chron. xxxii. 25.

scends

ſcends from the clouds, is the gift of God; of *that* "God who made heaven and earth, the ſea, and all things that are therein." * And his giving rain, is an evidence of his divine power and providential care. This is one proof, among many others, of his glorious Deity. † "Are there any among the vanities of the Gentiles that can cauſe rain? or can the heavens (of themſelves) give ſhowers? Art not thou He, O Lord God? Therefore we will wait upon thee; for thou haſt made all theſe things."

"When clouds diſtil in fruitful ſhowers,
"The Author is divine." WATTS.

In ſending rain upon the earth, the Lord manifeſts his *free* and *unmerited* kindneſs. This thought is expreſſed by the word "gave." He *gave* us rain from heaven. He might juſtly have withheld his rain, we did not deſerve it; but of his ſovereign pleaſure and free bounty he gave it us. Therefore "let us now fear the Lord our God that giveth rain; both the former and the latter in his ſeaſon: he reſerveth unto us the appointed weeks of the harveſt." ‡

When the Apoſtle ſays, he gave us rain from heaven, he adds, "and fruitful ſeaſons." Here is an additional diſplay of Jehovah's bounty. We might have had rain without fruitful ſeaſons. But when, together with rain, the earth was bleſſed with the ſun's fructifying rays, by their concurring influence, the corn was ripened, and the various fruits brought to perfection. Thus by providing food for the ſupport and refreſhment of our bodies, the Lord hath filled "our hearts with gladneſs." Let this joy terminate in God: And let us unite in praiſe to him,

"Whoſe bounty ſhines in Autumn unconfined,
"And ſpreads a common feaſt for all that lives." THOMSON.

After conſidering the account given in this verſe of the divine conduct towards men, we may truly ſay, he left not himſelf without witneſs. All theſe works of his are witneſſes for him. They are teſtimonies of his Almighty power, unbounded goodneſs, and paternal care. And does not every ſeaſon of the revolving year manifeſt his *wiſdom* and his *faithfulneſs* too? He hath ſaid, § "While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe." And while we are every year beholding the fulfilment of this promiſe, let us adore that inviolable truth and faithfulneſs to which we owe the accompliſhment thereof. The

* Acts xiv. 15. † Jer. xvi. 22. ‡ Jer. v. 24. § Gen. viii. 22.

wiſdom

wiſdom of God is diſcovered in that beautiful harmony, which ſubſiſts among the works of nature, and in regular ſucceſſion of the ſeaſons;

" A ſimple train,
" Yet ſo delightful mixed, with ſuch kind art,
" Such beauty and beneficence combin'd:
" Shade, unperceived, ſo ſoftening into ſhade;
" And all ſo forming an harmonious whole;
" That, as they ſtill ſucceed, they raviſh ſtill." THOMSON.

All the creatures around us have a voice; and how inſtructive is their ſpeech, did we but hear it! What then do they ſay? They are all witneſſes for God, and this is their language,

" The hand that made us is Divine."

How pleaſing, thus to contemplate nature till we are led up to nature's God! How delightful to ſurvey the effects of divine wiſdom, power, and goodneſs! How refreſhing to behold the manifeſtations of divine faithfulneſs and care, and then to riſe in our thoughts and affections to the great Author, and firſt Cauſe of all, ſaying in our hearts " He hath not left himſelf without witneſs!"—God is ſeen in all his works.* " The heavens declare his glory, and the firmament ſheweth his handy-work: Day unto day uttereth ſpeech, and night unto night ſheweth knowledge." Winter and ſummer, ſpring and autumn ſpeak his praiſe.

" Theſe, as they change, Almighty Father! theſe
" Are but the *varied* God. The rolling year
" Is full of *thee*."

But the Lord hath nobler witneſſes far than the works of creation, or the bounties of Providence. If we ſurvey the wonders of *Redemption*, we ſhall find God hath done good in a more eminent way than in giving us rain from heaven and fruitful ſeaſons. † " God *ſo* loved the world, that he *gave his only begotten Son*, that whoſoever believeth in him ſhould not periſh, but have everlaſting life." ‡ " Herein is love; not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins." Here is a witneſs for God, here is a teſtimony of his goodneſs, which infinitely ſurpaſſes all the reſt. While then we praiſe him for our creation, preſervation, and all the bleſſings of this life; let us chiefly give him thanks for his " *ineſtimable* love in the Redemption of the world by Jeſus Chriſt; for the means of grace, and the hope of glory." May every reader of this, as well as the writer know Jeſus Chriſt and him crucified! May the Father of lights and of

* Pſ. xix. 1, 2. † John iii. 16. ‡ John iv. 10.

mercies

mercies "reveal his Son in us," and "lift up the light of his countenance upon us! That will put more gladneſs into our hearts than the increaſe of corn and wine." We ſhall then know by *experience*, as well as by *obſervation*, that God hath not left himſelf without witneſs; for "He that believeth hath the witneſs in himſelf."

ANTONIUS.

CONVERSION AND DEATH OF A SOCINIAN.

To the Editor of the Evangelical Magazine.

SIR,

THE Lord has been pleaſed lately to exerciſe me with an awful and affecting diſpenſation in a certain perſon, a hearer in my congregation, juſt on the point of admiſſion into church-fellowſhip; who, to the great aſtoniſhment and grief of both church and congregation, renounced the Faith, and embraced Socinianiſm. So eagerly did he drink in the doctrine of Socinus, that he ſoon forſook the means of grace, and became a warm diſputant, reaſoning with all that he judged capable of improvement, as he ſtiled it, with a view to bring them into his error; but the gracious Lord prevented him from ſeducing any; I laboured much to recover him to the truth, but in vain; at length the Lord caſt him on a bed of affliction, and I felt a ſtrong impreſſion of mind to converſe with him. I accordingly made ſeveral attempts to gain acceſs unto him, but without ſucceſs.

Being on my Miſſionary ſervice in the country, one night I was much diſturbed in my ſleep, and awaked many times with ſtrong imaginations that ſome perſon wanted me; I reſolved to return home in the morning, and when I got to my door, a meſſenger from the above-mentioned perſon came up to me, requeſting my attendance at his houſe immediately, and I found this meſſage had been repeated at my houſe for three or four days ſucceſſively. Accordingly I went, and upon my entering his room, he cried out, "Oh! Mr. S. I have thought you long in coming to ſee me, but why, how could I expect that you would come at all?" He ordered the chamber to be cleared of the company, and entreating me to ſit down by him, thus addreſſed me: "Oh! Sir, what muſt I do? Can there be hope for ſuch a ſinner as I am!" In the multitude of my thoughts within me, to know whether the Lord was in this or not, I was at a loſs what to reply; but he ſoon diſcovered my agitation,

and prevented me, by entering into a clear and full confeſſion of his ſin, and making an humble recantation of his error; aſſuring me that his mind had never been at peace, ſince he forſook the houſe of God; and that the notions he had imbibed had dried up his ſoul, and made him now miſerable. "Oh! my wicked, my fooliſh and vain heart (ſaid he) to believe that book, which undervalued my Lord, and fed the pride of my heart! I was not content with divine Revelation, but greedily ran after the carnal reaſoning of men of corrupt minds, therefore, I am brought into this awful ſtate, becauſe, I have renounced the Goſpel, forſaken the houſe of God, and denied the Lord Jeſus Chriſt. After all this, can there be any hope for me? do you, Sir, find any light, or any comfort for me?"—Here, the Lord opened my mouth, and I ſpake the word of God; alſo in prayer, I found great liberty and hope in his ſalvation, all which he received with ſuch lively emotions of joy and ſorrow, that convinced me the Lord was at work with his ſoul. After much converſation on the nature of his ſin, the infinite preciouſneſs of Jeſus Chriſt, the efficacy of his blood, the ſufficiency of his righteouſneſs, and the grace and glory of God in accepting ſinners, backſliders, and even deniers of his Son, when brought to a juſt ſight and ſenſe of themſelves; and who by faith and repentance, ſeek unto God for ſalvation through Jeſus Chriſt alone. He appeared much comforted, and here I left him; but it was not long before he ſent for me again, as he could not be ſatisfied without ſome further converſation on the ſubject of his acceptance with God. On my return, he cried out, "Oh! Mr. S. be not offended at me, for ſending again ſo ſoon for you, how muſt I be ſaved? Will God accept of me, indeed, in this way which you have mentioned?" I replied, "Yes;" I did not doubt but that the Lord had accepted him. "Oh! (ſaid he) I have found him—I have got ſome hold of him, but want more; Oh! I do, I do believe in Jeſus Chriſt as the true God, and eternal life. Can you, ſir, with your views of me, adminiſter the Lord's Supper to me? Oh! I wiſh to take it, and thus to ſeal in my death, that Jeſus Chriſt is God, and that he loved me. On my intimating to him my fears, that many perſons when they apprehend themſelves in a dying ſtate, wiſh for the Sacrament, as a qualification for heaven; he immediately replied, "Yes, I know it; but Jeſus is my qualification alone, and as I have ſo ſhamefully denied him before men, I muſt retract all, and ſhew the world, that I do believe

lieve in Jeſus Chriſt, and rely upon him alone for eternal life."—I gave him the Ordinance, and it was a good time indeed; he cried with a loud voice, "Lord Jeſus, I come unto thee, I flee unto thee, I embrace thee; I eat, I drink this bread and wine in remembrance of thee; come Lord Jeſus come." Being now almoſt exhauſted, he bowed himſelf in his bed, and fell aſleep in Jeſus, a few hours after my departure from him.

N. B. This perſon was a man of good natural abilities, and of becoming morals among men. May the Lord ſanctify the relation of theſe facts unto his glory, and to the reclaiming thoſe who have fallen from their ſtedfaſtneſs, is the prayer of your humble ſervant, W. S.

THE PROGRESS OF THE METHODISTS, IN THE ISLAND OF MAN.

(From Feltham's Tour, recently publiſhed.)

"THE progreſs of the Methodiſts (ſays the Author) in this iſland, has been no leſs rapid than in other countries. In moſt pariſhes, there is a place of worſhip; here I heard an Engliſh ſermon delivered with an animated elocution; and one in Manks by a native, no leſs fervent and devout. No other denominations of Diſſenters exiſt in the iſland.

"Their progreſs here was owing to a Mr. Lowry,* a native, who prevailed on Mr. Crook firſt to viſit it in 1775. Mr. Crook preached to numerous audiences, and after ſome violent oppoſition from turbulent ſpirits, eſtabliſhed many ſocieties. Mr. Weſtley viſited it in 1777, and was well received. Preachers ſprung up, who preached in Manks and Engliſh, and all oppoſition died away. Mr. Weſtley remarked, "that they had no ſuch circuit, either in England, Scotland, or Ireland; it is, ſaid he, ſhut up from the world. There are no diſputers, no diſſenters of any kind. The Governor, Biſhop, Clergy, oppoſe not. They did for a ſeaſon, but they grew better acquainted with us."

At preſent (1798) there are in the ſocieties in the iſland, two thouſand ſeven hundred perſons; three travelling preachers, ſixty Manks preachers, and fifteen meeting-houſes. In 1797, William Savary, a quaker, of Philadelphia, with Mr. Farrel, George Binns, of Liverpool, and

* Vid. Dr. Coke's Life of Mr. Weſtley, 8vo.

Mr. Foſter, of Warrington, viſited, and preached in the iſland, and were treated with attention and reſpect. The two former had been through Europe to examine the ſtate of the religion of Jeſus Chriſt. They remarked that at Berlin and here, they perceived more apparent marks of religion than at moſt other places.

Mr. Crook viſited the iſland again in 1798. This diſtrict is now annexed to the Whitehaven circuit, and is regularly viſited.

"The zeal with which the Methodiſt teachers diffuſe their doctrine, is exemplary.* It exhibits every appearance of ſincerity. Early and late in ſeaſon and out of ſeaſon, they are ready to exert their beſt abilities in prayer, and in all acts of charity."

I conclude with hoping, in the language of a pious foreigner, "That the ſyſtem of Chriſtianity, may not be a ſyſtem of ſpeculation, a barren theory, a mere external diſtinction, much leſs a ſubject of controverſy, diſpute and diviſion, between us and our brethren; but let it be the conſtant rule of our conduct, a principle of action, our inſtructor and guide."†

EXTRACT FROM CHARNOCK.

To the Editor of the Evangelical Magazine.

SIR,

A SURVEY of the ſtate of the heathen world, is calculated to fill the mind of a Chriſtian with the moſt affecting concern, at the ſtrange notions and horrid practices, which are found among them, even in what bears the appearance of their religious ſentiments and worſhip. And yet, ſuch is the wiſdom and mercy of God, who can tell but that even theſe circumſtances may be over-ruled, that they may be a kind of intermediate ſteps to prepare the Heathens for the reception of the great truths of the Goſpel, which our Miſſionaries may proclaim amongſt them?

In peruſing Charnock's excellent diſcourſe on Divine Providence, I have lately met with a paſſage to this purpoſe. Perhaps its inſertion in your Miſcellany, may be acceptable to thoſe of your Readers, whoſe thoughts are engaged on Miſſionary ſubjects, and will oblige Yours, &c. J. J.

Baſingſtoke, Sept. 5, 1798.

* Dr. Knox's Winter Evenings, Vol. III. † Zollikofre on Piety, tranſlated by the Rev. Mr. Manning, of Exeter, 8vo. 1796.

"I do

" I do not much queſtion but thoſe very principles, which " the Devil had inſtilled into the Gentile world, of ſhed- " ding human blood in ſacrifices for expiation of guilt; and " the Gods converſing with men in human ſhapes; and " the imagination of the interceſſion of *Demons* for them; " the firſt out of rage againſt mankind, and both that and " the other to induce them to idolatry, might facilitate the " entertainment of Chriſt, as the great expiatory ſacrifice, " and the receiving of him, as the Son of God, though in " an human ſhape, and the belief of his interceſſion. God " over-reaches the Devil, and makes him inſtrumental for " good, where he deſigns hurt and miſchief."

Oct. Edition, P. 226.

ON THE INFIDELITY OF MR. GIBBON.

To the Editor.

SIR,

I HAVE been lately reading the memoirs of Mr. Gibbon, as I hope to my edification, and confirmation in the truth of chriſtianity. From the beginning to the end of his life, there is not one noble, generous ſentiment expreſſed. The higheſt pitch of virtue, is to the following effect: "If I had got into Parliament (at a particular time) I might have been of ſervice to myſelf, and my friends, and *perhaps to my country*." Let him have the praiſe of urbanity of manners, of rendering himſelf agreeable to his friends by his talents and his wit, of paying an attention to his relatives, and expreſſing himſelf with kindneſs and ſympathy to them in his letters. But if we paſs from theſe inferior things to the grand principles of conduct, which reaſon and revelation conſpire to enjoin, we then ſee a man utterly deſtitute of all principles of religion, and regardleſs of an hereafter; diſcovering no anxiety for the happineſs of mankind; eagerly purſuing literary fame; intoxicated with learned pride; panting after the admiration of the great world; and conſtantly endeavouring to ſecure to himſelf as large a portion of gratification and enjoyment as he poſſibly could.

In his Hiſtory of the Decline and Fall of the Roman Empire, he always ſneers at chriſtianity, and endeavours to bring it into contempt. It was at that time the faſhion among the literati and philoſophers on the Continent, and in France eſpecially, whoſe praiſe he coveted and ſecured thereby. When he ſaw the effects of the French Revolution and the deſtruction which followed, both of Church and State, he was dreadfully confounded; and, in one of his letters, makes

makes a kind of apology for his conduct. "Chriſtianity (ſays he) at the period to which my hiſtory refers, was a *new* religion; it is now *old*; and the ſame motives which led me to oppoſe it then, would have influenced me to defend it now." Such (for the book is not before me) are his ideas; and according to this rule, ſyſtems are to be judged of, not as being true or falſe, good or bad; but as being new or old. Could any thing more unprincipled be expoſed to public view? In ſhort I never read a life where the hero was more abſorbed in ſelf, and felt leſs concern for the happineſs of his fellow creatures: reverence for God is entirely out of the queſtion. Such publications as this, ſhew us the hearts of infidels. They lead us into their tempers, their views and purſuits; and teach us fully what manner of men they are. The reſult is glorious for the goſpel of Chriſt. When we read the life of a poor diſciple of Jeſus, perhaps a labouring man, we ſee him mourning over evil thoughts and diſpoſitions; aiming at greater purity of heart; conſtantly deſiring to pleaſe God and be entirely devoted to him; praying earneſtly for the happineſs of the whole human race; and doing every thing in his power to promote it. When we attend his death bed, we hear him with gratitude acknowledge the love of his heavenly Father; and praiſe him for the numberleſs benefits he has received in the courſe of his earthly pilgrimage; with grief lament the iniquities and unprofitableneſs of his paſt life; with humble joy expreſs his hope of eternal bleſſedneſs, and his deſire to depart and be with Chriſt, which is far better. Let us turn from this edifying ſcene, to the ſplendid remains of Edward Gibbon, Eſq. the infidel. The fine poliſh of manners, and the enchanting brilliancy of ſtyle may dazzle a ſuperficial obſerver; but examine him by the ſtandard of moral rectitude and goodneſs, all is low and mean, defective and rotten at the core. There is nothing to be found but a vaſt aſſemblage of ſelfiſhneſs, vain glory, pride, deſire of admiration, contempt of the poor, and adulation of the rich; no fear of God; no regard for the welfare of the human race. He is all wrapped up in ſelf. As old age advances upon him, he becomes more depreſſed; and when death is in ſight, his great conſolation conſiſts in calculating how many years he may yet probably live. Not a pious, nay, not a benevolent, nor a dignified ſentiment iſſues from his lips. He leaps diſmayed into the dark abyſs. Juſt before his death, he confeſſed that "when he conſidered all worldly things, they were all fleeting; when he looked back they had been fleeting,

fleeting, and when he looked forward, all was dark and doubtful." Let any man of judgment and impartiality now determine whether he would prefer the life and death of a chriſtian, or of an infidel. He will not accuſe me of unfair dealing, for I have not taken a man out of the obſcure maſs of the votaries of infidelity, but have ſelected one of its moſt famous champions, and have formed my judgment of him, not from the pen of an adverſary, but from his warmeſt admirer—*himſelf*. D. B.

ANECDOTES.

MISSIONARY SPIRIT.

AMONG the gifts from different quarters now offered for the equipment of the Miſſion to the South Sea, a poor labouring ſingle man brought a bank bill of five pounds to his miniſter. He remonſtrated with him, on the greatneſs of the ſum for a man in his ſituation of life, and that a ſmaller part would in his circumſtances be a liberal donation. He replied he had ſaved it for the Lord's Work, and he could make no other uſe of it, that would give him ſo much ſatisfaction. This is the ſpirit God is now exciting, *the pleaſure of doing good*, the only durable pleaſure and riches.

UTILITY OF THE BIBLE.

AS I was walking along the town ſome days ſince, I met ſome ſailors, who when they ſaw me coming, ſaid, "That's he! that's he!" But inſtead of meeting me on the pavement, they ſtepped into the road, took off their hats, made very low bows, and ſaid, "God bleſs you Sir! God bleſs you Sir!" At firſt I thought that, ſeeing me in black, they were diſpoſed to make me the object of a little pleaſantry, and was paſſing on; but being ſtruck with the ſerioufneſs of their countenances and the propriety of their deportment, and recollecting the face of one or two of them at my place of worſhip, whoſe attention and tears remarkably attracted my notice at the time, I ſtopped and ſaid, "Well, my lads, do you know me?"—"Yes Sir," ſaid one, "and love you too."—"Love me! for what?"—"Becauſe you love my maſter."—"Your maſter! who is he? King George?"—"Yes Sir, and a very good one too; but King Jeſus I mean."—"I am very happy you conſider *him* your maſter; but how did you know me?"—"Becauſe ſeveral of us heard you yeſterday three times, and I never had ſuch a day ſince I was born. About two years ago I was as wicked a fellow as any in the ſhip, but when we put into ——, I went to ſee an aunt of mine, who talked to me about my being ſuch a great

great ſinner—told me what would be the conſequence if I continued ſo, and gave me a bible, which I promiſed to read. When I went on board I read it, and ſoon began to feel I was a vile and a loſt ſinner; I then read it to ſome of my ſhipmates, and you cannot think what views we had of our loſt ſtate, and of ſalvation by Jeſus Chriſt, and that without any of man's inſtruction.

"When we came into port, having been out near two years, we aſked to ſpend our Sunday on ſhore, and the Captain gave us leave. We came to hear you three times, and you cannot think how I wondered that you ſhould know all I had felt, and ſometimes I wonder how I ſhould have felt all you ſaid. You was deſcribing how a renewed ſoul pants after holineſs. O how ſweet that was to me! (ſmiling and weeping) I am ſure I do as ſincerely long to be holy as I do to be happy; do not you think it muſt be the Spirit of God that made me feel this?"—I replied, "I hope ſo, eſpecially if your conduct correſponds with this profeſſion."—One of them anſwered, "The Lord knows we have nothing to boaſt of; but bleſſed be God, I believe neither our officers, nor ſhipmates, have any thing to accuſe us of. They would not ſend us on ſhore for errands for them, if they did not know we were honeſt and ſober."—"I am very much pleaſed with your converſation. What ſhip do you belong to?" "The ——frigate, Captain ——." "Are there any more on board, of the ſame opinion with yourſelves?" "Yes, Sir; there are ſeveral of us, when opportunity offers, meet for reading and prayer, and we hope there are ſix of us who are truly born again, who were all vile ſinners two years ago, but have been taught to love God by reading the *bible*."—What an encouragement this, to give away bibles and good books!

TERRORS OF A GUILTY CONSCIENCE.

AFTER I had been preaching one evening, a ſailor came, wiſhing to have ſome converſation with me, ſaying "My heart is very heavy; I am ſuch a ſinner, I am afraid the Devil will have me."—"But what makes you think he will have you?"—"Becauſe he is after me every day and night."—"How do you know?" "Bleſs you, becauſe I heard him the other night, juſt as I got into my hammock; I heard him againſt the ſhip ſides and afterwards upon deck, and you muſt needs think I trembled alive, Sir, for I made ſure he was come for me: but as God would have it, I had part of an old prayer-book with me, and I put it next my heart, I then heard him plunge overboard and he ſhook the very ſhip's ſide for madneſs. But when we came into port I was forced

forced to leave the ſhip (a coaſter), for I was afraid if I ſhould go aloft without my prayer book, he would throw me from the maſt head into the ſea, and take me to hell. So I ran from the ſhip, and as I was walking along, trying to read my prayer book, an old man came and talked with me, who told me he would have me come and hear preaching, and while I was hearing you, I thought I would make bold and come and talk with you. I am afraid every hour the Devil will come for me, only I always carry my prayer book next my heart, [taking it from his boſom] but I am ſtill afraid of him; what ſhall I do Sir?"—"*Read your Bible.*" —"Is that better than my Prayer Book, Sir?"—"Yes, ſurely: but what makes you ſo much afraid? You have done ſomething that terrifies you."—Sighing and looking frightened, he ſaid, "How do you know that, Sir?"—"From your being ſo unhappy."—"I am the greateſt ſinner in the world. O pray for me, I am afraid I ſhall go to hell."—"But tell me what makes your heart ſo heavy."—"Sir I never killed any body outright."—"But who have you injured?"—"My wife was one of the beſt women in the world, but I have been the death of her."

I now began to think the man was deranged; but from further converſation, I found he had almoſt ſtarved a wife and three children, and had behaved to her in other inſtances ſo cruel, that her life was in imminent danger when he put to ſea. The guilt of his conſcience was ſuch as to render him miſerable. I endeavoured as much as poſſible to impreſs on his mind the heinouſneſs of ſin in general, and of that ſin in particular, and the danger he was in; explaining the neceſſity and nature of a new heart; and pointing him to the Blood of Chriſt, as ſufficient to atone for the vileſt ſinners. He heard with aſtoniſhment, ſaying "But will he pardon me?"—I offered to buy him a bible; but he ſaid he would buy one himſelf, as he had plenty of money. I directed what chapters he ſhould read firſt, and preſſed the neceſſity of cloſe attention to the ſcriptures.

He came to me the next week; but appeared very different; informed he had heard that his wife was alive and getting better. As ſoon as he heard from her he ſent her all the money he had, and promiſed to be a kind huſband in future. He thanked me for my advice, ſaid he had read the chapters I recommended, and hoped he ſhould be a better man.

How awful are the effects of ignorance! How neceſſary is inſtruction! How tormenting a guilty conſcience! How valuable the ſcriptures and the blood of atonement!

Portſea. J. G.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

ON Wedneſday the third of October, a Meeting was held to take a farewel of the Rev. Dr. Vanderkemp; the Rev. J. Kicherer; Mr. J. Edmonds, and W. Edwards, Miſſionaries, intended for Caffraria, beyond the Cape. On this occaſion, the Rev. J. Stephen, of London, preached from Iſa. xlix. 6; and the Rev. W. Moorhouſe, of Huddersfield, and the Rev. T. Engliſh, of Wooborn, Bucks, prayed.

We are happy to find the Friends of this inſtitution, are coming forward with freſh ſupplies of money toward paying the expence of the ſecond Miſſion to the South Seas; and we have reaſon to believe the exertions both in England and Scotland, will be ſuch as to encourage the Directors to render the long and tedious voyage of the Miſſionaries, as comfortable as poſſible; and furniſh them with ſuch articles for preſents, as may conduce to the convenience of the Heathen, and make favourable impreſſions on their minds. In addition to the annual ſubſcriptions of the members of the Society, the congregations in London, united in this good work, are making collections; and the country congregations are emulating them. Collections have already been made at the Adelphi Chapel; Mr. Townſend's, Rotherhithe; Surrey Chapel; Mr. Freer's, Torrington-ſtreet; Mr. Brookſbank's, Haberdaſher's Hall; Tabernacle, at Briſtol; Ditto, at Kingſwood; and Mr. Prieſtley's, Deal.

Alterations are being made on board the Duff, for the greater accommodation of ten married Miſſionaries, beſides children; and for about twenty ſingle men. More than that complement are already accepted, and the reſt will be reſerved for future Miſſions. The day of ſolemn deſignation, is fixed for the 13th inſt. in the morning, at Spa Fields Chapel; Mr. Maurice, is to give an introductory Sermon, and Mr. Eyre to deliver the Charge.

As the Committee of Equipment, have ſignified that the ſhip will be ready to drop down to Graveſend, about the fifteenth day of the month, it is hoped that thoſe friends who have any letters or parcels for the abſent, or any offerings for the preſent, Miſſionaries, will be good enough to forward them by the tenth.

Mr. Robſon, is appointed Captain of the Miſſionary Ship, for the preſent voyage.

WE are happy to hear that the friends of the Miſſionary Society in Kelſo, continue unabatedly zealous in the good cauſe, having tranſmitted the other week, thirty-four pounds to the Treaſurer; their zeal appears the more commendable in this, that liberal contributions have lately been made in that place, in the ſupport of government, for the re-building of the bridge, and the inſtitution of a Sunday School, which, under the united exertions of the miniſters of different denominations in the town, is in a very proſperous ſtate.

Twenty Pounds have likewiſe been received from *a Friend*, by the hands of Mr. Wilkes.

WIDOWS'

WIDOWS' FUND.

TO THE CHRISTIAN LAITY IN GREAT-BRITAIN, OF ALL DENOMINATIONS.

GENTLEMEN,

PERMIT us to addreſs you on a ſubject, which muſt deeply intereſt your generoſity, your humanity, and your gratitude. It is in behalf of a very valuable, uſeful, and important claſs of our fellow-ſubjects, the Miniſters of the Goſpel all over the united kingdoms. You are well aware that, in general, no deſcription of men of ſimilar rank, is ſo ſlenderly provided for in life, and ſo little enabled to lay up any thing for the ſupport of their families, when they themſelves are removed by death. Having moſt of them their pittance of income paid in money, that pittance is every day, from the advanced price of all the neceſſaries of life, diminiſhing in value and effect. A pecuniary ſtipend, or ſubſcription, is not half the value now, that it was thirty years ago. But the object of this addreſs, is not to deviſe an increaſe of revenue to the miniſter himſelf; he muſt continue to ſtruggle through his complicated labours and difficulties as he may; it is to aſſiſt him in making ſome permanent proviſion, for the partner of his humble lot, and for a friendleſs offspring, ſhould they ſurvive them. In the view of this event he has indeed, as a Chriſtian, much to encourage and ſupport him, but as a man, he is ſubjected to many painful feelings, and depreſſing apprehenſions, which it would be highly deſirable to prevent, or to remove.

No one can be weak enough to think that an attempt to relieve the widow and fatherleſs children of a miniſter of the religion of Jeſus Chriſt, by means of a well-digeſted plan of human prudence is to encroach on the province of Divine Providence. The great Ruler of the Univerſe, conducts the affairs of it by created agents, and by the exerciſe of thoſe powers and faculties which he has committed to them. The example of our bleſſed Lord, is equal to a thouſand arguments, to recommend the uſe of prudent foreſight, while we yet live, towards alleviating the diſtreſſes of thoſe who are dear to us, after we are dead. In dying agony, and in the very act of pouring out his ſoul an offering for ſin, he feit for the approaching ſolitude, deſertion and dependence of a mother, through whoſe ſoul a ſword had pierced; and he, who could hav eprovided for her by a miracle, thought proper to employ the kind offices of friendſhip and compaſſion. "Woman, behold thy ſon: my beloved diſciple, behold thy mother."

Miniſters of the Goſpel will not be offended if we ſay that, in general, they are very indifferent men of buſineſs. Wiſe unto ſalvation, and to win ſouls to the Redeemer, many of them are children in underſtanding, as to the things of this world. There are caſes in which we muſt think and act for them. Partakers as we are of the ſpiritual benefits which they are commiſſioned to impart, we lie under an obligation of juſtice, as well as gratitude, to let them partake of the benefit of our ſkill, induſtry, experience, time and ſubſtance.

Impreſſed with this idea, we, in conjunction with many of our reſpectable lay friends in the Metropolis, have cheerfully ſtepped forward to lend counſel and aſſiſtance to a body of Miniſters aſſociated, under the denomination of the *Proteſtant Union*, for the purpoſe of forming a plan, and creating a fund, whoſe annual produce ſhall conſtitute a regular, though moderate, proviſion for the families of deceaſed miniſters, which, from want of ſuch proviſion, are frequently left in many-formed diſtreſs. After

much deliberation, in the courſe of which the firſt-rate profeſſional abilities have been reſorted to, and the experience of ſimilar inſtitutions has been conſulted; and after frequently looking up to heaven for wiſdom to direct, a plan has been adopted, of which a copy is herewith tranſmitted to you: it is reſpectfully ſubmitted to your conſideration, and ſolicits your ſupport.

Gentlemen, in forming the plan, it was neceſſary to calculate on a regular annual ſubſcription to the general fund, to be paid by the miniſter himſelf, proportional to the benefit deviſed to ſurvivors. But you muſt be ſenſible that, in moſt caſes, this annual payment muſt become a very heavy burthen. We are called upon therefore, at leaſt to divide it with the good men, whom we are bound to "eſteem very highly in love for their works' ſake." The liberality of the public will, we flatter ourſelves, do more. Is it over-rating the generoſity of this great nation, to hope that not many years hence, by the donations, annual ſubſcriptions, collections at places of worſhip, and bequeſts of the Laity, a fund, ſufficient for all the purpoſes in contemplation, ſhall be raiſed without trenching on the poor ſcrip of a miniſter, whoſe profeſſion obſtructs to him the path that leads to wealth, while it entitles him to countenance and ſupport during life, and to all the conſolation which friendſhip can adminiſter in the proſpect of diſſolution?

Miles's-Lane, Oct. 12, 1798. [Signed on behalf of the Lay Truſtees.]
T. PRESTON, Treaſurer.

We whoſe Names are hereunto ſubſcribed, having met together for the purpoſe of forming ourſelves into a Society, for the Benefit of the Widows and Orphans of Proteſtant Miniſters and Preachers, reſident in Great Britain, to be called the PROTESTANT UNION, have agreed upon the following Plan, under the authority of the Act of Parliament, of the 21ſt of June, 1793, intitled An Act for the Encouragement and Relief of the Friendly Societies.

I. *The Object of which*

Is by a regular annual ſubſcription to form a permanent Fund, ſo as to allow a certain income to the Widows and Children of ourſelves, and of ſuch other perſons as ſhall hereafter become members of this Society.

II. *The Means of raiſing and ſupporting the Fund.*

1. This Society ſhall be divided into three Claſſes, that Miniſters of ſmall, as well as of larger incomes, may have an opportunity of enjoying the benefit of it.

2. That every Miniſter or Preacher, upon his admiſſion, ſhall make choice of his Claſs, which ſhall not afterwards be altered, unleſs he deſcends from a higher to a lower claſs.

3. The Claſſes ſhall be as follows:

1. The members of the 1ſt Claſs ſhall pay the ſum of five Guineas annually.
2. The members of the 2d Claſs ſhall pay the ſum of four Guineas annually.
3. The members of the 3d Claſs ſhall pay the ſum of three Guineas annually*.

4. That every Member, on his admiſſion, ſhall pay the firſt year's Subſcription in full.

5. That the Subſcription ſhall afterwards be paid half yearly, that is to ſay, on or before the 30th day of December; and on or before the 30th day of June in each year.

6. That in caſe any member ſhall neglect to pay his ſubſcription within

* N. B. Theſe ſums are expected to be raiſed by collections, in the congregations whoſe miniſters are members of this Society.

one

one month after it becomes due, he ſhall pay, according to his claſs, a forfeit of three ſhillings, if the claſs be three guineas; a forfeit of four ſhillings, if the claſs be four guineas; a forfeit of five ſhillings, if the claſs be five guineas.

7. That if any member of this Society ſhall fail to pay his ſubſcription, with intereſt and forfeit, for ſix months after the ſame becomes due, he ſhall be excluded, and alſo forfeit all his preceding payments.

8. If any member of this Society, on leaving the kingdom, ſhall continue beyond ſeas for a year and a day at one time, except to exerciſe his miniſtry in the neighbouring kingdom of Ireland, or with the knowledge, conſent, or permiſſion of the Truſtees, his family ſhall forfeit all intereſt in the inſtitution: and if any member ſhall loſe his life by ſuicide, or by the hand of juſtice, his family ſhall in like manner loſe their intereſt.

9. That the treaſurer or truſtees, or any member of this Society will thankfully receive any ſubſcription or donation from thoſe whoſe benevolence may incline them to aſſiſt in raiſing and ſupporting the ſaid fund. And all ſuch ſubſcriptions, donations, and bequeſts ſhall be part of the ſtock of this Society.

III. *Members and Mode of Admiſſion.*

1. That this Society ſhall conſiſt of ſuch Proteſtant miniſters and preachers of all denominations in Great Britain as ſhall become ſubſcribers to the fund, who, without their manual ſubſcription hereto, ſhall be bound by the rules of this Society as now ſettled, and by all ſuch other rules as ſhall hereafter be paſſed at a general meeting of the ſociety, and confirmed at a ſecond general meeting.

2. That no miniſter or preacher now exerciſing his miniſtry, who ſhall neglect to join this ſociety within two years from the date hereof ſhall hereafter be admitted a member.

3. That if any miniſter or preacher in England ſhall neglect to join this ſociety within two years from his commencing preacher, or from his ordination, admiſſion licence, or leaving the academy, he ſhall for ever be ineligible to become a member.

4. That if any miniſter in Scotland ſhall neglect to join this ſociety, within two years after his ordination and admiſſion to the charge of a congregation, he ſhall be for ever ineligible.

5. That after two years from the date hereof, no miniſter or preacher can be admitted a member who ſhall be more than the age of forty-five.

6. That all members after the 30th day of December next ſhall be admitted by ballot, at a general meeting, and no perſon ſhall be admitted unleſs two-thirds of the members preſent ballot for him.

7. That every miniſter or preacher deſirous of becoming a member, ſhall ſignify his intention with a certificate, or other ſatisfying proof of his age, and age of his wife (if any) and the number and age of children (if any) to the Secretary, at leaſt three months before the general meeting.

8. It is, moreover, expreſsly agreed, that every layman, ſubſcribing one guinea or upwards, annually, be entitled to vote, and be ſummoned if in London or Weſtminſter, or within the Bills of Mortality, to attend the General Meetings, but can have no beneficial intereſt whatſoever in the Funds of this Society.

IV. *The Application of the Funds of the Society.*

1. The widow of each miniſter ſhall receive according to his Claſs, the following yearly ſums:

1. Thoſe whoſe huſbands belonged to the firſt claſs, the yearly ſum of twenty-five pounds.

2. Thoſe

2. Thoſe whoſe huſbands belonged to the ſecond claſs, the yearly ſum of twenty pounds.

3. Thoſe whoſe huſbands belonged to the third claſs, the yearly ſum of ſixteen pounds.

II. That if one or more children ſhould be left, and no widow, they ſhall be provided for in the following manner:

1. If one child ſhall be left, that child ſhall receive a ſum equal to four years annuity, in the claſs to which the deceaſed parent belonged.

2. If two children, they ſhall receive a ſum equal to ſix years annuity.

3. If three, they ſhall receive a ſum equal to ſeven years annuity.

4. If four children, or more, a ſum equal to eight years annuity, and the preceding ſums ſhall be divided equally amongſt them, according to their number.

5. While a child or children are minors, the intereſt of the ſum due, at the rate of five per cent. per annum, ſhall be paid by the truſtees half yearly, to the executor or other friend of the orphans, at the diſcretion of the truſtees, till the ſaid child or children attain the age of twenty-one; when the whole ſum ſhall be paid. In caſe of the death of one or more children, before the age of twenty-one, then the ſum due to the deceaſed child or children, ſhall fall into the general fund of the Society.

III. If the widow of a miniſter ſhall die, or marry again, within eight years, after the deceaſe of her huſband, leaving a child or children, the child or children left, ſhall be entitled to a ſum equivalent to the difference between the ſum actually received by the widow, and eight years of ſaid annuity, according to the regulations in the caſe of other children.

IV. That the ſaid annuities and proviſions ſhall be ſubject to the following reſtrictions and regulations:

1. That if any member of this Society ſhall die before he has been a member two years and a half, and before he has made his firſt half yearly payment for the third year, then his family is not to receive any benefit from this fund.

2. That if any member of this Society die before he has paid a ſum equal to four year's annuity of his widow, the deficiency ſhall be deducted from the annuity, or the ſum to be paid to the children; provided always, that the ſum deducted from the Widow's annuity, do not in any one year exceed one half of her ſaid annuity.

3. That if any member of this Society ſhall marry a perſon twelve years younger than himſelf and die, his widow ſhall not be entitled to the whole of her annuity, nor his children by her (if any) to their proviſion, unleſs he has paid into the Fund of the Society, a ſum equal to ſix years annuity of his widow, but the deduction ſhall be as by the preceding article.

4. That annuities to Widows and proviſions to Orphans, ſhall be paid within ſix months after the death of any member is certified by due proof of his burial, and an affidavit of the identity of the deceaſed, or otherwiſe atteſted to the ſatisfaction of the Truſtees.

5. If at any time it ſhall appear to the Society, that their funds will not be ſufficient to pay the claims (which is highly improbable) then the Truſtees ſhall be empowered to direct a call to be made upon the ſeveral members of this Society in proportion to their claſſes, for making good any deficiency, provided the call in any one year, do not exceed one third of his rate; and any member refuſing to anſwer ſuch call, ſhall be excluded, and all his payments forfeited to the benefit of the Society.

6. That if in proceſs of time through the favour of Divine Providence, it ſhall appear to the Society, that it has acquired a capital more than ſufficient to uphold its credit, as well as to ſatisfy all claims to which it may be

be liable, it ſhall then be competent to the Society to determine whether the ſurplus fund, ſhall be applied to increaſe the allowance to Widows and Children, or to diminiſh the ſubſcription of the members.

7. That the widow of any miniſter marrying again, ſhall loſe her annuity from the Society; and whilſt ſhe continues a widow, ſhall at all times make known her place of abode to the Society, and every widow ſhall previous to the receiving of her annuity, produce to the Truſtees a certificate under the hands of the Miniſter and Churchwardens, where ſhe may reſide or elders, or deacons of the church or congregation, to which ſhe belongs, that ſhe ſtill remains the widow of the deceaſed member.

8. That no widow who ſhall be entitled to any benefit from this Society, ſhall at any time or times, ſell or otherwiſe diſpoſe of her annuity or any part thereof; that no ſum or ſums of money, ſhall or will be paid by this Society, but to ſuch widow only whoſe receipt alone ſhall be accepted by the Truſtees for the payment thereof; and in caſe it ſhall be diſcovered that any widow has, directly or indirectly, ſold or parted with her intereſt as aforeſaid, then, upon ſatisfactory proof thereof, ſuch annuity ſhall immediately ceaſe, and neither ſuch widow, nor any perſon for or on her account, ſhall have any further claim or demand on this Society.

V. *The method of managing the affairs of the Society.*

1. That this Society be under the direction of twenty-five Truſtees in London, together with a Treaſurer and Secretary, and of twenty-five Truſtees for the country.

That the Truſtees in London, conſiſt of the following twelve Miniſters and thirteen Laymen:

The Rev. J. Brookſbank; J. Hamilton, M. D.; Thomas Hawies, M. D.; R. Hill; H. Hunter, D. D.; A. Mather; J. Rippon, D. D.; J. Towers; J. Townſend; A. Waugh; M. Wilks; W. Winkworth.

Lay Truſtees, Mr. J. R. Burchett; R. Cowie; G. Durant; J. Fenn; S. Foyſter; J. Hardcaſtle; J. Neale; J. Reyner; W. Sims; C. Sundius; G. Theakſton; J. Wilſon, and G. Wolffe:—in which proportion, the London Truſtees ſhall always be choſen at all the future elections.

And that the Truſtees for the country, ſhall be the following:

The Rev. J. Brewer, Birmingham; J. Charles, Bala; S. Greatheed, Newport Pagnel; T. Gritten, Kendal; P. Oliver, Cheſter. Mr. J. Barnes, Liverpool; D. Charles, Carmarthen; W. Cruden, Aberdeen; D. Dale, Glaſgow; W. Gilleſpy, Glaſgow; J. Gewger, Ramſgate; J. Gwinnap, Falmouth; R. Haldane, Stirling; J. A. Minchin, Goſport; J. Parkinſon, Norwich; A. Pitcairn, Edinburgh; A. Pope, Briſtol; J. Sanders, Plymouth; R. Sheriff, Leith; W. Smith, Newcaſtle upon Tyne; R. Spear, Mancheſter; T. Thompſon, Hull; J. Walker, Rotherham; W. Whitteridge, Far End, near Bootle; and W. Wigney, Brighton.

2. A General Annual Meeting of the Society ſhall be held in London, on the Monday after the ſecond Wedneſday in May, at the Scots Church, London Wall, for the purpoſe of chooſing Truſtees and other officers, which ſhall be done by ballot.

3. That four of the London Truſtees, viz. two Miniſters and two Laymen ſhall go out annually by lot, but ſhall be eligible for re-election the following year.

4. That there ſhall be alſo three General Meetings of the Society, to be held on the firſt day after Midſummer, Michaelmas and Chriſtmas, Sundays excepted, for the admitting members and tranſacting other neceſſary buſineſs.

VI. *Regu-*

VI. *Regulations for the Truſtees.*

1. The Truſtees ſhall have the power to receive Subſcriptions, Donations, Bequeſts, and all monies payable to this Fund, and to place out upon Government, or other good and ſufficient ſecurities, the Stock and Capital of this Society, in the name of the Treaſurer and three of their number, who ſhall be appointed at their firſt ſitting after each Annual Meeting, and who ſhall be at liberty to ſell and diſpoſe of ſuch part of the ſaid Stock, as may be neceſſary to pay the Annuitants, and to alter and exchange the Funds, provided it be done with the concurrence and approbation of the Truſtees in London; and provided always that no part of the Society's fund ſhall be lent upon houſes, buildings, or any perſonal ſecurity whatſoever.

2. That the Treaſurer and Truſtees, ſhall ſerve without fee, perquiſite, or reward, excepting their neceſſary expences incurred in doing the buſineſs of this Society, which ſhall be paid out of the Funds of the Society.

3. That the Treaſurer and Truſtees, ſhall lay before the Society at its General Meetings, their Books, Accounts, Vouchers, and other Papers, and ſubmit them to examination.

4. That they ſhall make out annually a fair ſtatement of the Fund, with its Receipts and Diſburſements to be laid before the Annual Meeting, to be examined and ſigned by the Chairman of the ſaid Annual Meeting, to be printed and preſented to every member of this Society, and to all ſuch perſons as may be contributors to the benefit thereof.

5. That the Truſtees ſhall have a power to chooſe their own Chairman, and to appoint the times and places of their meeting.

6. That a number not leſs than ſeven of the Truſtees, ſhall be ſufficient to do the buſineſs of this Society.

7. That the books of the Truſtees, ſhall be open at convenient times, for the inſpection of all the members of this Society.

Holywell Mount. W. F. PLATT, Secretary.

OPENING OF CHAPELS.

NEW MEETING, OXFORD.

ON Thurſday, Aug. 16, 1798, the congregation under the paſtoral care of the Rev. Mr. Hinton, at Oxford, aſſembled in their new meeting-houſe; when three diſcourſes were delivered, in the following order: That in the morning by the Rev. Mr. Hughes of Batterſea, from 1 Kings, viii. 27.—The ſecond by Dr. Ryland, of Briſtol, from Iſaiah lx. 7.—The evening diſcourſe by the Rev. Mr. Cook of Maidenhead, from Iſaiah xlv. 19.—Several miniſters engaged in prayer; and we underſtand, the numerous auditory eſteemed it a day not to be forgotten.

PLYMOUTH.

THE Rev. Charles Sloper is removed from Wells, Somerſet, having received a call from the Church, at the new Tabernacle, Plymouth.

ROWLAND'S CASTLE.

ON Tueſday, the 3d of September, a ſmall Chapel was opened at Rowland's Caſtle, a village ſurrounded by ſeveral others, in the Foreſt of Bear, about eleven miles from Portſmouth; where the Goſpel has been lately introduced by ſome members of Mr. Griffin's church, under the direction of a Committee appointed by the church, to propagate the Goſpel in the neigh-

neighbouring villages, of which this is one, where from the encouragement received, the people have been induced to build a ſmall and neat chapel, which is to be ſupplied by the ſame perſons, who have been the means of collecting a congregation. Mr. Griffin, of Portſea, opened the ſervice of the day by prayer, and a few remarks founded on Numb. xi. 29. "Would to God all the Lord's people were Prophets, and that he would "put his Spirit upon them." Mr. Cox, of Fareham, prayed; Mr. Kingſbury, of Southampton, preached from Pſalm lxxxvi. 10. "Thou, O God, "haſt prepared of thy goodneſs for the poor;" and Mr. Stone, of Portſea, concluded in prayer. In the afternoon, the Rev. Mr. Horſey, of Portſea, prayed, and Mr. Bogue, of Goſport, preached from Pſalm xlv. 3—5, and Mr. Denſham, of Petersfield, concluded in prayer.

LEWISHAM CHAPEL.

OCTOBER 1, was opened a ſmall but neat Chapel, at Lewiſham, in Kent, under the patronage of the London Itinerant Society; Mr. Moorhouſe, of Huddersfield, and Mr. Parſons, of Leeds, preached; Mr. J. W. Piercy, of Woolwich; Mr. Colliſon, Mr. Durant, Mr. T. Williams, and Mr. Sympſon, of London, engaged in prayer. About 63l. was collected on this occaſion, towards the expence of erecting the chapel. In this place, about 100 children of both ſexes are every Sunday taught to read the Scriptures.

ORDINATIONS.

REV. JAMES PRESLAND.

WEDNESDAY, May 15, 1798. The Rev. James Preſland was ordained to the paſtoral office, over the particular baptiſt congregation of Long Buckby, Northamptonſhire. Mr. Grono, independent miniſter of Weeden, opened the ſervice by prayer. Mr. Morrice, of Clipſtone, read the ſcriptures, aſked the uſual queſtions, and received the confeſſion of faith. Mr. Sutcliffe, of Olney, engaged in the ordination prayer, and delivered the charge from John iv. 38. Mr. Moſely, independent miniſter of the ſame village, prayed. Mr. Fuller, of Kettering, preached from the Third Epiſtle of John, fourth verſe. Mr. Denny, independent miniſter of the ſame village, prayed.

In the evening Mr. Grono preached, and Meſſrs. Mabbot and Whitehead engaged in prayer, and concluded the pleaſant and amicable ſervices of the day.

REV. MR. DUNKERLEY.

ON Wedneſday, Auguſt 15th, the Rev. Mr. Dunkerley was ordained over the Independent Church at Macclesfield, Cheſhire. Mr. Coles, of Green Acres, opened the ſervices of the day with prayer, and reading ſome ſuitable portions of ſcripture. Mr. Anglezark, of Stockport, gave a judicious defence of religious diſſent; aſked the uſual queſtions; and offered up the ordination prayer: and the congregation were much affected with the narration Mr. D. gave of his converſion to God, and of the circumſtances which led him to the miniſtry. Mr. Blackburn, of Delph, gave the charge from Acts xx. 28. After which, Mr. Roby, of Manchester, preached to the people from the former part of Phil. i. 27. Mr. Smith, of Manchester, concluded the ſervice with prayer. Mr. Ely, of Bury, gave out the hymns, and preached in the evening to a numerous congregation.

REV. JOSEPH SMITH.

WEDNESDAY, Sept. 12, 1798, the Rev. Joſeph Smith, was ordained (by impoſition of hands) to the paſtoral charge of the Independent Church, Moſley-ſtreet, Mancheſter; Mr. Sowden, of Sowerby, gave out the hymns; Mr. Roby, of Mancheſter, began with prayer and reading ſuitable Scriptures; the Rev. Mr. Edwards, of Wem, explained the nature of a Goſpel church, and received the confeſſion of Faith; Mr. Medley, of Liverpool, prayed the Ordination prayer; Mr. Evans, of Coventry, gave the charge from 2 Tim. iv. 1, 2.; Mr. Burder, of Coventry, preached to the people from Eph. iii. 21, and Mr. Anglezark, of Stockport, concluded with prayer.

REV. MR. RANCE.

ON Wedneſday, Oct. 3, 1798, Mr. Rance was ordained paſtor of a particular Baptiſt Church, lately collected in Shore-Place, Hackney. The Rev. Mr. Palmer, Independent Miniſter, permitting the uſe of his meeting-houſe on the occaſion, the worſhip was carried on there, before a very crowded congregation. Mr. Newman, of Stratford, opened the worſhip with prayer and reading; Dr. Jenkins aſked the uſual queſtions, received the confeſſion of Faith, and ſpoke in vindication of the impoſition of hands in ordination. Mr. Booth prayed, and ſeveral other miniſters joined in laying on hands. Mr. Upton preached (including an addreſs to the paſtor and people) from 1 Tim. iv. 16. "Take heed unto thyſelf, and "unto thy doctrine; continue in them: for in doing this, thou ſhalt both "ſave thyſelf, and them that hear thee." Mr. Sowerby, concluded with Prayer; Mr. Shenſtone, gave out the hymns.

OBITUARY.

MR. BENJAMIN YOCKNEY, lived in the country, until he was about ſixty years of age, and then at the particular requeſt of his ſon, he came to London, in whoſe houſe he ſpent the greater part of the laſt nine years of his life; and it is remarkable, (we ſpeak it to the glory of Divine Grace) that during the whole of that period he never was known to give to, or receive an angry or jarring word, from any one member of the family. He was principally employed in reading the *Bible* and *Dr. Watts's Hymns*, with which he was always much delighted. He was greatly attached to the old authors, whom he read early in life, and derived much inſtruction from them, the benefit of which he enjoyed to his lateſt moments.

He heard the goſpel in general at the Adelphi Chapel, five times a week; and ſeldom miſſed, and twice a week elſewhere; a proof of his love to the goſpel, and to the courts of the Lord's houſe.

His confinement laſted eighteen weeks, with a degree of pain and ſuffering, ſeldom equalled; all which he bore with a great degree of fortitude and chriſtian patience; and was not known during the whole, to utter a murmuring word, or even, to ſay it was hard. When it was mentioned to him, by ſome of his friends, that his ſufferings were very great, he always chearfully anſwered, "not half ſo great as my ſins have deſerved;" and improved the ſubject by ſaying, "Sin is the cauſe of all ſuffering; but, bleſſed be the Lord, he gives me grace and ſtrength to bear up under it chearfully."

He was conſtitutionally a ſhy man, and even to his friends he was ſeldom talkative; but when he did enter into converſation upon divine things, he evidenced a ſuperior depth of knowledge in them.—About three months before he died, when the fever was ſo ſtrong upon him, as to leave no hopes of

of his life, and his diſſolution immediately expected, he was aſked what his views of death were; he bleſſed the Lord, and ſaid, it was nothing to him, for Chriſt had died for him, and taken away the ſting of death; and for him to die was to be everlaſtingly happy. Much pleaſing and profitable converſation followed upon the love of Chriſt, from all eternity, connected with the bleſſings and privileges of the goſpel; here he manifeſted not only a knowledge of theſe precious things; but a well grounded, and deep rooted faith, in them, which afforded much pleaſure to thoſe who converſed with him.—It was the will of God to rebuke the fever, but a debility of conſtitution followed, which terminated in death.

During his illneſs, he was frequently aſked, how it was with his mind, and if Chriſt was precious to his ſoul. The anſwer invariably was, "Bleſſed be his name for his love and grace, *comfortable*;" and whenever the name of Chriſt was mentioned, however weak, his eyes ſparkled and his countenance brightened, and he ſeemed all alive for Chriſt.

About a week before he died, he was taken with a cold ſhivering fit; which appeared likely to carry him off; but he revived. The next day, when his faculties were perfectly reſtored, he was told that every poſſible means had been uſed for his recovery, but in vain; and notwithſtanding all was right with his ſoul, it was neceſſary to inform him that his diſſolution was very near. He now manifeſted the ſame temper of mind and diſpoſition of ſoul, as before, and ſaid he was in the Lord's hands, and reſigned to his divine will. The next day he renewed the ſame ſubject again, with equal compoſure of mind, bleſſing God for his goodneſs and mercy. The night before his departure, the writer had a long, ſweet and profitable converſation with him, while death appeared to be on him, he expreſſed ſuch a degree of ſprightlineſs and lively imagination, with a memory of divine things, as would have done credit to youthful vigour; and when many paſſages of ſcripture were quoted, which appeared calculated to ſupport his mind in paſſing through the valley, with ſome lines out of his favorite *Watts*, his memory frequently exceeded, and aſſiſted his monitor, and he exclaimed, "Chriſt is faithful, he is precious indeed, and worthy to be truſted." He then wiſhed this perſon to go to prayer with him, which he did, for the laſt time, and found the Lord (as uſual) preſent with them.

About eleven o'clock the next night, rather more than an hour before his ſoul took its flight into the manſions of eternal bliſs, when death was heavy on him, and when with much difficulty and pain he drew his breath, he was again aſked if Chriſt was precious to him; "Oh, yes," replied he, with an uncommon exſtacy, "bleſſed be his love and grace; he is very precious to my ſoul indeed; he is faithful and worthy to be truſted;" he then looked up and ſaid, "I do truſt him, and I hope you will go on to truſt him." Some more comfortable converſation followed, till his breath ſeemed nearly gone, then his ſon ſhook his cold hand, and ſaid, "God be with you, and bleſs and ſupport you;" and he replied, "the Lord bleſs you and the family;" and never ſpoke after. Thus died a chriſtian of no mean attainments, and of long experience, in the 69th year of his age, June the 22d, 1798.

ROBERT COWARD.

JANUARY 5th, 1796, died Mr. *Robert Coward*, of Poole, Dorſet; aged 69 years. Few profeſſors maintained to old age a more conſiſtent and diſtinguiſhed character. He appeared early in life, to be a partaker of the Grace of God. Like good Obadiah, he feared the Lord from his youth, and he feared him greatly. He was Deacon of the Church of Chriſt, in Poole, now under the paſtoral care of the Rev. E. Aſhburner, 40 years. In this office he was eminently uſeful, and worthy of imitation: truly a Father in

Iſrael. Such Deacons are always great bleſſings to the Church; having the glory of Chriſt, and the proſperity of his cauſe at heart. The doctrines of grace, were peculiarly precious to his ſoul. He appeared to feel their power, in an uncommon degree: not only did they afford him conſolation better felt than expreſſed, under all the trials and afflictions of life, but peculiarly ſo in a dying hour. He was conſtant in his attendance on public worſhip, loving the habitation of God's houſe, and the place where his honour dwells. He was generally one of the firſt that appeared there, whenever the doors of the ſanctuary were opened; either on Lord's days, or on other days. As the conſequence of ſupreme love to Chriſt, he ever evidenced affectionate concern for the ſouls of men. Every enquirer in the way to Sion, had in him, a friend, and a father; eſpecially thoſe who ſought the Lord in their youth. It was his cuſtom to meet them, at an early hour, on the Lord's day morning, for prayer. This practice he continued, (though not to the omiſſion of ſecret duty) till his bodily indiſpoſition ſo increaſed, as to prevent him. Whenever abſent from the Houſe of God, he could truly ſay; he was the Lord's priſoner and not his own.

So reſpectable was his character, both in civil and religious life, that with propriety, it could be ſaid of him, as of Demetrius, he had a good report of all men. One of his friends that had been a particular acquaintance, for twenty years, would often ſay, "that he could truſt him with every thing but the ſalvation of his ſoul."

In his laſt illneſs, his bodily pains were great; yet divine conſolation, like a river, appeared to flow into his ſoul. He had the happineſs to look the king of terrors in the face undaunted, not only reſigned, but chearful. A chriſtian acquaintance coming into the room, whoſe pious parent, then in glory, had been Mr. C's. intimate and affectionate friend, "Ah," ſaid he to him, with a ſmile, "I ſhall ſoon ſee your dear father."

His dear paſtor, often viſited him, on his dying bed, and found that prayer was the delight of his ſoul then, as it had been through life; more eſteemed than his daily food. At one time, a perſon coming into the room with ſomething to refreſh his decaying nature; he begged it might be laid aſide, till after they had ſought God together in prayer; and when his miniſter had ended praying, he lifted up his hands with a ſoul full of confidence and divine rapture, ſaying, "Amen, amen." He appeared among the happy few that are not aſhamed to live, nor afraid to die. He entered the gloomy valley of the ſhadow of death with a well grounded hope of being ever with the Lord. Not a fear or doubt appeared to riſe in his mind; but it was all ſerenity and compoſure; "Father (ſaid he) not my will, but thine be done." To a friend, by his bed-ſide, he ſaid, "My Chriſt! My Chriſt!" knowing in whom he had believed; he added, "Jeſus Chriſt the ſame yeſterday, to day, and for ever."

The Saturday evening before his death, he was again viſited by his beloved paſtor, who aſked him if he was eaſier as to his bodily complaints? to which he anſwered, "Yes." He then enquired if he was ſtill favoured with that divine and ſolid comfort he had enjoyed during his affliction? he replied, "Yes, yes." He then deſired him to pray with him, and addreſſed thoſe around, in language the moſt intereſting and affectionate.—The ſabbath evening, death appeared to make faſt approaches to him, and he had Piſgah ſights of the glory and bleſſedneſs of Heaven. A friend aſked him, "Do you recollect thoſe words of Mr. Maſon—

"My Chriſt, he is the Heaven of Heavens,
"My Chriſt, what ſhall I call;
"My Chriſt is firſt, my Chriſt is laſt,
"My Chriſt is all in all?"

With rapture of ſoul he ſaid, "That is it, that is it."

Thus

Thus lived this eminent man of God; diſtinguiſhed for his love to, and ſteady dependance on Chriſt. On Tueſday morning, January 5th, he fell aſleep in the arms of Jeſus without a ſigh or a groan.

The Friday following, he was interred in the burying ground belonging to the meeting. After which a ſuitable ſermon was preached, by the Rev. *E. Aſhburner*, from Pſalm xxxvii. 37. "Mark the perfect man, and behold the upright; for the end of that man is peace."

JOHN GIFFORD.

JOHN GIFFORD was the ſon of a ſerious ſhoemaker, at Cambridge, and had been a choriſter in the Univerſity chapels. His father took him to his own buſineſs, and for ſome years he attended the miniſtry of the Rev. C. S. being one of the leading ſingers. Though he never went to any groſs *acts* of wickedneſs, yet his greateſt pleaſure was in fooliſh and vain converſation, and the indulgence of ſinful affections; but God, whoſe ways are unſearchable, wonderfully reſcued him from deſtruction. One Sunday, in the month of April, 1795, walking after dinner (before the afternoon ſervice) rather further than he intended, on looking at his watch, he haſted back towards church, knowing that a hymn was to be ſung, which required a ſtrong baſs, and would be weak without him. On his way back he met one of his companions, who endeavoured to prevail on him to accompany him to a neighbouring village to ſpend the afternoon, but in vain. The hymn could not be ſung without him, and though he could not be there before the ſervice begun, he could be in time for that. He accordingly went and aſſiſted in the hymn. Mr. S. took his text from Matthew v. 28. "Whoſoever looketh on a woman," &c.—The word came with power, it reached his heart, and the heart of his then moſt intimate companion, who ſat cloſe by him at the time.—They were both convicted before God, and by their own conſciences. For ſome evenings they walked together as uſual; but were ignorant of the change in each others hearts: each fearing the other ſhould begin his fooliſh diſcourſe. At length one made ſome remarks on the ſermon. Their joy and ſurpriſe was mutual. They opened their minds firſt to each other, then to their parents, by whom they were introduced to their miniſter. Then it was I became acquainted with J. G. and our friendſhip increaſed to ſuch a pitch, as boſom friends only can know. We frequently met together for prayer, and I have been often ſurpriſed at his ſound experimental knowledge. His humility was moſt exemplary. He ſeemed to feel much of the plague of his own heart, and had many heavy conflicts of ſoul. The grand plan of redemption, and the riches of divine grace were his darling themes. His walk was cloſe with God, who did not permit him to remain long on the earth, but cut ſhort his work in righteouſneſs. In March, 1796, he was ſeized with a complaint, which terminated in a conſumption. During his illneſs, which was violent, he experienced various degrees of light and darkneſs. He talked very little, but what little he ſaid ſhewed that Chriſt was the anchor of his ſoul.—At one time he ſaid, "Oh my friends, Eternity will ſoon be here, and I ſhall then ſee all my friends again, and welcome them to Jeſus."—At another time he complained that Satan harraſſed him with doubts, but ſaid that he was enabled to look to Jeſus. Near midnight of the 3d of June, his father being in his room, he ſaid, "Father I wiſh you would leave me. I have a good hope, I ſhall ſoon be with Jeſus. I ſee him ſtanding with his arms ready to embrace me." Theſe were his laſt words, and within a quarter of an hour he reſigned his departing ſpirit into the hands of his dear Redeemer.

Thus died, after an illneſs of about 10 weeks, at the age of 19, one who was brought to the knowledge of the Redeemer, in a manner worthy to be recorded,

recorded, who honoured his chriſtian profeſſion, by a holy life and converſation, and who has left a convincing aſſurance of the ſecurity of thoſe who truſt in Jeſus.

REVIEW OF RELIGIOUS PUBLICATIONS.

Thankſgiving Sermons, preached before the Miſſionary Society, London, Aug. 6, 1798. *By the Rev.* J. GRIFFIN, *Portſea, and Rev.* T. HAWIES, *L. L. B. and M. D. of Aldwinkle*, 60 p. 8vo. Chapman, 1s.

TO theſe Diſcourſes is prefixed a ſhort Introduction, with the report of the Directors. The firſt Sermon, founded on Epheſ. iii. 20, 21, is entitled, "Mercies received, a Claim for Admiration and Gratitude;" among which the Preacher very properly reckons a *Miſſionary Spirit*, which has been the mean of quickening the zeal both of Miniſters and People, in a remarkable manner at home. Nor is this all, "Perhaps (ſays the preacher) I am addreſſing others, who, like ſome in the town where I reſide, will have reaſon to bleſs God "through all the ſucceſſions of an endleſs eternity" for the Miſſionary cauſe. The novelty of the ſubject excited their curioſity; the benevolence of the Society their admiration; and the ſtate of the Heathens their pity. But their attention was ſoon turned from the ſtate of the Pagan nations to themſelves, and they wondered they ſhould feel that concern for them they had never exerciſed for their own ſouls, and that admiration for the Society they had never felt for Jeſus Chriſt. In this way the ſpirit of truth convinced them of their deplorable condition as ſinners, the neceſſity of a new heart, and of an intereſt in the blood of atonement. He hath alſo ſealed peace on their conſcience by the Goſpel, and directed their feet into the way of holineſs. Should not one Heathen be converted by our means, the ſalvation of perſons alluded to will afford ſufficient reaſon for us to be eternally grateful."

In the ſecond Diſcourſe (on Pſ. cxxvi. 3.) Dr. H. after enumerating, and improving the great things the Lord hath done for the Society, animates them to farther exertions in the following manner:

"Come forth, ye ſpirits of the juſt, burning with love of Jeſus, and zeal for the ſalvation of mankind. Ye miniſters of flame, that wait on his ſanctuary, cheriſh the divine impreſſion, that prompts to this arduous ſervice. Riſe up to lead the faithful warriors to renewed conflicts. Ye faithful, whom the Lord hath furniſhed with ability and zeal to build up the ark of his church, the ſmiths, the carpenters that ſmooth the planks, as well as the architects that plan the fabric, awake, as in the ancient days. Ye men of ſcience in every department, eſpecially in medicine and ſurgery, ſhew yourſelves: the miſeries of the diſeaſed, and the dying, cry aloud for your healing hand. Ye ready labourers all, thruſt in the ſharp ſickle, for the harveſt of the earth is fully ripe; and he that reapeth, receiveth wages, and gathereth fruit unto eternal life; verily your reward ſhall be great in Heaven. O! that the people might offer themſelves willingly—the ſilver and the gold are his. Pour them in, that nothing may be wanting to further the progreſs of a work ſo happily began. The Lord of hoſts is evidently with us, the God of Jacob is our refuge. Up then, and be doing.

"The time is ſhort; whilſt we are deliberating thouſands are loſt—the work is great—the King's buſineſs requireth haſte, and ſo much the more, as ye ſee the day approaching."

[*Several intereſting articles of Review are unavoidably poſtponed.*]

POETRY.

POETRY.

CHRISTIAN FRIENDSHIP.

By the late Rev. T. CARTER, *of Hull.*

HAIL! ſacred Friendſhip, fruit of love divine,
That fill'd the dear Redeemer's melting heart;
When he became a ſacrifice for ſin,
And felt for me the moſt tormenting ſmart.

Give me, my Lord, to feel that ſacred fire;
Kindle pure Friendſhip in my ſinful breaſt;
Fill all my paſſions with intenſe deſire,
That on thy boſom only I may reſt.

There let me lean, and ſweetly learn of thee
Heartfelt compaſſion for another's woe;
Direct and bleſs my poor attempts to free
The ſoul diſtreſt, that knows not what to do.

That Friendſhip, deareſt Lord, give me to prove,
That loves to help and heal the wounded mind;
Such a dear friend, who knows the Sáviour's love,
In every time of need, Oh let me find!

Profeſſed friends have often but the name,
The carcaſe only, and without a ſoul;
They view our caſe, but put our hope to ſhame
By ſome cold wiſh, that they could make us whole.

And when a faithful friend on earth is found,
A kindred mind, a ſympathetic heart;
Yet all things here ſtand on uncertain ground,
And deareſt friends are ſhortly forc'd to part.

Then in thy Friendſhip, Oh my gracious God!
Help me to place alone, my hope and truſt!
This will conduct me ſafe to thine abode,
And changeleſs prove when earthly friends are duſt.

There thoſe, to whom the Saviour was a friend,
Who here by Faith enjoy'd his pard'ning grace,
Shall meet where Friendſhip cannot have an end,
To reſt for ever in his dear embrace.

PHILOLATHES.

ON THE DEPARTURE OF THE MISSIONARIES.

JESUS behold, thy ſervants ſtand,
Deſtin'd to a foreign land;
Thy glorious Goſpel to proclaim,
And tell the Heathen world thy name.

For them we offer humble prayer,
Oh, let them find thy guardian care!
Protect them, Lord, in all their ways,
And let their miſſion work thy praiſe!

Send down thy Spirit from above,
To fill their ſouls with zeal and love;
Preſerve them, Lord, from ſelf and ſin,
And teach them precious ſouls to win.

Jeſus, thou art the ſov'reign Lord,
E'en winds and waves obey thy word;
Now ſend a ſtrong, propitious gale,
And well ſupply each ſpreading ſail.

Let each on board with ardour join,
To aid the bleſt, the grand deſign,
In ſafety reach their deſtin'd ſhore,
And join their brethren gone before.

And there in joyful, grateful ſongs,
May heathen join with Chriſtian tongues,
Till ſouthern ſeas, and hills and plains,
Reſound "The Lord the Saviour reigns!"

I. T. R.

ON THE SAME OCCASION.

MAY the Great Lord of heaven and earth,
Whoſe fiat gave creation birth,
Who built the ſkies, who ſpread the ſeas,
And can accompliſh what he pleaſe:

May he his powerful arm make bare,
And take this Miſſion to his care;
His little flock in ſafety keep,
And guide them thro' the pathleſs deep.

Hide in the hollow of his hand,
Untill they reach the wiſh'd-for land;
Then let their joyful lips proclaim
Salvation thro' a Saviour's name.

May God the Spirit ſet his ſeal,
Be preſent both to wound and heal;
And give the Pagan tribes to know,
What bleſſings from Salvation flow.

Wide as the ſun beams pour the day,
The banner of the croſs diſplay,
Till hoſts of converts hither fly,
Like clouds from eaſt to weſtern ſky.

Jeſus

Jesus our humble labours bless,
And give thy Gospel great success;
Till all the nations gladly own
The reign of God's eternal Son.

LELIA.

A HYMN

FOR THE MORNING OF THE LORD'S DAY.

MY Saviour, my eternal friend,
Accept my morning sacrifice,
While prostrate at thy feet I bend,
And hail the day that saw thee rise.

When thro' the shades of night I slept
(Suspended all my active powers,)
Thy guardian care soft vigils kept,
And saved me in those dang'rous hours.

My op'ning eyes with rapture see
The dawn of thy returning day;
And all my thoughts ascend to thee,
While thus my early vows I pay.

I yield my heart to thee alone,
Nor would receive another guest,
My dearest Lord erect thy throne,
And reign sole monarch in my breast.

O bid this trifling world retire,
And drive each carnal thought away;
Nor let me feel one vain desire,
One sinful wish, thro' all the day.

Then, while I to thy courts repair,
My soul shall rise on joyful wing,
The wonders of thy love declare,
And join the strains which angels sing.

Thus would I wait the blissful hour,
That bids me quit this house of clay;
Then burst my chains, and upward soar
To realms of everlasting day.

E. T.

PRAISE TO DIVINE GRACE.

ARISE my soul, adore the grace,
Which rais'd thee from despair;
Taught thee to seek Jehovah's face,
And all his works declare.

Had not his pow'r my heart renew'd,
I should have wander'd on
In sin's perverse and dangerous road,
Till time and life were gone:

Have rush'd to all the awful scenes
Of Hell and black despair!
Immers'd my soul in endless flames,
And all the horrors there!

But I in mercy's hand appear,
An instance of his love:
I feel his grace and presence here,
And haste to world's above.

Inspire me with thy sacred love,
And let thy pow'r be known;
That I may never from thee rove,
But live to thee alone!

LEONORA.

A TEMPEST HYMN.

HOW awful art thou seen, O God,
When light'nings issue forth;
And deaf'ning thunders roll abroad,
To shake and tear the earth!

The forked light'nings know thy will,
They mark thy beck'ning hand,
And harmless pass, or blasting kill,
As thou dost give command.

Thou only art our fenced tow'r,
Our help is in thy grace;
Defend us in this solemn hour,
And guard our dwelling place!

Such tempests, like the fiery law,
Thy majesty proclaim;
Oh, fill our hearts with rev'rend awe,
To glorify thy name!

G—E L—CH—LD.

FAMILY AFFLICTION.

HOW strong the ties of nature bind!
How hard it is to part
With wife, or child, or bosom friend,
That twines about the heart!

'Tis agony too keen to paint,
Or little faith to bear;
Almost upsets the strongest saint,
And makes him yield to fear.

Yet this has been my frequent lot,
A soul tormenting pain!
And let me will, or will it not,
It may be so again.

My God, let Faith but spread to view,
The merits of thy Son;
Kind visits of thy face renew,
And glories of thy throne.

My happy soul no more will mind
The dearest ties below:
Then wife, and child, and bosom friend,
May all together go.

San Josep. NAUTICUS.



Rilby

[illegible]EL BOTTOMLY.

Jean Boroughs

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THE

Evangelical Magazine,

FOR DECEMBER, 1798.

BIOGRAPHY.

MEMOIRS OF THE REV. JOHN SAVAGE

LATE PASTOR OF THE INDEPENDENT CHURCH AT FARNHAM, SURRY.

THE Reader muſt not expect an enumeration of many important events in the ſhort life of ſo young a miniſter, as the ſubject of this article. Mr. John Savage was born at Ipſwich, in Suffolk, March 21, 1775; and brought up under the eye of his parents. In April, 1786, his father died, and in January 1789, he came to London, to be employed in the counting-houſe of a near relative, who ſtudied his intereſt with the ſolicitude of a parent. With him, and his family he regularly attended the preaching of the Goſpel. They took frequent opportunities of converſing with him on ſerious ſubjects; and, the Lord inclining his heart to attend to thoſe kind inſtructions, his ſoul was ſoon drawn to love the ways of God. Through what various frames of alternate hopes and fears our young convert paſſed, may be learned from his own language: "I was very gradually led into a diſcovery of the evil of my heart, and to a feeling ſenſe of my abſolute need of the Lord Jeſus Chriſt, as the only Saviour. After a variety of exerciſes, hope and fear as to my ſtate alternately prevailed; and having for ſome time ſuſtained the character of the labouring and heavy laden, I was enabled by faith to come to Chriſt, and in him found reſt and peace for my ſoul."

Mr. Savage was intended by his friends for ſecular buſineſs; but the Lord evidently deſigned him for another employment. His mind having been enlightened by divine grace, now began to be impreſt with a ſtrong deſire to en-

ter into the miniſtry. It being nearly two years before he communicated his thoughts on this ſubject to any one, he ſuffered greatly in his mind, and prayed much, before he came to a determination to dedicate himſelf to that important office. His own words are theſe: "After having for a while known the goodneſs of the Lord, and finding Chriſt increaſingly precious to my ſoul, I felt a deſire to be uſeful in proclaiming the riches of his mercy to others. But, though I believed it was the will of God I ſhould be employed in his ſervice, a ſenſe of my unfitneſs for the work kept me back. I had much to ſtruggle with, but being encouraged by miniſters and other Chriſtian friends, I was at length, after much prayer and deliberation, enabled to go forward."

Until this period Mr. S. enjoyed remarkable health; but, in conſequence of the extreme ſolicitude of mind occaſioned by his new proſpects, he became ſubject to a moſt diſtreſſing affliction in his head, which frequently unfitted him for ſtudy, and afterwards interrupted his pulpit labours. His conſtitution was hereby undermined, and it is conjectured, that his fatal diſeaſe (ſubordinate to the pleaſure of an all-wiſe God) was laid in his great anxiety to promote the honour of Chriſt, and the ſalvation of ſouls.

In October, 1793, he began his academical ſtudies, under the direction of the reverend W. Bull, at Newport Pagnell, Bucks: but he quitted theſe purſuits ſooner than he wiſhed to have done, from a conviction, after much and frequent prayer, that it was the Lord's will, and an evident call of Providence, that he ſhould ſettle at Farnham, over a ſmall congregation there. While at Newport Pagnell, Mr. S. was occaſionally called upon to exerciſe his talents, in ſupplying neighbouring villages and churches, in conjunction with his fellow ſtudents. It was, however, with peculiar anxiety of mind that he made theſe primary eſſays in preaching; and it is moſt probable that the ſubject and text of the firſt ſermon which he delivered in public, at Newport Pagnell, Nov. 17, 1793, from Pſalm xlii. 5, were dictated to him from the ſenſations of his own mind in the proſpect of his work.

He ſpent an occaſional Sabbath (Aug. 2, 1795,) at Farnham, and was requeſted to viſit them again in January, 1796, which he did; and having preached with acceptance, was invited for ſix months, at the expiration of which time, he received an unanimous call to the paſtoral office. This he ſaw it to be his duty to accept; and on April 7, 1797, he

was

was publicly ordained; having, a ſhort time previous to this event, met with an amiable and pious partner in domeſtic life, in the perſon of Miſs Eliz. Chandler.

Having entered on his public work, Mr. S. preached with acceptance to his flock in general, and with peculiar uſefulneſs to ſeveral individuals. If many were not added to their number as a congregation (which was ſometimes a cauſe of grief to him) there were ſome, at leaſt, who attribute their converſion to his miniſtry, ſubordinately to the grace of God. Others have been united together in love, and eſtabliſhed in the truth and experience of divine things.

That he was very earneſt in his deſires to promote the glory of God and the ſalvation of ſouls, was evident in all his public miniſtrations. The devotional exerciſes and ſermons of this "meſſenger of grace," were peculiarly ſolemn, fervent, and affectionate, the genuine effects of a divine unction upon his heart. But this ſacred fire did not burn only on the public altar of the ſanctuary, it was the ſame in his family and in his cloſet. He ſtudied the word of God with meditation and with prayer. This, however, did not always furniſh him with a ſermon, nor even with a text; for, ſometimes, after having uſed the neceſſary application, he was obliged to go into the pulpit, truſting ſimply on Him, who is "a very preſent help in time of need." He was generally reſigned on theſe occaſions, and conſidered them as means the Lord was pleaſed to uſe to teach him more experimentally his own inſufficiency without divine aſſiſtance. Many know the heart of a miniſter at ſuch ſeaſons as theſe, from their own painful experience. Let them do as this young brother did. He went from the throne of grace in his cloſet to the pulpit; and from the pulpit to his cloſet again, to pour out his heart in prayer and praiſe. Not only, did Mr. S. preach publicly, but alſo from houſe to houſe; for he uſed to ſet apart one day in the week for viſiting ſuch of his flock as he could at their own houſes; having previouſly implored a bleſſing on this practice. Another day in the week was appropriated to ſee thoſe at his own houſe, whom he could not conveniently viſit. He had a memorandum paper to record ſome circumſtances of thoſe occaſions, inſcribed with theſe words: "Be thou diligent to know the ſtate of thy flocks." (Prov. xxvii. 23.) He was alſo ſolicitous to promote the knowledge of Chriſt in village preaching, by his occaſional labours, ſo far as his health and opportunities permitted. The following teſtimony, from the pen of his venerable tutor, is ſo pleaſing and honour-

honourable that it ſhould not be withheld. "I doubt not but he will be long remembered at Farnham, and Newport too, with every ſenſation of regret, affection and love; his name will never occur to my recollection without exciting the moſt lively feelings of veneration and eſteem."

For ſeveral ſummers paſt, Mr. S. went to Margate for a few weeks, as a probable mean, under the divine bleſſing, of eſtabliſhing his health; and he generally found the journey ſerviceable. Having for ſome time gradually grown worſe, it was judged expedient that he ſhould again viſit that place in Auguſt laſt: This part of our narrative brings us to very intereſting and ſadly-pleaſing ſcenes; and theſe ſcenes rendered ſtill more affecting from the circumſtance of their being deſcribed by the pen of one who had (as Dr. Young expreſſes it) the

——— "Dreadful poſt
Of obſervation! darker every hour!"

The afflicted widow herſelf has traced back the painful hiſtory, and we tranſcribe the following account from papers written by her hand:

"For about five or ſix months paſt, I obſerved a difference in him, of which I am aſſured he was unconſcious; a manifeſt growing detachment from all earthly enjoyments; a conſtant guard againſt every thing that might tend to rivet his affections to things below. His chief concern was, to know the *real ſtate* of his own ſoul. When we were alone, his converſe generally turned upon the deſireableneſs of coming to an aſſured, ſcriptural, and well-grounded hope of an intereſt in Chriſt; the happineſs to be derived from it, the neceſſity of living out of ourſelves, and more entirely upon the fulneſs there is in Chriſt. He ſpared no pains to obtain theſe bleſſings, was very cloſe, conſtant, and particular in ſelf examination; and for greater ſatisfaction on this head, wiſhed me to read the Bible through at the ſame time with himſelf; and for each of us ſeparately to remark every paſſage we thought might be conſidered as an evidence, by which to try ourſelves. We had ſcarcely begun this, when his heavenly Father was pleaſed to put *his* everlaſting happineſs beyond a doubt, by receiving him to himſelf.

"He preached his two laſt ſermons on the 12th of Auguſt, 1798, in the morning, from the two laſt verſes of Jude; and in the evening, from Mark iv. 29. The next day, while we were preparing to leave home for Margate, as he was putting on ſome of his cloaths, he burſt a blood-veſſel; the

the blood flowed ſo faſt into his throat as very nearly to choak him, and the ſurgeon expected every moment would have been his laſt. In this diſtreſſing ſituation, he afterwards told me, his mind was greatly confuſed; a ſort of terror ſeemed to cover him; he thought himſelf dying; and all his concern was to know where he was going; nothing elſe occupied his thoughts. Juſt at this critical juncture, the Lord graciouſly appeared for him (to uſe his own words) he was enabled to look upwards with confidence in God, and found immediate relief, both in ſoul and body. He directly thought of me, and turning to me with a look expreſſive of affection and deſire to comfort me, he ſaid, "God is all-ſufficient, my love!" From this time his mind continued calm and reſigned. By the goodneſs of God, he was ſo far reſtored as to leave home in a few days; he bore the journey better than I expected, and we reached Margate on the 20th Auguſt. He continued the ſame for a day or two; then was ſeized with encreaſing ſhortneſs of breath, and grew evidently worſe. Dr. Lettſom ſaw him on Sabbath day, Auguſt the 26th and following day, but gave us no hope of his recovery; this did not at all affect Mr. S. he was only deſirous that the will of God might be done.

"On the Tueſday or Wedneſday evening, after converſing a little about his ſituation, and the inſufficiency of every thing ſhort of *real religion* to ſupport the mind in dying circumſtances, he remained a ſhort time ſilent, then ſpoke in a low voice as if in prayer; addreſſed God in the endearing relation of a Father, and afterwards repeated a verſe from Dr. Watts, "If ſin be pardoned I'm ſecure, &c." and ſoon after, referring to the covenant of grace, he enlarged much on the *nature* of it; noticed particularly the work of each perſon in the ſacred Trinity, with the glorious harmony of the whole. This led him to ſpeak of the firm foundation laid in Zion for the Chriſtian to build his hopes upon.

"The next day (Thurſday) his mind continued in the ſame happy frame; he ſuffered much from great bodily weakneſs, and extreme ſhortneſs of breath, but bore it with the greateſt reſignation.

"Friday morning, ſuppoſing he ſhould not live long, he ſtrove much to comfort me; intreated me to look up to God, to ſubmit to his heavenly pleaſure, and have my mind prepared for whatever was his bleſſed will; entered into many particulars reſpecting myſelf and child in future life, if the Lord ſhould ſee fit to take him from us; mentioned

many ſuitable and encouraging paſſages of Scripture, and begged me, with the greateſt affection and earneſtneſs, to pray for reſignation. As I ſat by him in the afternoon, his mind ſeemed greatly raiſed; he ſaid, "I have a glorious proſpect before me, of unknown, inconceivable happineſs." He then aſked for his uncle, who came in about ten minutes, but he ſaid he had loſt what he intended to ſay: his breath grew ſhorter, and he continued unable to ſpeak till evening, when the Lord was mercifully pleaſed to renew to him the ſame bleſſed frame of mind, and ability to ſpeak. He addreſſed himſelf to me in the moſt tender and affectionate manner; repeated two texts of Scripture, viz. "Thy Maker is thy huſband," &c. and, "a Father of the fatherleſs is God in his holy habitation," enlarged upon both in a way very conſoling and animating. He then prayed with great fervency for me and his dear child, and though he loved us with an affection perhaps ſeldom equalled, he was enabled to commit us to the care of his heavenly Father, without the leaſt fear or ſhadow of diſtruſt. He then addreſſed his uncle and aunt ſeparately, with particular affection. He next deſired the three ſervants might be called; ſpoke to them, individually, with a ſtriking difference; but what he ſaid, I have ſince learnt, was pertinently adapted to each. In a ſolemn tone of voice he deſired them to conſider what was ſpoken as from the lips of a dying man, adding that he fully expected to enter on eternity *that night;* then, as if fearing leſt any thing material ſhould be left unſaid, he delivered with great clearneſs, accuracy and judgment, what might juſtly be called an epitome of the Bible. He began at the fall of Adam, explained it, together with its ſad conſequences in the total depravity of all his poſterity; pointed out particularly the way of ſalvation by Chriſt as provided by a gracious God; went on to deſcribe the certain and everlaſting happineſs of thoſe who were really intereſted in this great and glorious ſalvation; and alſo the inevitable eternal deſtruction of thoſe who were not: then raiſing his voice, repeated three times, "He that believeth, ſhall be ſaved; and he that believeth not, ſhall be damned." After this he exhorted all to live a life of faith upon the Son of God, and to uſe diligence to make their calling and election ſure: then looking at me, he ſaid, "My deareſt love, remember me tenderly to the dear people; tell them I love them, and pray earneſtly that God would ſend them a paſtor after his own heart. He concluded by telling the ſervants they might leave

leave the room; he had ſaid all the Lord had given him, and he was now deſirous to wait his pleaſure.

"I would here remark, what a wonderful diſplay of the almighty power of God was manifeſted, in his being thus enabled to ſpeak without any inconvenience for *nearly the ſpace of two hours*, when, but a little while before, he could not ſpeak at all, and for ſome days had found it painful and difficult to converſe.

"Saturday morning, Sept. 1, he expreſſed his ſurprize to me, at finding himſelf ſtill in this world, ſaying, he had very much depended on leaving it the laſt night. I obſerved, with pain, an alteration in his countenance: ſeeing me weep, he ſaid, "Don't grieve, my dear love, when the Lord is dealing ſo graciouſly both with my body and ſoul; rather rejoice; rather give thanks." On ſeeing his mother, who came to Margate that day, he expreſſed great thankfulneſs that they were again permitted to ſee each other in the fleſh; told her he wiſhed ſhe had been there the laſt night, as the Lord then gave him an ability to ſpeak, in the evening; but though his bodily ſuffering increaſed, the joy he felt in his ſoul was greater than he could expreſs. In the morning of the Sabbath, Sept. 2, he uſed all the arguments he could from the word of God, from our mutual paſt experience of his goodneſs, and from the ſupports others had found, to bear me up, and comfort me under this heavy affliction. When I was enabled to tell him that I was made willing to ſubmit to the will of God, and I hoped felt entirely reſigned to it, the ſatisfaction his countenance expreſt was very great; and in ſtrains of gratitude and praiſe, he thanked his God and Father for this renewed inſtance of his kindneſs! Towards evening, he aſked for a Bible and Watts's Hymns; finding himſelf unable to ſpeak much, he turned down ſeveral paſſages of Scripture, and verſes of Hymns, and gave me to underſtand that they were then the bleſſed experience of his ſoul. I recollect the following, Pſalm lxxiii. 24, 26. 1 Cor. ii. 9, the two laſt verſes of the 19th hymn, 1ſt book, "Jeſus the viſion of thy face," &c. He afterwards referred me, for my own comfort, to Heb. xiii. 5, alſo

"Lord, I am thine, but thou wilt prove
My faith, my patience, and my love."

He then ſpake of the Sabbath, and the aſſemblies of the ſaints, and exclaimed, "O that I might, if it were the Lord's will, begin an eternal Sabbath this night."

"On Monday morning, he breathed eaſier; his mother, thinking this a favourable circumſtance, was greatly cheared by it; but he, not ſuppoſing there was any material amendment, and fearing that *my* expectations would be raiſed, only to be diſappointed, ſaid, "We muſt leave it entirely with the Lord, we ſhall ſee the iſſue in his own due time; my dear Betſy, pray for reſignation." "O Lord, here I am, do with with me as ſeemeth good in thy ſight, let me not have a wiſh to live, unleſs thou ſeeſt it good; or, a deſire to die, if thy glory may be promoted by my life. God dealeth with me, as a Father with a ſon, a ſon whom he loves, whom he pities, whom he remembers, and whoſe frame he knows is but duſt. I am only fearful, my deareſt, leſt theſe *appearances* of being better, ſhould cauſe you to feel a different ſpirit; look more to an unchanging God than to theſe variations."

"Tueſday, he was kept in calm ſubmiſſion: feeling a ſenſe of the Lord's goodneſs, he ſaid, "What a poor creature, I am! Lord, what is man! How wonderful, that I am ſo helpleſs, and yet ſo regarded! O my love, the Lord has done great things for us; but the greateſt are all to come; yes, they are." Then raiſing his eyes to heaven, with a look of expectation, he ſaid,

"Soon ſhall I hear my Saviour ſay,
"Come hither, ſoul, for I'm the way."

"On Wedneſday, he expreſt himſelf ſenſible of increaſing weakneſs of body, and at times, of a ſtupor of mind: This led him to thankfulneſs, that he had now nothing to do, *but to die.* In the evening, he grew worſe, and ſuffered greatly during the night. The violence of pain made him reſtleſs, though he never complained; finding it increaſe, he ſaid, "This will not do, John Savage! Patience muſt have its perfect work." In the morning, he was rather eaſier, and prayed for grace to glorify God in the agonies of death, that he might not murmur, nor repine, but in patience poſſeſs his ſoul. "In the Lord," he ſaid, "have I righteouſneſs and ſtrength;" then ſpoke of the glory connected with this bleſſed portion, and added, "Bleſs the Lord, O my ſoul; the Lord keep me in a waiting poſture!" After being helped out to the ſide of the bed, and having ſeen his dear relatives, and expreſſed his thanks for all the kindneſs ſhewn him; then raiſing his eyes upwards, he ſaid, "My God ſhall ſupply all my wants—all my *ſuffering* wants; all my *bearing* wants;" then again reclining on one ſide, he appeared

appeared to be aſleep; but we ſoon diſcovered it was the ſleep *of death*; for he awoke no more on this ſide eternity!

"Thus, he ſweetly breathed his ſoul into the arms of his beloved Saviour, without a groan or ſigh, about one o'clock on Thurſday afternoon, Sept. 6, 1798; leaving a bleſſed teſtimony behind him, for the comfort and encouragement of thoſe who are left to mourn *their* loſs, while they would rejoice in *his* everlaſting gain."

THE UNION OF KNOWLEDGE AND PRACTICE.

IF *ye know theſe things*, ſaid our bleſſed Lord, *happy are ye if ye do them.* Knowing and doing, then, are diſtinct matters, though too often ſeparated by profeſſed Chriſtians. Knowledge is neceſſary to practice, and there are ſome who never attain it, however, advantageous the means they enjoy. There are others well informed in judgment, "they know thoſe things," but they forget to *do* them; they are however, *not happy*, if the opinion of Jeſus may be taken; for holineſs and happineſs are inſeparably connected.

The genuine influence of divine truth on our minds, with its proper and viſible effects in our converſation, is a ſubject that deſerves our ſerious conſideration.

We profeſs that we know God, let us not "in works deny him." Is he Almighty? Let us dread his wrath; let us rely on his protection. Is he omnipreſent? How can we forget it, daring to ſin under his all-ſeeing eye, while the preſence of a mortal is a ſufficient reſtraint? Is he a ſovereign? So we think and ſay. Why then do we murmur at his diſpoſals, and why do we ſwell with rage againſt fellow worms, who are merely the inſtruments of his will?

We know that we are fallen, ruined, helpleſs creatures: How then do we conduct ourſelves towards God and man? Before the former we ſhould be all humility and contrition; and among the latter we ſhould be all meekneſs; but we ſometimes forget our principles, and are proud before our God, and haughty among men.

We know, and loudly maintain, that Jeſus is the only, the all-ſufficient Saviour; and we contend earneſtly againſt Arminian pride and popiſh merit: But at times, in the view of our dreadful guilt, we are ready to deſpair; or elated with our duties, frames and uſefulneſs, we begin to preſume. We ſay, that Jeſus is the good ſhepherd, and call ourſelves his ſheep; but in a dark and diſtreſſing ſeaſon, we

we are afraid to truſt him, and put far more confidence in an arm of fleſh.

We boaſt of our Chriſtian privileges. As children of God, we have liberty of accels to our heavenly Father; his word, we ſay, is ſweeter than honey; and communion with him, is heaven upon earth. All this is very true, and perſons thus perſuaded, ſhould live very near to God, and be very happy in him. But practice fails. A worldly trifle keeps us from the cloſet; a human production, is frequently ſubſtituted for the ſacred pages; and the company of a mortal, debars us from the enjoyment of our God.

The Chriſtian, as depicted in the New Teſtament, is a lovely character; juſt what man ſhould be. He exhibits the meekneſs and gentleneſs of Chriſt. He forgives injuries, like his dying maſter. He puts a charitable conſtruction on doubtful actions. He earneſtly endeavours to be uſeful to the bodies and ſouls of men; and ſtoops to perform the moſt menial ſervice for the leaſt of his brethren. This is pure religion and undefiled. We *know* theſe things and approve them; but do we perform them? In anſwering the queſtion for myſelf, I heſitate—and bluſh—and pray, *God be merciful to me* A SINNER.

ON THE ABUSES OF THE CHRISTIAN SABBATH.

AS it is the higheſt privilege of the Chriſtian to draw near to God, as his reconciled Father in Chriſt, it is a matter of much joy to him, that his Lord has appointed a ſtated portion of time to be ſet apart as wholly devoted to his ſervice. Was it not for this divine inſtitution, his heart would be ſo enveloped in the concerns of the world, as to leave very little leiſure for the conſideration of his moſt important intereſts; but this appointment of infinite wiſdom affords him opportunity to retire in ſome meaſure from the world, and leave its concerns at the foot of the mount. Whilſt he aſcends to meet his God, and hold communion with him by faith and prayer, he has ſome foretaſte afforded him of thoſe joys, which are the portion of glorified ſpirits in the houſe not made with hands. But it is not only his privilege, but his duty; the law of his God has enjoined it; in which law he delights after the inner man, and derives abundant advantage from its ſanctions, which procure him a peaceable, unmoleſted Sabbath.

To enumerate the abuſes of the Sabbath by thoſe who are

are *merely profeſſors* of Chriſtianity, would be an endleſs taſk; my preſent deſign therefore is, to conſider ſome which more particularly appear in the conduct of thoſe who are *partakers* of the grace of God, and ought therefore to ſhine as lights in the world, holding forth the word of life by a ſtrict attention to every duty their divine Lord has enjoined upon them.

As every advantage the believer enjoys on the Sabbath, proceeds from communion with Jeſus, he ſhould be particularly watchful againſt whatever has a tendency to interrupt that communion; and, of courſe, ſhould be very cautious in the choice of his companions, eſpecially on the Lord's Day. Believers loſe much of the benefit of the *word*, for want of attention to this particular; how many go from the houſe of God, without the leaſt appearance of neceſſity, into communion with the world whoſe converſation, as an inſtrument in the hands of the wicked one, catcheth away the ſeed which was ſown in the heart! Others, following the example, and joining the company of *mere profeſſors*, ſeem to loſe ſight of the great end of hearing the word of God, and waſte that precious time, which ought to be devoted to his glory, in uſeleſs diſcuſſions on the manner, gifts, or comparative excellence of different Miniſters.

I would here offer a word of advice to young believers, who are diſtreſſed on account of their connections with the world, which appear to lead them unavoidably into Sabbath breaking. If they are *ſingle perſons*, who are placed by Divine Providence in ungodly families, let them retire in the intervals of public worſhip, as much as poſſible into ſolitude, where they may enjoy communion with God uninterrupted by their earthly friends, and pray earneſtly for thoſe with whom they have to do, as well as for themſelves; and they will not fail to come forth refreſhed and ſtrengthened to fill their reſpective ſtations, as becometh the Goſpel of Chriſt. Others, who are *heads of families*, are perhaps complaining that they cannot avoid the intrution of worldly company, who call to ſee them without invitation on the Sabbath day; but if they keep their Bible on the table, and entertain their viſitors with reading the word of God, Family Prayer, and ſinging his praiſes, they will ſoon find that thoſe who do not love to hear of Chriſt, will refrain from calling, and the fewer viſits we receive or pay upon the Lord's Day the better, even among true believers; as our natural proneneſs to a worldly ſpirit, is too apt to lead

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us into ſuch converſation, as drowns the word which we hear at the houſe of God.

Whatever may be ſaid of Chriſtian liberty from the reſtraints of the Jewiſh ritual, we never find our bleſſed Lord engaged in any other works on the Sabbath, than thoſe of neceſſity or mercy; and his faithful followers find the whole of that ſacred day too ſhort a period for thoſe divine employments, which more immediately attach themſelves to it; and too often have to regret at the cloſe of it, that they are not a Sabbath day's journey nearer Zion; while we find many (of whom we could hope well) allowing themſelves in things, that are direct violations of the Sabbath.

We would here notice that inattention to the early duties of the Lord's houſe, ſo prevalent in the preſent day. Thoſe who *habitually* enter his courts, when the congregation are conſiderably advanced in worſhip, manifeſt an indifference to communion with Jeſus, and give their brethren much reaſon to fear they are ſeeking the preacher rather than the Lord; for there is no doubt, but if they were appointed to receive a large ſum of money at a certain hour, they would take eſpecial care to be punctual in their attendance. J. T.

BRIEF REFLECTIONS ON JOHN X. 16.

"*Other ſheep I have, which are not of this fold: them alſo I "muſt bring, and they ſhall hear my voice: and there ſhall "be one fold, and one ſhepherd.*"

THERE is a *richneſs* in the expreſſions of our divine Redeemer, the great Prophet of the Church, which is not to be found in any human compoſition whatever. "He ſpake as never man ſpake." The above verſe, is a ſmall ſpecimen. Let us mark the words, and weigh the expreſſions.

"*Sheep.*" The elect of God, are ſheep in the *purpoſe* of Jeſus Chriſt, when they are, as yet, wolves in *themſelves*. —"*Other* ſheep." This is a fine antidote againſt bigotry. An evil, which has long prevailed, and which we hope is dying apace. May it never have a reſurrection!—"*I* have." Chriſt hath them—in the *covenant*, where their very names are regiſtered: In his *thoughts*, though they have no thought of him: In his heart, having loved them with an everlaſting love.—"I muſt *bring*:" Bring—out of *darkneſs*

darkneſs into marvellous *light*; from a ſtate of *ſin* into a ſtate of *holineſs*; from *ſelf-confidence* to confidence in the *Mediator* and *Advocate* for ſinners.—"I *muſt* bring." Jeſus Chriſt *muſt* bring them—becauſe, it is his *Father's will* he ſhould:* Becauſe, they are the *purchaſe* of his blood. Every one is concerned to have his purchaſe; and it is but right he ſhould. "*I* muſt bring." For if Chriſt bring them not, they never will come. They are *ignorant* and know not the way; *obſtinate*, and refuſe to come; *helpleſs*, and unable to come: Not only weak, but without ſtrength.

"*They* ſhall hear, &c." It is peculiar to Chriſt's *ſheep* to hear his voice. The *goats* hear others, but not him. "They *ſhall* hear:" Chriſt will ſpeak to the *heart*, and cauſe them to hear, regard and obey.—"*My voice:*" As the voice of a *friend*, that is ſweet; as the voice of a *bridegroom*, that is ſweeter ſtill; as the voice of *God*, that is not only ſweet, but glorious and divine.—O! my ſoul, wait upon him in all the means of grace, liſten attentively to his voice. Hear his word and do it.—"There ſhall be *one fold*." Jews and Gentiles ſhall be united into one church. No more parties, or party diſtinctions ſhall be known forever. "And *one ſhepherd*." The bleſſed Jeſus will reign, the chief Shepherd, and the ſupreme Sovereign forever and ever. Amen.

DALETH.

THE JOURNEY OF LIFE.

A VISION.

AS I was lately travelling in a waſte howling wilderneſs, where every ſtep was attended with difficulty and danger; I retired to a ſhady covert to ſeek that repoſe, which the fatigues of my journey had rendered deſirable; and no ſooner had ſleep with its refreſhing influences cloſed my eyes, than Fancy (ever on the wing) again conducted me to the ſcenes, in which I had ſo lately toiled.

Methought I ſaw two travellers, both in the full glow of youth and vigour, juſt entering upon a vaſt deſart, in which three ſeveral paths, preſented themſelves to̅ their choice. For a time, they kept company together, and each of them was buſily employed in communicating to the other, the projects he had formed reſpecting the progreſs, the ſucceſs, and final end of the journey. It was not long, however, before their views and deſires began conſiderably to

* John vi. 27, 40.

wary; and finding themſelves unſuitable companions, they mutually agreed to ſeparate; and ſeverally to follow that path, which appeared to each moſt likely to lead to the object of their purſuit, viz. happineſs.

The firſt took a winding path, which was every where adorned with the moſt beautiful flowers; at once charming the eye with the variety of their tints, and regaling the ſmell, with the richneſs of their perfume. Here he was at no loſs for companions; a prodigious multitude of people being collected, who were all walking in the ſame path, and engaged in the ſame purſuits. At one time, they amuſed themſelves by forming noſegays of the fineſt flowers to decorate their boſoms, or adorn their brows; at another, they lay reclined in the enchanting arbours, which art had formed; and, in all the indulgence of the moſt effeminate indolence, liſtened to the warblings of the birds, who carolled in the ſurrounding trees. Here you might ſee a party of nymphs and ſwains, who danced in concert to the ſofteſt muſic; and there a group, who were pampering their appetites with all the delicacies they could invent. I could not, however, help obſerving that our traveller and his gay friends, were frequently ſurpriſed in the midſt of their delights, with an unexpected misfortune; ſometimes, while they were encircling their temples with chaplets of the fineſt roſes, the thorns which environed them would pierce their fleſh, and occaſion the moſt agonizing ſmart; at others, dangerous ſerpents, which lay concealed among the flowery meadows, would fix their envenomed ſtings in the moſt vital parts, and cauſe excruciating tortures, and, ſometimes, inſtant death.

Theſe diſaſtrous events at length made our adventurer grow weary of ſcenes, which expoſed him to ſuch painful accidents; and he turned aſide, about the middle of the deſart, into another path, which, though not ſo pleaſant as that he had forſaken, was nearly as much thronged with paſſengers as the former; but they appeared in general farther advanced in years, and of a graver caſt than his late aſſociates. Here he employed himſelf in common with his new friends in collecting together immenſe quantities of ſhining duſt, or curious pebbles; and, ſtrange to tell, each ſeemed to value himſelf in proportion to the load of theſe encumbering trifles which he carried with him; though as their ſtrength continually decreaſed as they advanced towards the end of their journey, they were often ready to ſink under the weight of their burdens. I perceived, too,

that

that this path was every where covered with two noxious weeds, called Care, and Suſpicion, which ſpread a peſtilential vapour through the air, and ſoon injured the ſtrongeſt conſtitution.

Here I left him for a while, and turned to take a view of the youth, with whom he at firſt ſet out. I obſerved, that he was walking in a very narrow path, (which he had entered by a ſmall gate) which, though at intervals it preſented a few flowers, was ſo over-run with briars and thorns, that his progreſs was rendered extremely difficult and inconvenient: there were likewiſe ſeveral bogs and ſloughs, into which he was in great danger of falling; dark clouds often intercepted the rays of the ſun, ſo as to occaſion almoſt total darkneſs; and the diſtreſs and perplexity occaſioned by all theſe circumſtances received no ſmall addition from the ſcorn, and contemptuous uſage of thoſe who were walking in the pleaſant paths before deſcribed; who, being within ſight and hearing, would frequently ridicule him in the moſt cruel and inſulting terms, for what they called his folly, and madneſs in chooſing a road ſo beſet with hazard and inconvenience. It is true, he met with ſome companions, who endeavoured to encourage him in his arduous undertaking; but theſe were very few when oppoſed to the multitudes, which were travelling the other roads; and, as they were all expoſed to the ſame trials as himſelf, they could do little more than ſympathiſe, and condole with each other. Notwithſtanding, theſe diſcouragements, our traveller continued to advance, and though he met with frequent trips from the roughneſs and unevenneſs of the way, he ſpeedily roſe again, and purſued his journey. At firſt, I was aſtoniſhed at his perſeverance; but I ſoon perceived that a hand, which before I had not ſeen, was conſtantly reached from above to ſupport him in all his trials; when he met with an accidental fall, this hand quickly lifted him up; when he ſlackened his pace, it urged him forward; and when (as was ſometimes the caſe) he was ſo worn out by the fatigues he had to encounter, as to be ready to turn aſide; it inſtantly caught his arm, and kept him in the right path. I ſaw, likewiſe, that he had a map of the country to which he was going, which he often conſidered with great delight; and, he eagerly embraced every mean in his power of improving himſelf in the language ſpoken by its inhabitants. The deſart too was not wholly deſtitute of enjoyments, and I obſerved, that theſe appeared more abundant, the farther

he advanced. He frequently met with ſtreams of the pureſt water, at which he would drink, with a ſatisfaction that ſeemed infinitely to exceed that of the travellers in the other paths, even when they were rioting in all the profuſion of luxurious indulgence. Sometimes the very briars, contrary to nature, would produce the moſt exquiſite fruits; and I particularly remarked, that when a little group of theſe ſcattered pilgrims happened to meet, they converſed together with ſuch affection; and deſcribed the land to which they were travelling with ſuch tranſports, that all their troubles were forgotten; and thoſe very perſons who derided them, could not help envying the happineſs which was depicted on their countenances.

In this manner our traveller continued to proceed till he came within ſight of the farther ſide of the deſart, which was bounded by a river, whoſe tide was amazingly rapid; when he arrived here, I looked to ſee whether there was any bridge, but found none; and was quickly informed that every perſon, when they reached this ſide of the deſart, was under an unavoidable neceſſity of fording the river. Our traveller accordingly prepared to enter it, but I could plainly ſee that the courage he had manifeſted by the way, began here to fail, and he heſitated as irreſolute; when inſtantly a form more lovely than any of the ſons of men, appeared on the other ſide of the river, and, caſting on him a look of divine benignity, ſaid, "Fear not, for where I am, there ſhall you be alſo." Animated by this ſweet promiſe, he looked upwards with a tranquil ſmile, and inſtantly plunging into the water, the ſame ſupernatural hand that had guided him in his journey, held him faſt till he had got quite through the river. How great now was my aſtoniſhment at the change, which appeared in him the moment he ſet his foot on the oppoſite ſhore! His countenance ſhone with angelic luſtre, his garments were whiter than ſnow, and more glorious than the beams of the meridian ſun; millions of heavenly forms came to welcome his arrival, and the light which emanated from their refulgent glory was ſo dazzling, that I was no longer capable of ſupporting the ſight. I therefore, turned my eyes back to the deſart, and ſaw the man who had originally been the companion of the happy ſpirit I had juſt been conſidering, drawing near the banks of the river. He had accumulated ſuch a weighty burden of duſt and ſtones, that he was ſcarcely able to crawl under it; and inſtead of advancing willingly towards the river, he tried by every poſſible

poſſible means to get back into the wilderneſs. While I looked a meagre and terrific form, caught him by the hand, and, in ſpite of all his reſiſtance, plunged him in the waters. Stunned by the violence of the motion, he fell head-long in; but, alas! no ſhining form appeared for his aſſiſtance, no hand was ſent to his ſupport; he ſhrieked in wild deſpair, and was immediately borne away by the violence of the ſtream; his ſcreams ſtill reiterated in my ears, and I awoke. Reader, thou haſt followed our adventurers to the end of their journey, haſt thou conſidered the conſequences that enſue? The deſart is the wilderneſs of life, the paths are called Pleaſure, Riches, and Religion. You, and I are among the number of the travellers; and the application nearly concerns us; if all our time is ſpent in either of the former paths, the end will be miſery and endleſs ruin; if the latter is our choice, we ſhall meet with trials by the way, but it will conduct us to the ſhores of immortality; from whence, by a gentle aſcent, we ſhall reach the Paradiſe of God.

Sandwich. E. T.

THE GAIN OF DEATH.

THE fear of God on the heart of man generally begins with deep and powerful impreſſions reſpecting the eternal world, and the felicity of the immortal ſoul. Whatever may be the means of it, this great object is the thing which occupies the thoughts, and engages the attention of the mind: How am I to be happy in the world to come? What is neceſſary to prepare me for a bleſſed change, that I may die comfortably, and enter into the kingdom of God? Nor does this prevailing deſire leave the Chriſtian all the way through. He knows that life is uncertain, and he feels many difficulties in his paſſage; and, therefore, the great concern of his ſoul is to familiarize death to his own mind, and to cheer his ſpirits with lively proſpects of a future and better ſtate. How evidently does this principle prevail in the views of St. Paul! The felicity of dying, the evils he would be delivered from, and the tranſcendant happineſs he would enjoy thereby, run through all his writings. And no wonder, a man who is in perils of various kinds, who experiences the powerful oppoſition of avowed enemies, and the vibrating felicity of uncertain friends, who is ſometimes in want and often in priſon, will certainly look forward with cheering

cheering hopes to an happier world, where ſorrow and ſighing ſhall flee away. "To die is gain."

But what gain can it be to die if there is no future ſtate? If a man is not in exiſtence when he leaves this world, the idea of gain is entirely loſt. Whatever be our ſituation in life, we have ſome enjoyments, and when we die theſe muſt be given up; but if there is nothing to counterbalance this loſs, if there is not ſomething ſuperior to be obtained, death could not be gain, but a diſadvantage. To be with Chriſt is far better than any thing here, and this is the felicity the ſaint enjoys as ſoon as he leaves this world. The body returns to the duſt, but the ſpirit goes immediately to God who gave it. It was ſaid to the penitent thief, "This day ſhalt thou be with me in paradiſe." Chriſtianity, in this reſpect, has the advantage of every other ſyſtem. Probability of future happineſs is the very utmoſt of what philoſophy can pretend to give; but the Goſpel realizes future glory even while we are in this world, and removes all fears from the mind reſpecting the certainty of actual poſſeſſion. "Faith is the ſubſtance of things hoped for, the evidence of things not ſeen."

If death is gain, the future world muſt be better than this. If a man leaves one country to go to another, if he does not obtain ſome advantages by his removal, he gains nothing. In the preſent ſtate there is much difference among the inhabitants of the world in point of poſſeſſion and enjoyment. Providence ſmiles upon ſome who are raiſed to the higheſt pitch of earthly happineſs; while others have to encounter complicated miſery in every poſſible form: even among good men there is this difference, for it is of theſe alone we ſpeak. But whatever be their circumſtances, they have to die; death is common to the happy and the miſerable, in the palace and the cottage; but if a man dies a happy death, though he was here in the very higheſt degree of worldly greatneſs, and if to this be added all the felicity of religion itſelf, with the higheſt attainments and enjoyments in it, death will be gain even to him above all calculation or computation. A man muſt have a very poor idea of Heaven who conceives of it only as being on a level with human bliſs. Indeed, its grandeur, and the various ſcenes which conſtitute its felicity, are generally repreſented to us by figures taken from worldly things, ſuch as kingdoms, poſſeſſions, and whatever is great and glorious among men; but theſe images are in conformity to our grovelling conceptions. We are incapable, in

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our preſent ſtate, of forming ideas of things purely ſpiritual and heavenly. But, ſurely, it is no great ſtretch of thought to imagine that Heaven is better than any thing here, either as a place or as a ſtate. Recall to mind any place of which you have read, let all the excellencies of that place be preſented to full view, and compare theſe with Heaven, and how great will be the difference! Paradiſe, with all its ſpreading trees, its winding rivers, its flowery meads, and bending walks, claims the preference of any other. Here was not only the top of worldly bliſs in the beauties and productions of nature, but innocence ſipped the draught, and the ſmiles of Deity bleſſed the enjoyment. But the foil of Paradiſe was groſs, its productions were from the earth, the bodies of the inhabitants were of the earth, earthy, their delights were chiefly ſenſual, and what rendered Adam's garden ſo much inferior to Heaven was, danger dwelt therein, and there was a poſſibility of loſing all. After this, I need not mention Canaan, Piſgah, or even the Mount of Transfiguration.

As a *ſtate* Heaven infinitely exceeds. Thoſe with which it is moſt worthy to be compared are the Goſpel ſtate, a ſtate of grace, and that in which the Church will be, in the time of the latter day glory. The former things are done away, and behold new things are created. The diſpenſation, attended with pomp that charmed the eyes, is ſucceeded by a ſolid and ſpiritual glory which far excells. A ſaint of the Old Teſtament had, perhaps, ſuch views of the Goſpel ſtate as we have of Heaven; for his means of underſtanding them were much the ſame, by predictions and figures. But what believer at that period would not have died to obtain a full view and feeling of what the Goſpel affords, and thought he would have gained much by the change? We enjoy all this felicity. "Bleſſed are your eyes," &c. but what is all this to Heaven? The progreſs of religion is like the ſcale of gradation in the creation, the higher you advance, the more refined and excellent is the ſcene, till you arrive at the third Heavens, the ſummit of all perfection. A ſtate of grace is Heaven begun, but in Heaven the bud will be full blown. In this wintry ſtate, the ſap is in the root; the tree is alive, but, alas! how unpleaſant is the ſight! It ſtands its ground indeed, and the branches point towards Heaven, but where is its foliage and ſpreading beauty? But it ſhall be tranſplanted. Its native ſoil is Heaven: "there everlaſting ſpring abides." In theſe happy regions it ſhall flouriſh in eternal bloom. There is a time

a time to come infinitely preferable to any thing which has been. In the latter day the Chriſtian ſtate will be at its higheſt pitch. Who would not feel the pain of dying a thouſand times over, and all the ſenſibility of ſeparation from all the deareſt friends upon earth, to ſee the Church in this moſt bleſſed ſtate? And yet, after all, it will be in this world. Even at that time death will be gain, yea, infinite gain to a believer.

In any enterprize, it is deſirable, if poſſible, to aſcertain how much will be gained thereby; becauſe views of advantage ſweeten labour, and ſmooth the rugged paths of difficulty. But in all human purſuits this is next to impoſſible. Diſappointments are unforeſeen, and ſchemes the beſt laid, and the moſt vigorouſly proſecuted, may prove unſucceſsful. In the gain of death, indeed, the mind labours under ſome difficulties, but theſe difficulties are not ſuch as ariſe from fears of diſappointment, if we are certain we belong to God; nor about the degree of it, but becauſe we cannot comprehend the whole of it, nor ſpeak of all its extent of excellency. Yet we may be certain of ſome parts of it, and this will encourage our minds till we obtain the full poſſeſſion.

At death the Chriſtian gains his wiſhes in their full extent: He has long deſired to depart. However agreeable his ſituation and connections are, he would not live always. A perſon whoſe concerns oblige him to live for ſome time in a foreign country, among ſtrangers; often thinks of his native place, and anticipates the happy time when he ſhall embrace his friends, and be filled with their company. His mind is reconciled to a further continuance in ſome meaſure, becauſe it is neceſſary to accompliſh the object of his voyage; but even to ſuggeſt an idea of remaining there would give him ſenſible pain. Having finiſhed his work, and freighted his veſſel, with what pleaſure would he bend his courſe to his native ſhores! "Now, Lord, what wait I for? my hope is in thee."

A ſaint by death gains a complete releaſe from every enemy, and from all evil. The day when he drops his mortal body will be the day of his emancipation. In this tabernacle he groans earneſtly, deſiring to be clothed with the robe of celeſtial glory, when all the cauſes of his preſent grief will be finally removed. The body will then loſe all its infirmities. The pains which it has felt, and the ſickneſſes to which it is expoſed, will for ever flee away. If we were in priſon, as many good men have been, and expecting

expecting the fiery trial every day; this thought would be peculiarly comfortable. But what is more, death will be our grand releaſe from ſin. When the walls are taken down the leproſy will be totally removed. Of this evil we have moſt reaſon to complain: it is ever active, and inceſſant in its operations. Being an enemy within, it has many advantages which are always improved againſt the peace of the ſoul. But then the war ſhall ceaſe: God ſhall bruiſe Satan under our feet; with the laſt enemy we ſhall be freed from our worſt enemy, from whom we ſhall find no further moleſtation for ever.

Death will be found to be gain in a compariſon of profit and loſs. Properly ſpeaking, gain is a word of trade. To aſcertain it, the merchant caſts up his accounts; and what reſults from a fair compariſon of profit and loſs, he calls gain. This idea may be applied here. The Chriſtian certainly loſes ſomething by dying, yea, many things which have been highly pleaſing and profitable. He will loſe the company of his friends, which he has often found ſo edifying to him. It is not without ſenſible pain that he takes his laſt farewel of the men who were his delight. But he gains more, for he is introduced into the company of all the redeemed: He ſits down with Abraham, Iſaac, and Jacob. The ſpirits of juſt men made perfect, are his companions; and he is with Chriſt, which is far better. If he loſes the opportunities of prayer, and other religious worſhip on earth, it is becauſe he will now have no further need of them; and ſurely this loſs will be much more than counterbalanced by the enjoyment of the Divine preſence, and fellowſhip in the praiſes of heaven. Whatever he loſes upon earth he ſhall gain in heaven an hundred fold, yea everlaſting life.

The gain of death cannot be fully aſcertained while we continue in theſe tenements of clay. We are neither capable of comprehending, nor deſcribing it. "Eye hath not ſeen, nor ear heard, nor has it entered into the heart of man to conceive, what God has laid up for them that love him." We now labour to attain as much of it as we can, both in knowledge and poſſeſſion; but we fall infinitely ſhort. If ever we arrive in the heavenly glory, we ſhall have in perfection what now the holieſt and beſt have only in part. Our knowledge, which is now attained with unwearied application, and is at beſt limited in its objects, and very inadequate in degrees; will then be perfect. Then ſhall we know even as we are known. Holineſs will

attain its higheſt excellency. Being in the preſence of God we ſhall be fully aſſimilated into his likeneſs. No impure thought, unholy expreſſion, or unſanctified action ſhall ever diſturb our felicity. Our zeal will be unclogged, and our love flame in all its ardour. The godly man in his progreſs leaves the ſtorm behind. Every ſtep he takes brightens his proſpect. At the end of the dark valley, the light and glory of the celeſtial hills chear his ſoul. He enters into reſt: all his wiſhes are now attained, and his happineſs ſhall be eternal.

EUMENES.

ANECDOTES.

The following Anecdotes, related by the late Rev. Mr. *Fletcher*, of Madely, are probably unknown to a great number of our readers, but are ſo remarkable as to deſerve general regard.

"ONE Sunday, when I had done reading prayers at Madely, I went up into the pulpit, intending to preach a ſermon, which I had prepared for that purpoſe; but my mind was ſo confuſed, that I could not recollect, either my text or any part of my ſermon. I was afraid I ſhould be obliged to come down, without ſaying any thing. But having recollected myſelf a little, I thought I would ſay ſomething on the firſt leſſon, which was the third chapter of *Daniel*, containing the account of the three children caſt into the fiery furnace: I found in doing it ſuch an extraordinary aſſiſtance from God, and ſuch a peculiar enlargement of heart, that I ſuppoſed there muſt be ſome peculiar cauſe for it. I therefore deſired, if any of the congregation found any thing particular, they would acquaint me with it in the enſuing week.

"In conſequence of this, the Wedneſday after, a woman came, and gave me the following account." I have been for ſome time much concerned about my ſoul. I have attended the church at all opportunities, and have ſpent much time in private prayer. At this my huſband (who is a butcher) has been exceedingly enraged, and threatened me ſeverely what he would do, if I did not leave off going to *John Fletcher's* church: yea, if I dared to go any more to any religious meetings whatever. When I told him I could not in conſcience refrain from going, at leaſt, to our pariſh church; he grew quite outrageous, and ſwore dreadfully, if I went any more, he would cut my throat as ſoon as I came

came home. This made me cry nightily to God, that he would ſupport me in the trying hour. And though I did not feel any great degree of comfort, yet having a ſure confidence in God, I determined to go on in my duty, and leave the event to him. Laſt Sunday, after many ſtruggles with the devil and my own heart, I came down ſtairs ready for church. My huſband aſked me, whether I was reſolved to go thither? I told him, I was. Well, then, ſaid he, I ſhall not, as I intended, cut your throat; but will heat the oven and throw you into it, the moment you come home. Notwithſtanding this threatening, which he enforced with many bitter oaths, I went to church, praying all the way, that God would ſtrengthen me to ſuffer whatever might befall me. While you was ſpeaking of the three children whom *Nebuchadnezzar* caſt into the burning fiery furnace, I found it all belonged to *me*, and God applied every word of it to my heart. And when the ſermon was ended, I thought, if I had a thouſand lives, I could lay them all down for God. I felt my whole ſoul ſo filled with his love, that I haſtened home, fully determined to give myſelf to whatſoever God pleaſed: nothing doubting, but that either he would take me to heaven, if he ſuffered me to be burnt to death, or that he would ſome way deliver me, even as he did his three ſervants that truſted in him. When I got almoſt to my own door, I ſaw the flames iſſuing out of the mouth of the oven. And I expected nothing elſe, but that I ſhould be thrown into it immediately. I felt my heart rejoice, that if it were ſo, the will of the Lord would be done. I opened the door, and to my utter aſtoniſhment, ſaw my huſband upon his knees, wreſtling with God in prayer, for the forgiveneſs of his ſins. He caught me in his arms, earneſtly begged my pardon, and has continued diligently ſeeking God ever ſince. "I now know, adds Mr. Fletcher, why my ſermon was taken from me, namely, that God might thus magnify his mercy."

Another Anecdote, but very different, is mentioned by him in a letter to Miſs Hatton, Jan. 13, 1766.

"This morning I have buried one of the warmeſt oppoſers of my miniſtry; a ſtout, ſtrong young man, aged twenty-four years. About three months ago, he came to the church-yard with a corpſe, but refuſed to come into the church. When the burial was over, I went to him, and mildly expoſtulated with him. His conſtant anſwer was, "That he had bound himſelf never to come to church while I was there; adding, that he would take the conſe-

quences, &c." Seeing I got nothing, I left him, ſaying with uncommon warmth (though as far as I can remember, without the leaſt touch of reſentment) "I am clear of your blood; henceforth it is upon your own head; you will not come to church upon your legs, prepare to come upon *your neighbours' ſhoulders.*" He waſted from that time, and to my great ſurpriſe hath been buried on the ſpot where we were, when the converſation paſſed between us. When I viſited him in his ſickneſs, he ſeemed tame as a wolf in a trap. O may God have turned him into a ſheep in his laſt hours!

From theſe anecdotes *miniſters* may learn to take encouragement when they are led into a train of thought different from their propoſed plan; *perſecuted Chriſtians* may learn that the hearts of their oppoſers are in the Lord's hand; and O that *perſecutors and oppoſers* may learn how dangerous it is to fight againſt God!

ANECDOTES.

The late Dr. Johnſon reproved the Rev. Dr. Maxwell, once for ſaying grace in his preſence, without mentioning the name of our LORD JESUS CHRIST; and hoped in future he would be more mindful of the apoſtolical injunction.—A ſeaſonable hint to many!

An Atheiſt being aſked by a profeſſor of Chriſtianity, How he could quiet his conſcience, in ſo deſperate a ſtate? replied, "As much am I aſtoniſhed as yourſelf, that, believing the Chriſtian religion to be true, you can quiet your conſcience in living ſo much like the world: Did I believe what you profeſs, I ſhould think no care, no diligence, no zeal enough." Alas! that there ſhould ſtill by Chriſtians, be ſo much cauſe given for the aſtoniſhment of Atheiſts!

An ancient father, being invited to dine with a perſon of rank, learnt, when he came to the houſe, that the lady had ſpent three hours in dreſſing herſelf. It ſo affected him, that when ſhe entered the room, the venerable man was diſſolved in tears. Enquiring the cauſe, he turned to her and ſeriouſly replied, "I weep that you have ſpent "more hours in gratifying your pride, and ruining your "ſoul, than I ever ſpent together in ſaving mine."

RELIGIOUS

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

AS the Public have expreſſed ſo great an intereſt in the tranſactions of the Miſſionary Society, they will hear with pleaſure, that the Duff, which performed ſo ſucceſsfully the former voyage to the Iſlands of the South Seas, is again ready to ſail for the ſame Miſſionary purpoſes; and through the good Providence of God, an amply number of, we truſt, faithful men and women have offered themſelves on this noble and ſelf-denying ſervice, and are moſt of them already embarked. The number of perſons will be at leaſt forty, beſide children; and many others who were accepted, are obliged to wait another opportunity, for want of room. The zeal that hath manifeſted itſelf on this occaſion, appears to be a token for good to us, and an honourable evidence to the Chriſtian world, that there are not wanting many who are ready to labour and ſuffer hardſhips, as good ſoldiers of Jeſus Chriſt.

The indefatigable labours and exertions of the Directors on this occaſion, have done more than it was thought poſſible to accompliſh in the time; the ſeaſon of departure requiring that the ſhip ſhould ſail this year, as otherwiſe, it muſt have been delayed till September or October in the year enſuing. The Providence of God, however, muſt be acknowledged in many favourable circumſtances which have occurred; particularly in the furniſhing ſeveral ſerious medical ſtudents and practitioners, ſome of whom offered themſelves immediately as they underſtood the want of ſuch perſons for the Miſſion, than which a greater bleſſing of a temporal nature, can hardly be conceived to the inhabitants of the South Sea Iſlands, particularly Otaheite.

The expence incurred by the equipment of the ſhip, with all neceſſaries for itſelf; the proviſioning and other requirements for upwards of ſeventy perſons; a ſupply for the brethren already ſettled; and articles proper to exchange with the natives, or make preſents to the chiefs, is ſo conſiderable as to call loudly upon the friends of the inſtitution, for their farther aſſiſtance and ſupport.

The Publication reſpecting the laſt voyage, is faſt proceeding through the Preſs, and will be ready for delivery toward the beginning of the year. We truſt it will ſatisfy the moſt doubtful of the propriety and advantages of the undertaking. The Society having decided, that the copy right ſhall remain with themſelves, as likely to afford ſome aſſiſtance to their finances, it is to be hoped the friends of the inſtitution will enlarge the ſubſcription, for which end it will be continued open till the commencement of the new year; after which it is intended to raiſe the price to Two Guineas to Non-ſubſcribers.

DESIGNATION OF MISSIONARIES, &c.

ON Tueſday, November 13, 1798, the Miſſionaries about to embark on this Miſſion, were ſolemnly deſignated to their important work at Spa-Field Chapel. Dr. Haweis read the Common Prayer, after which Mr. Jerment prayed extempore, and Mr. J. Townſend, offered the Deſignation Prayer. Bibles, (the donation of Mr. Bailey, of Hackney,) with a ſuitable addreſs, were delivered to each of the Miſſionaries by the Rev. Meſſrs. Brookſbank, Hamilton, Hill, Platt, Radford, and Weſt. A Sermon was delivered

delivered on the occaſion by Mr. Maurice, of Fetter-lane, from Rev. xi. 15.; and a Charge to the Miſſionaries from Phil. i. 23, by Mr. Eyre, of Homerton. Dr. Hunter, concluded with prayer.

On Tueſday evening, Nov. 20, 1798, the four following Miſſionaries, were ordained at Surry Chapel, viz. W. Gregory; J. Hill; R. Leveſque, and J. L. Vardy. The Rev. Row. Hill, read the Church Pravers; and Mr. Howell, of Knareſborough, (who accompanies the Miſſionaries) offered the Ordination Prayer. Mr. Waugh, preached from Phil. i. 18, and Mr. Hill gave an affectionate Charge to the Miſſionaries, eſpecially theſe now ordained. Mr. Hamilton, concluded with prayer.

On the following morning (Wedneſday) the Directors and Miſſionaries breakfaſted together; after which, Mr. Hill prayed, and Mr. Townſend gave an exhortation. In the evening, the Miſſionaries unitedly commemorated the love of their divine Maſter in the ordinance of the Lord's Supper. The Miniſters engaged were Meſſ. Eyre, Hill, Howell, Hunter, Kecherer, Nicol, Platt, Reynolds, Vanderkemp, and Waugh.

ON Tueſday, November 20, the Duff dropt down the River, and on the 27th, the ſingle Miſſionaries embarked, and the ſhip prepared to go round to Portſmouth.

In our Number for January, as we apprehend the Miſſionaries will then have ſailed, we expect to gratify the Public with farther particulars, relative to this important Miſſion. In the mean time, we are happy to find that neither the zeal nor liberality of the religious public appear to be exhauſted. Since our laſt, collections have been made at Orange-ſtreet Chapel, at Mr. Platt's Chapel, Holywell Mount; and at Mr. Knight's Meeting, Nightingale-lane, London. Remittances have alſo been received from the Congregations of Mr. Burder, of Coventry; Mr. Galland, of Holmfirth; Mr. M'Quhae, of Blackburn; and Mr. Simpſon, of Macclesfield. Liberal donations have been received from individuals, both of money and of uſeful articles in great variety; among which, is a large handſome bible (conveyed through the hands of Dr. Haweis) intended as a preſent to the firſt native of the iſlands, who ſhall learn to read the Engliſh Bible.—We have alſo the pleaſure to learn, that the young gentlemen of Mr. Buck's Academy, at Hackney, have contributed 2l. 18s. 6d. out of their weekly pocket money, as a preſent to the Miſſionary Society.

ASSOCIATIONS.

WELCH ASSOCIATION.

OCTOBER 4th and 5th, 1798, the aſſociated congregational Miniſters from different parts of Pembrokeſhire, Carmarthenſhire, and Cardiganſhire, held their Quarterly Meeting at Hazel, in the laſt county. On Wedneſday afternoon, Mr. Philips, of Bethel, preached from Pſal. xix. 7. Mr. H. George, from John iv. 24. On Tueſday, Mr. G. Lewis, of Llanuwchlyn, from Phil. i. 6. Mr. D. Peters, from John xiv. 6, and Mr. T. Skeel, from Act xx. 24.

This Inſtitution is of between 30 and 40 years ſtanding.

WEST-

WEST-KENT ASSOCIATION.

ON Tueſday, October 23, the aſſociated Diſſenting Miniſters in the weſtern diviſion of Kent, held their General Half-yearly Meeting, at Maidſtone. As the object of their union, is the further ſpread of Evangelical truth, in that part of the county, the buſineſs was attended to with unanimity and affection; and there appeared to be an increaſing zeal for carrying on the important work.

In the evening, Mr. Stanger preached on Rom. i. 16. Their next Meeting, is appointed to be held at Maidſtone, April 16, 1799, at two o'clock in the afternoon, Mr. Arnold, of Sevenoaks, to preach in the evening; or in default of him, Mr. Ralph, of Maidſtone.

EAST-KENT ASSOCIATION.

UNION of Miniſters, in the eaſtern diviſion of Kent, including Independants, Baptiſts, and thoſe in the late Counteſs of Huntingdon's connection.

On Wedneſday the 24th of October, a meeting was held at Dover, when the Rev. G. Townſend preached in the morning from Luke vii. 21, 22. "And in that ſame hour, he cured many of their infirmities, &c." And the Rev. Mr. Schrochford in the evening, from Gal. vi. 14. "But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt." After the ſermon in the evening, the miniſters, and brethren from moſt of the neighbouring churches, united to commemorate the dying love of their common Saviour at his table.

Several of the miniſters engaged in prayer, and notwithſtanding the weather being unfavourable, the ſervices of the day were well attended; both miniſters and people, found them profitable and pleaſant.

At this meeting, the following reſolutions were unanimouſly adopted:

That the objects of this Aſſociation be, to promote intercourſe, unity, and love, among miniſters and people: to deviſe means of mutually aiding and aſſiſting one another in the work of the Lord; and to conſult about whatever may tend to promote the intereſt of true Religion, in our reſpective ſituations, and neighbourhoods:—That we meet, for theſe purpoſes, four times in the year; that on each of theſe days, there ſhall be two ſermons preached; and a ſermon the preceding evening, where it is convenient; that the next Meeting be held at Ramſgate, the 9th of January, 1799: Mr. Tiſſier, of Dover, and Mr. Attwood of Folkſtone, to preach:—That the Rev. W. Prieſtly, of Deal, be appointed Secretary to this Aſſociation. The following miniſters compoſe the above Aſſociation: Meſſrs. Townſend, Gore, Young, Parnell, Laxon, Prieſtley, Tiſſier, Giles, Drew, and Attwood.

DORSET MISSION.

MR. DENNY, Miſſionary of this Aſſociation, preaches upon an average, ſix and ſeven ſermons every week. He has preached the Goſpel in ten villages, where 7 or 800 hear him, who before were periſhing for lack of knowledge. The people give very ſerious attention, and his labours are apparently uſeful. It is remarked of one woman much addicted to blaſphemy, that ſince ſhe heard Mr. D. ſhe has never been heard to ſwear. A rumour being circulated among the villages, that a Meeting-houſe would ſoon be built, a poor bricklayer came forward and ſaid, though incapable of giving money, he would chearfully give ſo much labour as ſhould be equivalent to five pounds. Theſe circumſtances make it ſufficiently evident that good has been done, and are ſtrong indications of future proſperity.

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Our miſſionary has, however, met with ſome oppoſition as might be expected, but this has rather more eſtabliſhed his reputation and influence among the people.

On Lord's day, Oct. 21, a barn was opened for public worſhip, at Maiden Newton. This is a populous pariſh, and a central ſituation, ſo that in all probability a regular congregation may be formed in this place.

ORDINATION.

REV. J. DEANE.

ON Thurſday, October 18, the Rev. J. Deane, was ordained at Chalford Bottom, Glouceſterſhire. Rev. Mr. Symonds, began with prayer and reading, aſked the uſual queſtions, received the confeſſion, and offered the Ordination Prayer, accompanied with laying on of hands. Mr. Francis, of Horſley, gave the Charge from 1 Tim. iv, 15.—"Give thyſelf wholly to them." Mr. Burchel, of Titbury, preached from Heb. xiii. 22, former part, and a neighbouring independent Miniſter, concluded with prayer.

OPENING OF CHAPELS.

CIRCUS, EDINBURGH.

WE are happy to learn from Edinburgh, ſome zealous Chriſtians have it in contemplation to eſtabliſh in that large, and populous city, a place of worſhip, upon the plan of the Tabernacle in London. With this view, the Rev. Rowland Hill was invited, laſt July, to preach in the *Circus*, a large place of public entertainment. He was ſucceeded by the Rev. Mr. Boden, of Sheffield, and Mr. B. by the Rev. P. S. Charrier, of Lancaſter. It affords us particular pleaſure to inform our Readers, the preachers have been conſtantly favoured with very crouded and attentive audiences; and many hundreds have been brought under the ſound of the Goſpel, who were not in the habit of attending on its miniſtry. In the Summer, Mr. Hill preached on the Lord's day evening, on Calton-hill, to many thouſands more than the Circus could contain; and even on theſe cold winter mornings, there are ſeldom leſs than twelve or fourteen hundred aſſembled on the Sabbath, to hear preaching in the Circus, at break of day; and the other ſervices are attended by at leaſt, twice that number. Mr. C. is to be ſucceeded by Mr. Slatterie, of Chatham, and other Engliſh miniſters go thither in the Spring.

ABERDEEN CHAPEL.

SEPT. 2, 1798. Rev. J. Bennet, paſtor of the Independent Church, Ramſey, Hants, opened a large commodious chapel, which has been erected in the above city by a number of ſerious perſons, who have united together in a congregational church ſimilar to thoſe of England: The opening diſcourſe was on Exod. xxxiii. 14. 15. "My preſence ſhall go with thee," &c. On Lord's day, Sept. 16th. a ſermon was preached upon the congregational mode of church government, from Matt. xviii. 15, 17; after which, an independent church of about twenty perſons was regularly formed. The 30th inſtant the Lord's Supper was celebrated, to which ſome pious baptiſts were admitted as occaſional communicants. Since the above, both church and congregation have conſiderably increaſed, and many have reaſon to bleſs God for this new erection of the ſtandard of the croſs. Rev. T. Loader, of Fordingbridge, Hants, ſucceeds Mr. B. on his return to England.

OBITUARY.

MRS. CATHERINE ABREY,

OF London, who died April 25, 1798, was a meek follower of the Lamb. About eight or nine years ſince, ſhe was deeply convinced of ſin, under a ſermon preached by Mr. Cecil, at Spitalfields church, from Luke xi. 27, 28, and ever after walked in the path which leads to eternal life. It pleaſed her heavenly Father to afflict her with a lingering diſeaſe, the aſthma, which ſhe bore with the greateſt meekneſs and child-like temper. How often have I heard her complain of her wicked heart, and adore her Saviour's mercy in redeeming her from hell! Frequently have I heard her when in health, diſcourſing on different doctrines, exclaim: "Away with all doctrines, but what exalt Jeſus and humble the creature in the duſt."

The Lord thinks fit ſometimes, to deprive us of our greateſt comforts; it was ſo with this amiable woman, while lingering on a bed of ſickneſs. Nine weeks ſhe ſuffered much darkneſs and diſtreſs of ſoul. But ſtill reſigned to the Lord's will, ſhe would often ſay, "Oh that I could but ſee my intereſt in Chriſt before I quit the world! but my mind is dark, and I am often obliged to recall time paſt to view, to know if Jeſus has done any thing for me." It pleaſed the Lord, however, to diſpel this darkneſs a few days before ſhe died. On her huſband aſking her if ſhe was afraid to meet her God? "Oh no!" ſaid ſhe, "no more than you are afraid to meet your friend." I attended her in her dying moments, and while labouring under great difficulty of breathing, it was evident her heart was wreſtling with God in prayer. A few moments before ſhe departed, I aſked her if ſhe found Chriſt precious to her ſoul; "oh yes," ſaid ſhe, "Indeed, he is very precious!" She deſired to be raiſed up from her pillow, which was done, and then, without a ſigh or ſtruggle, ſhe reſigned her ſoul into the hands of that bleſſed Redeemer, who called her, by his grace, to enjoy an everlaſting ſabbath with him in glory, and ſhe is now, I doubt not, tuning her golden harp in praiſe of him who ſhed his precious blood to ſave a guilty world.

A. B.

THOMAS DOWELL.

"And be ſure your ſin will find you out," is a Scripture truth, which has often been accompliſhed both in judgment and in mercy. Perſons who have been educated in Evangelical principles, eſpecially when they have felt their influence in ſome degree, have ſeldom departed from them, but they have in ſome way or other evidently ſuffered for it. And even where ſovereign grace has manifeſted its converting power to any of this deſcription, their feelings have ordinarily been keen in proportion to their backſlidings. If ſuch be ſaved, it ſhall be ſo as by fire; the backſlider in heart ſhall be filled with his own ways. In the experience, recovery, and death of the ſubject of the following conciſe narrative, theſe remarks were fully exemplified.

The father of the deceaſed was a member of the Independent Church at Harwich, a man poſſeſſed of a conſiderable gift in prayer, and who exhibited an example of godlineſs to his family. Beſide obſerving ordinary ſtated times of family worſhip, he would uſe his influence to make religion reſpected by the work-people, whom he employed under his roof. When I have viſited the houſe, the old man would ſometimes ſtop the looms,

looms, and desire all to join me in prayer, which request was generally complied with. Among the number was the deceased.

Notwithstanding the pious example of his parents, when the son succeeded to the business, and occupied the house after their death, he soon turned the dwelling which had appeared a *Bethel* into a *Beth-aven*. God and religion were banished, and the ark made to seek another habitation. It is worthy of remark, that Peace and Prosperity upon this soon departed also.

Mr. Dowell being accustomed to take a leading part in the singing, the love of this exercise, kept him for some time tolerably strict in his attendance upon public worship. At certain times (as he told me when sick) the word appeared to impress his mind, even to constrain him to retire to his closet, that he might pray to God. But his heart all the while remaining at enmity with the ways of holiness, he soon grew slack in attendance; this was followed by a love to worldly company; after some time, he fell into the sin of drunkenness, and at length yielded up himself to temptations, until he totally neglected the house of God, and shunned the company of all who were serious. In this dreadful state, he was suffered to abide for several years.

However, the time was come that God's design of grace and mercy should be manifested. The irregularities of Mr. Dowell's life had laid the foundation of a decline, which after four months confinement, removed him into eternity. At the time when weakness began to render him incapable of attending to his business, the Lord began deeply to afflict his soul. Now his mind was restored to the keenest reflection, and the arrows of the Almighty began to stick fast in his conscience. He would then pray, and groan, and look upward, but "deliverance was far from him, while his soul refused to be comforted." Now the Minister whom before he wished to shun, was sought unto, and became his most agreeable companion, and his visits the most salutary to his wounded spirit. For the space of three months, scarce a ray of hope offered itself. He would lament, and say, "I am the vilest of all sinners; Mary Magdalene, Saul, and Manasseh were not such wretches as I: These had never my religious advantages, nor could they ever rebel against such light. My sins are intolerable. Jesus is able to save, but is it possible, that he will save such an one as me?"

I attended him as opportunity offered during his illness, with much satisfaction to my own mind; God very evidently revealing himself to this backslider. At different times, I considered it needful, distinctly, to point out the inward, and latent sins of the heart, spirit, and temper; but this appeared to be an almost needless task, as it was given him of the Lord to see "his heart was all uncleanness, a den of thieves within." I am happy to hope that he exhibited every mark of a truly awakened and penitent sinner, and thereby appeared prepared to receive that inward strength, which the word of Jesus afforded him, some short time before his departure.

He received the first ray of gracious encouragement and Gospel hope, while I was reading to him, and turning down in the bible more than fifty of the promises made to penitent sinners. He heard them read to him with astonishing satisfaction, and after pausing a moment, exclaimed with energy "precious promises!" He then told me of a severe conflict he had lately found with the adversary of souls; whose dreadful suggestions, that his sins were too numerous and great to be pardoned, had almost overwhelmed his reason, and brought him to absolute despair, so that he feared he should be instantly plunged in hell; but that the Lord revived his spirit

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by bringing that promiſe to his ſoul, which is recorded in Iſaiah xliii. 2. "When thou paſſeſt through the waters, I will be with thee, and through the rivers they ſhall not overflow thee, &c." Of this ſupporting paſſage, he never loſt the ſight nor comfort till he died.

As his animal frame weakened, his mind diſcovered greater firmneſs, and ſtrength appeared equal to the day. The promiſes, which for ſome days had upheld his ſpirit againſt deſpondency, now rendered his countenance ſerene, when the cold hand of death had ſeized his vitals, and after languiſhing a little while longer, he fell aſleep in the peaceful poſſeſſion of the hope of the Goſpel, July 2, 1798. The bitter experience of this ſubject, preaches loudly to us, that we depart not in heart or life from the living God; while the mercy and grace applied to his heart, invites the truly penitent "againſt hope to believe in hope." I. M.

THOMAS WILMSHURST.

On Lord's Day, July 22, died, at Baſingſtoke, in the 51ſt year of his age, Thomas Wilmſhurſt, formerly a ſerjeant in the North Hants Militia. Having entered into military ſervice when a youth, there was too much reaſon to fear, that, during the twenty-eight years of his life he was a ſoldier, he learned many of thoſe wicked habits which ſo generally mark the military character. It is very certain, he was far enough from being a Chriſtian ſoldier. He might be reſpected by his comrades, and in the regiment he ſerved ſo long; but he neglected religion and morality: it is certain he was *a wicked man*. Such characters, however, are ſometimes called by divine grace; and it is peculiarly pleaſing to the humble, but honoured inſtruments of ſuch mercy, to record for the inſtruction of others, theſe trophies of their Maſter's all-ſubduing power. Such a pleaſure has the writer in adding another name to the intereſting Obituary of the Evangelical Magazine.

T. Wilmſhurſt was about nine months ago afflicted with a very diſtreſſing *dropſical* complaint, which, in a ſhort ſpace of time, aſſumed ſuch an aſpect, as to preclude any hopes of his recovery. From the beginning of his affliction, he appeared to be much affected with his ſituation, and to be thoughtful about his ſoul. Having been accuſtomed to hear the preaching of the Goſpel, he had ſome acquaintance with the bible and the theory of religion. Even before his affliction commenced, he had *of late* been ſomewhat impreſſed with what he heard on the Lord's Day, was not without ſome reſolutions of *growing a better man*; but his goodneſs was like the morning cloud; it vaniſhed away at the approach of temptations. It was the deſign of the Lord to bring him effectually to himſelf by the painful ſtroke of affliction. And, perhaps, there have not very frequently been more pleaſing inſtances of penitence and converſion, than in the caſe of this man. The bible now became his conſtant companion; he peruſed religious books, with ſome of the Obituaries in the Evangelical Magazine, which were put into his hands; he liſtened with attention to inſtructions that were afforded him by his viſitors; and, by earneſt prayer, he ſought that ſalvation, which he had neglected ſo long. Although his affliction was very diſtreſſing, and his caſe truly deplorable, (almoſt another Lazarus) yet he diſcovered a ſingular degree of patience, and ſubmiſſion to the will of God. He even admired his goodneſs in ſparing a vile creature ſo long, and at length, as he hoped, in leading him to the ſaving knowledge of his grace. It was very pleaſing to obſerve ſuch evident marks of a broken and contrite heart, diſcovered in his words, in his tears, and in

his ſpirit. They who had been well acquainted with him before, were now aſtoniſhed at the change; for, being converted, as we hope, he truly became as a little child. During the greateſt part of his affliction, he was not able to lie down in bed; his chair was the only reſting place he could find on earth; having found reſt for his ſoul in Chriſt, any thing which his heavenly Father appointed him, was welcome. About two months before his death, he recovered a little, and was juſt able to drag his unweildy legs to a place of worſhip for a few Lord's Days, where he joined in worſhip in another manner than he had formerly done. This was a little reviving in his bondage. There was, however, no probability of his perfect recovery; nor was he much diſtreſſed on that account. His chief concern was, to be ſubmiſſive and prepared for all the will of God.

He had employed ſome of his afflicted moments in writing down for his own uſe particular texts of Scripture and references, ſuitable to his own caſe, and the paper was placed before him on the mantle-piece with his bible. The other ſide of the paper contains a written prayer, which diſcovers a ſoul taught of the Lord; it is here preſented to the reader, as it appears to bear the marks of being *his own*.

"O that the Lord would create my ſoul anew, and enable me truly to "repent of all my ſins; and give me a lively faith in Chriſt, and to love "God and godlineſs. Seal a ſenſe of thy forgiveneſs on my heart, and "make me a new creature by thy Holy Spirit, ſo that I may really re-"liſh, and be truly meetened for the enjoyment of heavenly exerciſe. I "pray that the Lord would renew my ſoul with the grace of his Holy "Spirit. Waſh away my ſins in the fountain of Chriſt's precious blood. "Cloath my naked ſoul in the robe of Chriſt's perfect righteouſneſs, and "prepare me to die. The Lord grant I may be actually prepared, and "actually ready to meet thy meſſenger Death, whenever thou ſendeſt for "me. And O, that I may have the ſting of death taken away, which is "ſin; and have nothing to do, but to die, through our Lord Jeſus Chriſt, "who giveth us the victory. Amen and Amen."

Our afflicted penitent was, however, occaſionally depreſſed, and ſometimes found himſelf in the dark, as to his views of eternity. Theſe frames led him to more earneſt prayer, for a freſh ſenſe of divine mercy; and before his departure, he appeared to be quite willing to be diſſolved, he appeared to be ripened for the heavenly world. It was late in life, that he entered the ſervice of Chriſt; the campaign was painful, but ſhort; the Captain of his Salvation ſoon diſmiſſed him from the toils of mortality; and, we doubt not, when he fell by the ſhaft of death, he was more than conqueror through him who loved him.

Having been ſo many years in military ſervice, and being a native of Baſingſtoke, conſiderable reſpect was ſhewn at his funeral by ſome of his former comrades, and a detachment of the Baſingſtoke Aſſociation, who attended the corpſe, and interred him with military honours. The ſolemn muſic of the fifes and muffled drum, the ſlow proceſſion, and the firing over the grave, were circumſtances which drew together a numerous concourſe of people, who were affected with the impreſſive ſcene. The body was depoſited in the earth with the *ſhadow* of honour—the ſoul, we truſt, had already found the *ſubſtance*, in "the honour that cometh from God only." A funeral diſcourſe was preached from Iſaiah lv. 7, on the evening of the following Lord's Day. J. J.

REV.

REV. W. JENKINS.

AUG. 1, 1798. On this day, which was the Anniverſary of the Briſtol Education Society, died the Rev. William Jenkins, a young Baptiſt Miniſter, who had ſpent four years at the academy at Briſtol, and was the only ſtudent out of ſeventeen, whoſe time expired at laſt Whitſuntide. He was a member of the church at Llangloffan, and had been called to the miniſtry by the Society, ſometime before he went to Briſtol, and ſeemed diſpoſed to return to them and continue there, as the church, like ſome others in Wales, is large, and has ſeveral meeting-houſes and ſeveral miniſters. But having finiſhed his academical ſtudies, he thought to take a little journey before he returned home, and after ſpending two Sabbaths with the deſtitute church at Leominſter, he went to ſee Mr. Medley, at Liverpool, then viſited Cheſter and Oſweſtree, and proceeded thence to Rhathyn, in Denbyſhire, North Wales, where he was confined to his bed four days, and then died. He had been poorly ſome time ago at Briſtol, though he appeared a ſtout hearty man, inclinable to be corpulent; but got better again, and was not ſuppoſed by others to be ſo ill as he imagined; however, he appeared far from well on his journey, and was ſuſpected at Leominſter, to have an adheſion of his liver. He fell ſick among good friends, who were very tender of him, though moſtly ſtrangers to him before. They carried him ſixteen miles, to be buried in the Baptiſt burying ground at Glynn.

He was eſteemed as a godly man, and though his diffidence kept him from making the improvement in ſpeaking the Engliſh language, which might have been expected, was acceptable as a preacher, eſpecially in his own tongue; but his courſe was ended almoſt as ſoon as he had finiſhed his ſtudies, and on the very day that his colleagues attended the commencement at Briſtol, he joined the church triumphant; ſilently, but forcibly admoniſhing them, to work while it is day, ſeeing the night cometh, wherein no man can work:

MRS. LARKINS.

DIED in a moſt happy ſtate of mind, on Auguſt 14, 1798, in the twentieth year of her age, Mrs. Mary Larkins, of Rotherhithe. She had been brought ſafely through the hour of child-birth more than a week, and was in a fair way of doing well, till about twelve o'clock on Saturday night, Auguſt the 11th, ſhe ſuddenly awoke, and told her nurſe, ſhe ſhould certainly die, and expreſſed a wiſh to have the family called up, and to have Mr. —— ſent for, as ſhe was much diſtreſſed about her ſoul. It was however, deferred till about ſeven o'clock. When Mr. —— came, he found her in very great diſtreſs. Though ſhe had from her infancy been under the means of grace, and manifeſted not only an amiable diſpoſition of mind, but alſo, a very ſedate and moral courſe of life, having frequented leſs public amuſements, and kept leſs company than moſt young people of her age. Yet now, ſhe was impreſſed with the idea of her approaching diſſolution (an impreſſion which never abated even under the moſt favourable ſymptoms of recovery) ſhe was deeply convinced of ſin, frequently ſaying, "I fear I have been only a mere profeſſor of religion, I don't think I am ſufficiently ſenſible of my ſin; pray for me, for I am afraid I ſhall be loſt, I have often ſaid prayers, but fear I never prayed with the heart." And then with much earneſtneſs, and in a very melodious tone of voice, ſhe repeated the firſt verſe of that hymn—

"Jeſu, lover of my ſoul," &c.

After

After ſome converſation and prayer, ſhe ſeemed much compoſed, and her pulſe mended very conſiderably. But her diſtreſs of ſoul, ſoon returned upon her again, and with double violence. She ſpoke much of the heinous nature of ſin, and the holineſs of God, ſpeaking of herſelf in the moſt abaſing manner, declaring ſhe feared ſhe ſhould loſe her ſenſes, through her ſoul's diſtreſſes. She deſired earneſtly to ſee Mr. —— again, but he not being able to attend, having to preach at the weſt end of the town; Mr. M——, a ſerious clergyman was ſent for, who went to prayer with her, and quoted many precious Scriptures ſuitable to her caſe, but ſhe ſtill remained inconſolable; admitting the truth of all that was ſaid to comfort her, but adding, "I cannot enjoy them for myſelf, I want to know that *my ſins* are blotted out;" and many things to the ſame effect.

Being deſired by a friend to compoſe herſelf to ſleep, ſhe ſaid ſhe would, and lay ſtill for about ten minutes; ſhe then became reſtleſs again, and ſaid, "The agitation of my mind will not let me ſleep," and mentioned her having felt much under a Sermon preached by the Rev. Mr. Gunn, at Rotherhithe Church, from Heb. ii. 3. "How ſhall we eſcape, if we neglect ſo great a ſalvation!" Then looking earneſtly at her huſband, ſhe ſaid "This a great text, pray, my dear, remember theſe things, and ſeek the Lord." About this time alſo, ſhe ſpoke much of the difference there was between profeſſors and poſſeſſors, and ſaid, "How much I have neglected the Holy Scriptures! but hope if the Lord ſpares me, I ſhall be enabled to read them much; but if this affliction is even unto death, it will be a great mercy if it is for the ſalvation of my ſoul."

The ſame Spirit who is promiſed to convince of ſin, is alſo to take the things of Jeſus and ſhew them to the mind; this was fulfilled in her experience; for on her friends returning to her bed-ſide after going down to take tea, they found an amazing change in her ſtate of mind; it was as complete and laſting, as it was ſudden and comfortable. She was now enabled to rely upon the promiſes, and look at Jeſus as her Saviour and Redeemer. She began now to preach to all around her, telling them how happy ſhe was in her ſoul, remarking that ſhe had before been only able to ſay "God," but now "I can ſay *my God*." Sometimes, ſhe quoted ſingle verſes of hymns, at others, ſhe repeated them throughout. Thoſe on which ſhe moſt frequently fixed her attention, were

"Come, thou fount of every bleſſing;
"Salvation, O the joyful ſound," &c.

The knowledge ſhe had of the letter of Scripture was now evident, and was of particular uſe to her, for ſhe paſſed from one precious Scripture to another, repeating them aloud, and ſeeming to ſee ſuch beauty in them, and feel ſuch power from them, as filled her ſoul with abundant joy and peace. At one time, ſhe repeated Pſalm ciii. 1, 2, 8, 14, at another, Rom. viii. 1, 33, 34. Theſe Scriptures appeared to feed her ſoul and ſtrengthen her mind to bear her affliction, and realize the thought of parting with her family and friends, not only without diſtreſs, but with pleaſure and delight; becauſe ſhe now had no doubt of her intereſt in Chriſt, and the glory which was to be revealed. As ſhe grew worſe, and found her end approaching, her faith ſeemed to grow ſtronger, and her deſires after heaven were more fervent. At one time, ſhe broke out in the following expreſſions, "Dear Jeſus, ſweet Jeſus, come and releaſe me, I long to be with thee in glory! Oh how impatient I am to be gone, how impatient I am! Oh, view my dear Redeemer ſweating drops of blood through pain and anguiſh, whilſt I murmur at theſe trifling pains! Lord have mercy upon thy

thy unworthy duſt: yes, he will have mercy upon me, he knows my poor weak frame."

She not only ſpoke ſweetly of Jeſus, and his truth as it related to her own experience, but ſhe gave a word of advice and exhortation to all around her, ſometimes in a general way, and at others to ſeparate branches of her family. To her huſband, ſhe gave the following affectionate and faithful exhortation. "My dear, remember that, a God all mercy is a God unjuſt. The God with whom you have to do, is a juſt God, and will be ſerved with ſincerity and truth. I hope you will let your friends ſee you fill that place at chapel, which I ſhall leave vacant. Do not, my dear, neglect the Scriptures; pray read at leaſt one chapter every day; you know nothing, my love, of real religion yet, but I hope you will; yes, I truſt I ſhall meet you again in glory." To another relative, ſhe ſaid, "Come, my dear aunt, come and kiſs me; I ſhall ſoon begone, but hope we ſhall meet again in glory. Yes, I ſhall ſoon have that crown of glory; I can ſay, 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." 2 Tim. iv. 7, 8. To her mother, ſhe ſaid, "Dear mother, let me receive a parting kiſs, I am going to leave you for a ſeaſon, but do not grieve, we ſhall ſoon meet again; yes, my dear mother, it will not be long before we meet again in glory." She was going to proceed, but the feelings of the parent were unable to ſuſtain the preſſure of this ſcene, and ſhe retired. Her father, her brother, and other relations and friends, were frequently addreſſed by her, ſometimes individually and ſometimes collectively. At one time, ſhe would tell them of the happy and triumphant ſtate of her own ſoul, at another, ſhe would exhort and adviſe them to ſeek and fear the Lord.

Nor did ſhe overlook the dear little infant, which was ſo early to loſe its beſt earthly friend. As it lay by her ſide in one period of her illneſs, ſhe looked round at it, and ſaid, "I love you my dear. Nurſe let me kiſs her, (then turning to her friends). You are weeping; yet, I don't weep, no, I am too happy." At another time, ſhe deſired a friend to have her dear babe brought to her, which being done, ſhe took it in her arms and affectionately embracing it, ſhe returned it to her friend, ſaying, "Why do you weep, my dear friend, when you ſee I do not, who am going to leave my child behind? I know I leave it in the hands of my dear Saviour, who will take care of it." She had a ſtrong affection, not only for her child and huſband, but for all her family; but her faith in and love to Chriſt, ſwallowed up every other attachment; ſhe continued in the poſſeſſion of her reaſon and her ſpeech to the laſt, and never ceaſed talking (excepting intervals of ſleep) of the glory and precioufneſs of Jeſus Chriſt. She repeated with much apparent pleaſure a ſhort time before her departure, that beautiful deſcription of him by the Apoſtle. "Jeſus Chriſt, the ſame yeſterday and to-day and forever." She alſo mentioned about two hours before her death, thoſe words of Paul, "Having a deſire to depart, and to be with Chriſt, which is far better." This was read for her funeral text, to a very large and attentive congregation. May it hereafter appear, that the death of this truly amiable young perſon, has been productive of ſpiritual life to ſome of her friends and neighbours.

MR.

MR. S. LAKE.

ON Tuesday, August 21, 1798, died, at Exeter, Mr. Samuel Lake, aged 42, a Member and Deacon of the church at Exeter, under the pastoral care of the Rev. R. P. Allen. For many years, he gave good evidence that his soul was renewed by sovereign grace, and in his conduct exemplified the happy influence of the Gospel of Jesus. He was particularly remarkable for a pacific, humble, and uniformly serious disposition. In religion he was neither a boaster, nor a preacher; but was always willing rather to be instructed by hearing what God had done for others, than forward to publish his own experience. When himself was the subject, his language expressed the deepest abasement of mind; arising from an awful conviction of his guilt and unworthiness, and while he *adored*, he could not help *wondering* at the displays of grace in his salvation. During his confinement by a dropsy, which terminated his mortality, his frame of mind was peculiarly serene and happy; while his outward man perished, his inward man was renewed day by day; for his faith increased, and his evidences were brighter. His tongue was loosed; and he appeared to have lost that diffidence, which had marked his days of health. Earthly objects seemed forgotten by him; the tendency of his conversation (which was refreshing to his pastor and fellow members, who attended him) was to express his unfeigned humility and steady confidence. He repeatedly cloathed his sentiments in the emphatical words of Dr. Watts:

"A guilty, weak and helpless worm,
"On thy kind arms I fall;
"Be thou, my strength and righteousness,
"My Jesus, and my all."

Being asked respecting the foundation of his hope, he declared, "I have no other ground of confidence, but the righteousness of the Lord Jesus Christ;" and added with pious ardour, "This righteousness is *mine*; I consider it as effectual for my justification, as if I had wrought it out for myself." He was not left destitute of suitable and seasonable supports; but often expressed his belief, that it was the Gospel properly understood and really felt, which alone could give living comforts in dying moments. Sometime previously to his departure, his thoughts, desires and affections, appeared to be happily disengaged from the world. Several times he declared he had nothing which disposed him to wish for a continuance here below but his family; yet all things considered, he had a desire to depart and to be with Jesus. "When I have read or heard (said he) of the reluctance of many of God's servants to be gone, I have wondered; I see nothing on earth to induce a wish to continue; I see every thing in heaven worth dying for." He felt an ardent solicitude for the prosperity of the church with which he was connected, and frequently and fervently implored the Divine Blessing on pastor and people. In mercy his reason was continued to the moment of his dissolution, and when incapable of speech, it was evident to those who surrounded him, by his gestures, that he was wrestling with God, and by his countenance, his soul rejoiced in hope of the glory of God. He has left a widow and six children.

On the Sabbath afternoon, after his death, Mr. Allen, on the mournful occasion, addressed a thronged and serious congregation, from Proverbs xiv. 32.

MISS

MISS G. K.

MISS G. K. (daughter of —— K. Esq. of Highbury) was from her infancy of a delicate frame and weakly constitution. Her person was remarkably pleasing, her manners gentle and obliging, and her disposition truly amiable. She took particular pleasure in forming the minds of her younger sisters to every elegant and useful branch of female education, even to the prejudice of her own health. She was subject to frequent and severe illness from her childhood, which she bore with great patience, and often appeared chearful when her friends around were distressed on her account.

Her last illness commenced with a cold and cough in September, 1797, and terminated in a fatal decline, which baffled all the arts of medicine. From May last, she was mostly confined to her room, and suffered much pain, which she bore with a happy frame of mind. On Whitsunday, she attended Mr. Newton's church both parts of the day, and received the communion. On her return, she expressed a conviction, dictated doubtless by her feelings, that she should never be able to go again; her cough having been so troublesome as to distress all who were near her. She declared, however, she had enjoyed a most blessed time—that the Lord had given her a new heart, and set her soul at liberty. She had been used to attend the Gospel at different places, but now declared, she felt the power of it in a different manner to what she had done before; and often repeated to her friends, that it was one thing to have the form of godliness, and another to possess the power.

To a medical gentleman who attended her, she said, "I shall go in August; and to her sisters, who waited on her with the greatest tenderness and affection, she said, more than three weeks before her departure, "It will be on the 26th, the last Sabbath in the month, that I shall begin an everlasting Sabbath, with my blessed Lord." To a friend who often visited her, and to whom she was particularly partial, on the Friday before her death, she said, "Don't pray for my continuance; but for my departure. I cannot pray for myself—I can do nothing." Her friend observing, "Life is the time to serve the Lord," she replied, "Ah! so it is! If I had not done it then, I could not now." She often repeated, "The Lord hath done all things well." On Mrs. S. taking leave, she said, "Come on Sunday—I wish all here to be present on Sunday." Her friend replied, "On Sunday, my dear, I never go but to the Lord's house," intending, however, at her request to visit her after the Morning Service. So soon, as the Sabbath commenced, she found herself struck with the hand of death. "What can this be (said she) so cold upon my head? O this will be a long Sabbath!" Her relatives were all with her, and her dear mother begged the Lord to give her an easy dismission, having lost a child before, who suffered much in her last moments. The Lord heard her request, and soon after noon, she departed without a sigh or groan. The last words, which were uttered only about two minutes before her departure, were "Mercy! Lord, Mercy!"

Thus, the Lord revealed himself to this dear young person, who was only twenty-two years old at the time of her death, August 26, 1798. Many precious things were uttered by her during her confinement, which her friends regret were not preserved; the above are published with the hope of their being useful to other young persons, in encouraging them to serve the Lord in the time of youth.

The Rev. Mr. Newton, being out of town at the time of her death, improved the solemn event, by a discourse from 2 Cor. v. 1. on Sunday evening, the 17th of October.

REVIEW OF RELIGIOUS PUBLICATIONS.

Lectures on the Evidences of Chriſtianity. Four by the late Rev. JOHN FELL, *of Homerton; and eight, by* HENRY HUNTER, *D. D. of London Wall*, 8vo. 376 *pages*. 6s. London: Johnſon, Burton, Good, &c.

"THE firſt four of theſe Lectures, are the intereſting remains of the late Mr. Fell," and are addreſſed to the Subſcribers to the Lectures inſtituted with a view to ſubſerve his intereſts, after the unhappy difference, which occaſioned his diſmiſſion from the ſuperintendance of Homerton Academy. Like Mr. F's other works, theſe diſcover a ſtrong mind and maſculine talents; conſiderable reading and deep reflection. The firſt diſcourſe (on Pſ. xxxvi. 9.) is introductory, and, after defining the nature of Revelation, conſiders the ſtate of Man, firſt *without*, and, 2dly, *with* a divine Revelation. Having obſerved the alterations in the external manners of the world introduced by Chriſtianity (as the abolition of Idolatry, &c.) he adds "Human nature, in its preſent depraved ſtate, cannot poſſibly appear with greater dignity than that in which true Chriſtians often diſcover themſelves. Under a divine revelation we are taught, in a divine and authentic manner, accompanied with the moſt deciſive evidence, that "all things ſhall work together "for good" to the people of God—that our very ſufferings and trials ſhall become the means of the greateſt and moſt important bleſſings. Such views could not be had without a divine revelation. Here we find heavenly ſuccour in the midſt of death itſelf—in the midſt of *our own* death—in the midſt of the death of *others*, which may precede our own. And I call the removal of every individual out of the world, which may be conſidered as a part of ourſelves, the commencement of our own death—ſo far *we* die. The Chriſtian can meet all theſe things with a calm countenance—with a peaceful heart. He can feel, and be rational. He can be touched within, and, at the ſame moment, ſubmiſſive to God. Conſider, what conſolation over his children, taken away by death! what pleaſure he feels in his own heart, while he teaches them, when young, perhaps in childhood, in the midſt of ſickneſs, to look for a divine world; and teaches them to liſp out, as it were, their hopes and proſpects. Here ſweet comfort is diffuſed through the heart; and there are many inſtances of this kind; among others, a recent one known to myſelf, of a child leaving the world, and giving up its laſt breath with prayer to Almighty God;—and this with no marks of enthuſiaſm, no traits of ignorant ſuperſtition attending it. Who can cenſure ſuch things? No; the moſt hardened enemy to the Chriſtian religion will not open his mouth againſt it. *He* might ſay, "it was *well*, as it afforded preſent "comfort." I ſay, it is *better*, as it carries the ſoul to a lively proſpect of a future ſtate. I know nothing to give ſuccour to the human heart, like the truth—like the divine authority of that holy book, which is conſidered as a revelation from God, and that too with the greateſt truth.

"Give me leave to add, that in the poſſeſſion of a divine revelation, every part of *nature* becomes more intereſting to us. I preſume to affirm, that every blade of graſs or grain of corn collects new beauties and importance, conſidered as the preſent ſuſtenance of rational and immortal beings. We may ſurvey the heavens with additional pleaſure; and look with delight upon their regular and ordinary revolutions. We may put pleaſant queſtions to ourſelves—"Shall *I* be acquainted with ſuch and ſuch bodies "hereafter, and better know their relative ſituation and dependencies "one upon another; and altogether, upon the mighty God, whoſe infi-"nite power gave them exiſtence?" We cannot doubt whether there ſhall

ſhall be worlds to receive us when we leave the preſent. We ſee numbers, and ſtill greater numbers are unknown to us. I know not what may be the purpoſe of God with reſpect to *them*; nor what may be the final purpoſe and counſels of God with reſpect to this, as to its inhabitants. He has given us, at leaſt, Chriſtians, he has given us ground to expect the greateſt and moſt ſublime things that can be conceived. Then let us indulge the ſubject. Strengthen your hearts with a view of this divine revelation; apply it to all the incidents of your lives; bring your ſorrows and your diſtreſſes to it. It will beam forth with new, freſh, brighter, and more durable luſtre than the rays of the ſun; and be accompanied with freſh diſcoveries to the lateſt period of your life."

Lecture II. (on Luke xxiv. 44.) is alſo of an Introductory nature, and deſigned particularly to ſhew "that the deſcriptions which are given in the New Teſtament of the perſon and character of our Lord Jeſus Chriſt, were not firſt invented and brought forward, either by Jeſus Chriſt himſelf, or by the Apoſtles; but, that they were well known and underſtood among every claſs of the Jewiſh people, before the appearance of Chriſt; of which we have many deciſive proofs, and from whence it plainly follows, that there muſt be ſome ſuch perſon and character, as the Evangeliſts and Apoſtles have repreſented the Lord Jeſus to be; otherwiſe, there can be no light, no truth in the Old Teſtament Scriptures." (p. 32.)

As a ſpecimen of the manner in which our ingenious preacher ſupports this propoſition, we inſert the following inſtructive Extract. "I ſhall (ſays he) in the

"Firſt place, bring forward the ſentiments and opinions of their own writers, the oldeſt that are extant, next to the Prophets themſelves. And in order that it may be done to advantage, I muſt take the liberty to obtrude upon your ears the uſe of words and terms to which, perhaps, they are not familiar. I muſt particularly take notice of, what are called, the *Jewiſh Targums*. And, not to uſe the word in vain, I beg leave to explain it to you before-hand. The word *Targum*, ſignifies a *tranſlation* from one language into another, or a *paraphraſe* of thoſe parts that are ſo tranſlated, or both of theſe together.

"There was an early neceſſity of tranſlating the Hebrew Scriptures into the Chaldee language; for, from the long reſidence of the people in that country, they in ſome meaſure loſt their native tongue. This was done early; and of theſe things which were thus early performed, many are loſt. The oldeſt Targums that are extant, go by the names of Onkelos, and Jonathan Ben-Uzziel, or Jonathan the ſon of Uzziel. That of Onkelos ſeems to have been the moſt ancient. They were both diſciples, as it is ſaid, of the great Hillel, who was one of the moſt conſiderable men among all the Jews. He was of the ſeed royal by the mother's ſide, and exerciſed the authority of a magiſtrate and law-giver in many and various particulars; and was the head of the Sanhedrim. Perhaps, neither of them lived long before the appearance of Jeſus Chriſt. Perhaps, they wrote about forty years before the incarnation of the Son of God.

"There is another Targum or tranſlation, called the *Jeruſalem Targum*. Its age cannot eaſily be aſcertained. There are various other Targums, but theſe three only are particularly worthy of our reſpect, and were regarded as authorities by the Jews themſelves. From them we might endeavour to learn the ſenſe of the Jewiſh Church before the times of Chriſt, concerning many remarkable prophecies which related to the coming of the Meſſiah the Son of God. I will take notice of a few. Their number indeed is great, but a ſmall quantity will be ſufficient for our purpoſe at

preſent. The oldeſt prediction is this, that "the ſeed of the woman ſhould "break the head of the ſerpent, and that the ſerpent ſhould bruiſe his "heel." So it ſtands in the book of Geneſis. Theſe Targums expreſs themſelves thus, after they have given the text. "The ſons of the wo-"man themſelves ſhall bruiſe the heel in the latter days of the Meſſiah." And the other ſays, "They themſelves ſhall bruiſe the heel, in the "end of the days, in the days of Meſſiah the king."—They ſeem to have had juſter views of the character and office of the Meſſiah, than many of the Jews had in the days of our Lord's miniſtry. They bear a remarkable teſtimony to the ſufferings of the Meſſiah, and to thoſe ſufferings as brought about by their own countrymen; who called themſelves deſcendants of the promiſed ſeed, and heirs of that great and divine ſeed which was ſoon to make his appearance."

Lecture III. (on John i. 43.) endeavours to prove that Moſes, was the Author of the Pentateuch, in which, the objections of Paine are very ſatisfactorily refuted; perhaps, more particularly than they deſerved. For the 4th, which is the laſt of Mr. Fell's Diſcourſes, the Editor offers an apology, from the ſtate of bodily infirmity in which it was deljvered. It contains chiefly hints and ſketches of ideas, which had his life been ſpared, Mr. F. would doubtleſs have purſued with the ſame ability as the former. We ſhall only add the concluſion to this Lecture, which forms his ſolemn farewell to his audience and to the world. "While you are zealous to maintain the truth of the Scriptures, put this queſtion to yourſelves, "What advantage is it to me, if the Scriptures be true? What "objects do I propoſe by maintaining their authority? Have I any in-"tereſt at ſtake?" Ah, my friends! the greateſt intereſt: that intereſt, without which, your very beings could not be a bleſſing: That intereſt, without which, all your hopes muſt be ſwept away: That intereſt, without which, every thing beyond the grave, muſt be awful and horrid darkneſs, while we are in the preſent ſtate: An intereſt, which, if loſt, we are robbed of every comfort—of every conſolation—of every joy—of every peace. May you find, and bind it to your hearts, and live for ever in the ſight of God. Amen!"

The eight remaining Lectures were delivered by Dr. Hunter, and diſcover the ſame brilliant eloquence diſplayed in the Author's other works. Lecture V. opens the plan of the ſucceeding Diſcourſes, under the following propoſitions:— 1. That the religion of Jeſus Chriſt is entirely conformable to all the ideas of Deity, which we are enabled to form by the exerciſe of our own reaſon, on a ſerious contemplation of the great univerſe; in other words, that it is the true, and only, religion of nature:—2. That it is univerſally congenial to the conſtitution and frame of the human mind:—3. That it is [illegible]appily adapted to the feelings, neceſſities and expectations [illegible]human heart, at every ſucceſſive ſtage of man's exiſtence:—4. That it is our moſt infallible guide, and our ſecureſt guard, amidſt all the viciſſitudes of this tranſitory life:—5. That it is the ſtrongeſt and ſweeteſt cement of human ſociety:—6. That it is the ſatisfactory interpretation of the myſtery of Providence: and—7. That it conſtitutes the grand proof of immortality, and exhibits the only rational diſplay of a life to come.

Without depreciating the character of any of theſe Diſcourſes, we may venture to aſcribe peculiar merit to the Eighth, which diſcuſſes the third propoſition from Luke xxiii. 39—43, and ſhews how admirably Chriſtianity is adapted to the various circumſtances of human life; and with an extract from this, (p. 245.) we ſhall conclude the preſent article of Review.

"We

"We conclude with leading your attention, in the fifth and laſt place, to that ſingular and affecting inſtance of human miſery, and of divine mercy, which is the ſubject of the hiſtory read at the opening of this diſcourſe; for to adduce every inſtance to our purpoſe were the work not of a Lecture, but of a whole life.—We have here a man in a ſtate of dreadful extremity, ſuch as even this valley of tears exhibits not every day. A man floating on the confines of two worlds, in all the agony of bodily torture, purſued with all the remorſe of an accuſing conſcience, telling him that he ſuffered juſtly, that he was receiving the due reward of his deeds; a man alarmed with the overwhelming apprehenſions of inſtant judgment, and a miſerable eternity. The hand of the executioner is lifted up to ſtrike the blow which is to extinguiſh hope for ever, and, terminating bodily pain for a ſeaſon, to let looſe upon the ſoul the worm that dieth not. Awful interval, but not given up to the blackneſs of abſolute deſpair! All is not loſt, for the ſinking eye can yet ſupplicate, and the faltering lips pronounce a requeſt. "Lord, remember me when thou comeſt into thy kingdom!" Who is this that calls Jeſus Lord, now that he is deſpiſed and rejected of all men; now that his diſciples have forſaken him and fled; now when they that ſee him laugh him to ſcorn; now that his ſtrength is dried up like a potſherd; and his tongue cleaveth to his jaws, and he is ſinking into the duſt of death? Who is he that aſcribeth to him a kingdom, at this hour and power of darkneſs, when earth has renounced him, and the rays of heaven are intercepted, and hell triumphs? Who is he that prays to one who has reſigned the power of ſaving himſelf? O man, great is thy faith! Againſt hope thou believeſt in hope; and thy hope ſhall not make thee aſhamed. And who is He that from yonder triumphant ignominy diſpoſes of heavenly thrones, who opens and ſhuts at his pleaſure the everlaſting doors of the inviſible world, who plucks the trembling creature as a brand out of the burning, and tranſports the priſoner of hope into the paradiſe of God? He on whom help is laid, the Lord mighty to ſave, even to the uttermoſt, them that come unto God through him, ſeeing he ever liveth to make interceſſion for them. Thus, then, from the ſweeteſt, mildeſt, meekeſt condition of human life, to the moſt dreadful extreme of depravation, and criminality, and diſtreſs, the goſpel becomes "all things to all men;"—the inſtructor of babes, the conſolation and joy of old age, the proviſion of poverty, the monitor of riches, the refuge of the miſerable."

Sentimental Beauties, from the writings of Dr. BLAIR, *ſelected with a view to refine the taſte, rectify the judgment, and mould the heart to virtue, 4th edit. 12mo. pages* 326, 4*s. London*, John Wallis.

Dr. Blair's Sermons have long been conſidered as a model of elegant and claſſical compoſition, which may be admitted with allowance for a few Scottiſh idioms. Although the Dr. is not always perfectly evangelical, he abounds with fine ſentiments on the perfections of Deity, the conduct of Divine Providence, and the Chriſtian Morals; and it is of ſuch paſſages that the preſent volume principally conſiſts. We agree with the Editor that, whoever "Carries a book of this Nature in his pocket, will be able to redeem many valuable hours: Not to ſay how uſeful it muſt be to have ſuch a Monitor at hand; from how many ſcenes of diſſipation it may guard, or how many acts of folly it may prevent."

The preſent Edition contains more than double the number of Extracts in the former; and we obſerve with pleaſure, that they are not frittered down into mere Proverbs, as is too frequently the caſe in works of this nature.—The additions are from the two laſt volumes of Dr. B's Sermons, with ſome uſeful paſſages from his Lectures.

SINGLE

SINGLE SERMONS.

The True Patriot, a Sermon, preached before the Military Association of the united Parishes of St. Andrew, Holborn, and St. George the Martyr, at John's Chapel, Bedford-Row. By R. CECIL, *A. M.* 40 *pages*, 8*vo.* 1*s.* Rivingtons.

THOUGH the contracted nature of our Review, will not permit us to announce all the Single Sermons, which come before the Public, and in general, we pass over those on political occasions, this and the succeeding one, we conceive merit an exception. The text, from 1 Sam. xvii. 29, is striking and appropriate, and adapted with judgment to the present occasion by the following general observation: "Extraordinary occasions warrant extraordinary exertions; in which rightly to engage, distinguishes the good Citizen and the Christian."—In this Discourse, Mr. C. at once justifies his fellow-citizens in associating in defence of themselves and families, their country and religion; and at the same time properly cautions them, lest while they profess to be defenders of the Faith, they should themselves perish in unbelief. To those acquainted with Mr. C's composition, it may be unnecessary to add, that the style is neat, the spirit meek and evangelical, and the observations pertinent and judicious.

A Sermon, preached Aug. 13, 1798, *before the Reading Association, &c. at the consecration of their colours. By* R. VALPY, *D. D. F. A. S. Chaplain to the Association*, 8*vo.* 36 *pages*, 1*s.* 6d. *Reading*, Burdon, *London*, Elmsly *and* Bremner, &c.

This discourse also, as we have already hinted, is clearly distinguishable from the general run of moral, political, or military harangues. The author considers the present state of Europe, and comparing it with the scripture prophecies, commences the reign of Antichrist, in A. D. 538, when the Goths were driven from Rome, and Vigilius purchased the popedom; from whence reckoning 1260 years, the period of his continuance, he finds his fall in the present year, in which the Pope has been driven from his dominions. The Doctor, adds "How far the destroying monster of the French Republic, like Alaric, and the other savage conquerors, who were employed as the scourge of Divine vengeance to punish the Romans, may be destined to fulfil the collateral prophecies concerning the fall of the Ottoman Empire, and the restoration of the Jews, a short time will, perhaps, determine: *for all these things must come to pass.*"

In the close of the discourse, Dr. V. gives some excellent advice to his military audience, on the importance of being Christian soldiers, and of fighting the good fight of faith. In a note, p. 28. the Dr. makes honourable mention of the exertions of the Missionary Society, and expresses an ardent wish for the universal spread of the Gospel and its blessings. The text is Matt. xxiv. 44 "Therefore be ye also ready!"

Of the consecration prayer, and the speeches on delivery of the colours, we say nothing.

ERATUM in last Month's Mag. p. 448, line 3, for "Bishop of *Badwin*," read "Bishop of *Budweis*."

POETRY.

POETRY.

A PRAYER
FOR THE MISSIONARIES GOING TO THE SOUTH SEAS.

JESUS, our Lord, thy kindneſs ſhew,
Secure them from each ſnare and woe,
And guard them by thy pow'r:
Thro' trackleſs deeps be thou their guide,
Their fears diſpel, their wants provide,
And bleſſings on them ſhow'r.

O fill their ſouls with joy and peace,
Faith, and its holy fruits increaſe,
And on them ſhed thy ſmiles!
Prepare their hearts with ev'ry grace,
To teach benighted ſouls thy ways,
In diſtant Southern iſles.

With joy may they their brethren meet,
With pleaſure hear them all repeat,
The wonders God has done!
And in the bleſt employment join,
Till, in the heav'ns above, they ſhine
Far brighter than the ſun. S.

THE MOURNING RING.

Ineſt ſua gratia parvis.

LITTLE, circling, ſhining thing!
Dying Friendſhip's gift—a Ring!
D ſt thou now this finger grace?
Let me then thy meaning trace;
Thou ſhalt teach me to be wiſe,
Wiſdom more than gold I prize.

In thy circling *form* I ſee
Th' emblem of *eternity*;
In the *gold* of which thou'rt made,
Is *eternal wealth* pourtray'd.
While the dear departed *Name*,
Oft re-kindles Friendſhip's flame;
In the *date of life* I ſee,
Man at beſt is vanity.
While the ſolemn *day of death*
Tells me I muſt yield my breath;
Each inſtructive word is found
Well inſcrib'd on *darkeſt ground*;
Thus the legend ſeems to ſay,
How earth's *tend'reſt ties* decay!
Joy muſt yield to certain grief,
Death, however, brings relief.

Little, circling, ſhining thing!
Mournful, but inſtructive Ring!
Thou can'ſt teach me to be wiſe;
May I look beyond the ſkies!
Earthly friendſhips all muſt end,
May I chuſe an heavenly Friend!
Let my name engraven ſtand,
Like a ſignet on his hand;
Then, when death itſelf ſhall come,
Faith ſhall triumph o'er the tomb;
When the griefs of life are o'er,
Friends ſhall meet to part no more.
Jeſus is the beſt of friends,
For his friendſhip *never* ends.

IOTA.

LINES WRITTEN UNDER AFFLICTION.

WHENCE this unuſual languor o'er my mind,
This chilling ſtupor, that pervades each ſenſe?
Penſive I ſit, each active power confin'd,
No more I'm charm'd with Pleaſure's fair pretence.

Ah, where is eaſe and ſprightly vigour fled?
Where are the hopes with youth ſo lately gave?
Deluſive all; Affliction bows my head,
And Death, in ſpite of Time, prepares the grave.

But whether muſt my wand'ring ſpirit go,
When death's cold hand ſhall cut the brittle tie?
Muſt I be baniſh'd to the ſhades of woe,
Or, borne on Seraph's wings, aſcend on high?

A thouſand guilty fears my heart corrode;
Ten thouſand ſins appear in dread array:
Where muſt I fly to ſhun an angry God?
Ah! to what unknown region wing my way?

Methinks I ſee my dear Redeemer ſtand,
With mercy floating in his languid eye;
And while to Calv'rys mount he points his hand,
"Sinner, (he cries) there did thy Saviour die."

"Behold my ſide—Behold my hands and feet—
"Behold the fountain which can make you whole!
"Diſpel your fears, here find a ſafe retreat;
"Here reſt your weary burthen'd ſin-ſick ſoul.

Thou God of mercy, wife, and juſt, and good,
O ſhed thy influence upon my heart;
Shew me my intereſt in a Saviour's blood;
Then gladly with the world itſelf I'd part.
Cold Bath Fields. ANNA BAILY.

TEMPTATION AND DESERTION.

OH! help me, Lord! elſe Satan's power
Will ſink my burden'd heart:
I can ſuſtain his rage no more,
Oh bid the foe depart!

Into the poor diſtracted breaſt
Ten thouſand woes he pours;
Deprives me of my evening reſt,
And joy of morning hours.

Nor radiant ſun, nor ſparkling ſtars,
Can yield me one delight;
Nor the gay glories Nature wears,
Can entertain my ſight.

Nor faces of my deareſt friends
Can the leaſt joy impart;
Nor the rich balm the Goſpel ſends,
Can heal my wounded heart.

'Tis darkneſs all! no ſmiling God
Supports me with his peace;
No more Immanuel, with his blood,
And promiſes and grace.

Alarming horrors clothe my ſkies,
And vail their wonted light;
Hide all their beauties from my eyes,
Involv'd in gloom of night.

Thus over whelm'd in grief I lie,
Perplex'd by hell and fear;
Uphold me heaven! or elſe I die,
Or drop into deſpair.

O could I find ſome ſilent cave,
Remote from light and day;
There wou'd I make my darkſome grave,
And weep my life away!

JUNIUS.

PSALM LXXXV. 8.

NOW let my ſoul await thy word,
Thou God who heareſt prayer;
I'd liſten to thy voice, my Lord,
And caſt on thee my care.

Peace to thy people, and thy ſaints,
Thou graciouſly wilt give;
Thou art all ear to their complaints,
And ready to forgive.

O ſpeak with efficacy ſweet,
And cheer my drooping ſoul;
And let me feel thy power is great,
And can my ſins controul.

From thee I wou'd no more backſlide,
No more to ſin return;
Leſt God his face again ſhou'd hide,
And I again ſhou'd mourn.

Uphold me, Lord, or I ſhall fall;
Guide me, or I ſhall ſtray;
Sooner than turn aſide at all,
May thorns hedge up my way.

Uſe juſt what means thou ſeeſt beſt,
Thy word, thy ſtaff, thy rod;
May I, henceforth, be ever bleſt
With nearneſs to my God. R.

ON BURNING PAIN'S "AGE OF REASON,"

At Eling Barracks, Aug. 3, 1798.

INSTRUMENTS of curs'd deluſion,
Old companions, we muſt part!
Much too long to my confuſion,
I have held ye near my heart.

Once I knew the Lord of glory,
Once I joy'd to ſeek his face;
Doubted not the ſacred ſtory
Of his ſufferings and grace.

But too ſoon the power of evil
Drew me from the narrow way;
And mine enemy, the devil,
Led me more and more aſtray.

I deny'd the Lord who bought me:
(Saints beheld and mourn'd my fall)
Yet his tender mercy ſought me,
And reſtored my wandering ſoul.

Thou alone art worthy, Jeſus;
Huſband of thy church, and Head;
Honour, everlaſting praiſes,
Shall to thy free-grace be paid.

Now conſume, thou book pernicious!
Your deſtruction gives me joy;
You can do no harm when aſhes,
Better you ſhould burn than I.

JULIUS, S. D. Reg.

LOVE OF CHRIST.

I LOVE thee, Lord; but ah! how ſmall
Is my weak love for thee,
To that unbounded love of thine,
For ſuch a worm as me!

I love thee, Lord, in all thy ways,
I love thy might and pow'r;
I love, but ah! how ſmall the love!
Lord make me love thee more!

I fain would love thee, Lord, but I
Forgetful am of thee:
O could I love thee as I ought,
Or love as God loves me!

G. M. N.



R.d M.r R. ANTLEY ARK.

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SUPPLEMENT

TO THE

Evangelical Magazine,

FOR THE YEAR 1798.

LETTER FROM A SAILOR.

Ship Bellerophon, Mediterranean, Sept. 14, 1798.

DEAR SIR,

I HAVE now, with pleaſure, taken up my pen to inform you of the Lord's goodneſs in ſaving my life, when ſo many of my fellow-creatures have fell by the enemy's ſhot. I ſuppoſe, before this time, you have heard of the engagement between the Engliſh and French fleets off Alexandria (Egypt). I ſent to you from Syracuſe, the 20th July laſt, which letter I hope you have got, and now I wiſh to inform you of the Lord's mercy to me.

We left Syracuſe harbour, July the 25th, after getting wine, water, and bullocks, for the fleet, and went again in ſearch of the enemy, the 20th July. The 23d we received intelligence that they were ſeen off Alexandria, unto which place our fleet immediately ſailed, and on the 1ſt of Auguſt made the land of Egypt. At three o'clock in the afternoon we ſaw them at anchor and in order of battle, being 13 ſail of the line and four frigates. Our Admiral made the ſignal to prepare for battle at anchor, and our ſhip cleared for action. At a quarter paſt ſix o'clock beat to quarters; the enemy at this time hoiſted their colours. At half paſt ſix began to engage, and ſoon after the van ſhip of the enemy's line was diſmaſted, our ſhips ſtill engaging as they run down their line. At ſeven o'clock we let go our anchor alongſide and came within half piſtol ſhot of the L'Orient of 128 guns, the French Admiral's ſhip. Now a very heavy fire commenced between that ſhip and our's, they firing prodigious quantities of grape and muſquetry ſhot, which wounded and deſtroyed a great number of our men. Now our

main and mizen maſts were ſhot away. At nine o'clock our antagoniſt began to ſlacken his fire, which encouraged us to double ours upon them, though a force ſo greatly ſuperior to us. At this time our Captain and Maſter were both wounded; the firſt, ſecond, and fifth Lieutenants were killed, and moſt of the ſeamen and mariners on the poop or quarter deck were either killed or wounded, beſides a number on the main and lower gun decks. At ten o'clock, perceiving the L'Orient on fire in ſeveral places, we cut our cable and ſet the ſprit ſail, the only remaining ſail we had. Here I would wiſh to declare the Lord's goodneſs, for at this time our wreck being part overboard, which prevented our way through the water, we muſt have drifted down to ſome of the French ſhips, which at this time had not been in action, and to all appearance, we muſt have been ſent to the bottom; but God was with us, for the wind at this very juncture came in our favour, ſo that we were carried from them. I never was more reſigned in my life and can ſay, unworthy as I am, the Lord was with me.

Our foremaſt at this time going over the larboard bow, the enemy in the mean time keeping a very heavy fire upon us from their rearmoſt ſhips, raked us very much, as the light from the L'Orient, which was now all in a blaze, gave them a full view of our diſabled condition: but the wind being now favourable, we ſet what ſail we could upon the ſtumps of our maſts, and cut the wreck away from the ſhip, as that prevented our way through the water. Our ſhip had now caught fire in ſeveral places, by the enemy's firing carcaſe ſhot into us, which we happily got out without doing much damage. At eleven o'clock, the L'Orient, which we had been engaging was blown to atoms, with a moſt dreadful exploſion. Two of her men we took out of the ſea, and ſaved their lives, but we find that eight hundred men periſhed when ſhe blew up. At two o'clock on Thurſday morning, we came to anchor in ſeven fathoms water, and then buried our dead which were not thrown overboard in the time of the action. We were now fully employed in clearing our ſhip of the wreck of the maſts and boats which were all ſhot to pieces. At eight o'clock this morning one of the enemy's frigates coming to us and ſeeing our diſabled condition, we beat to quarters and cleared our main lower gun decks for action. The quarter deck guns were diſabled by the engagement in the night, but one of our ſhips came to our aſſiſtance, upon which the frigate run back to the reſt of her ſhattered fleet. The two

fleets

fleets were in action the whole night, though ſtill at anchor: we were at anchor two leagues from them.

Soon we ſaw a ſhip of 74 guns and a frigate of 40 guns ſet fire to and blown up, and a frigate of 36 guns run on ſhore by our fleet.—This afternoon two ſhips of the line and two frigates belonging to the enemy went to ſea; the Audacious, a 74 gun ſhip came down and anchored cloſe to us, to give us what help ſhe could. We found our loſs to be 49 killed, and 148 wounded; and now we got up jury maſts and made the ſhip fit for ſea, but ſhe is very much damaged; it will be well if ſhe makes England. Eleven more men have died of their wounds ſince the action, which makes the killed liſt amount to 60.

We took and deſtroyed in all 11 ſail of the line and two frigates. Our fleet conſiſted of 13 ſail of the line, one 50 gun ſhip, and a brig. I have only ſent you particulars concerning our own ſhip, being what I ſaw, and the Lord be praiſed that I can give you this information, inſtead of being cut off!—Here, ſir, you may admire the goodneſs of the Lord to me, who am not worthy of the leaſt of his mercies: while I am from the Church of God, I hope the Lord will fulfil that promiſe to me, Ezek. i. 16. "Thus ſaith the Lord God, although I have caſt them far off among the heathen, and although I have ſcattered them among the countries, yet will I be to them as a little ſanctuary in the countries where they ſhall come." I can truly ſay, that I have ſeen as happy days in this ſhip as ever I have ſeen in all my life; for I have ſeen the Lord's goodneſs and mercy following me in all my troubles, ſo that I am obliged to confeſs, from experience, that God is good to Iſrael; and while I live I hope never to forget it, for he has fulfilled that promiſe to me, Pſalm l. 15. "Call upon me in the day of trouble, and I will deliver thee." The Lord grant I may glorify him!

If I never come home, yet pray for me, for I ſee myſelf ſo weak, and feel myſelf ſo corrupt, that nothing but his Almighty arm can hold me up.—May the Lord of heaven and earth keep the younger members of the church from falling as I have done!—He is juſt in baniſhing me from his ordinances, but yet I hope he will fulfill his promiſe to me, Ezek. xxxiv. 11 to 16. "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, &c.—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

ſtrengthen that which was ſick;" but I will deſtroy the fat and the ſtrong, I will feed them with judgment—I truſt you will join me in your prayers for it, and I have ſome hope that the Lord will fulfil it in me, but he muſt be enquired of for theſe things. I ſhould be glad to have public thanks offered for me the next Lord's Day after you receive this, for my late temporal ſalvation, on the 1ſt and 2d of Auguſt.—Now the Lord be with you and yours, and the houſhold of Faith! Pray give my love to our paſtor; am ſorry I have not heard from him, as a letter from him and you would be very acceptable to me and my brethren with me, who I believe are godly men and have been of great ſervice to me; we are ſeven in number. Letters come often to this ſhip, but none to me: yours was the laſt I received dated December 97.—The Lord be with you and yours and keep you in a land of liberty, there to enjoy the fruits of your labours and to ſit under your own vine and fig tree, none making you afraid!—You know I am brought here by my own raſh and inconſiderate conduct; but I hope I ſhall yet once more be brought to worſhip with you and my family around me, in my own land; mean time I beg to be remembered to all my friends; ſhall be glad to hear of their welfare, and that the Lord may be with them all is the prayer of

Yours ſincerely,

J. W.

P. S. I have ſent to none but you—therefore if you hear of my wife, or my father and mother, let them know I am yet ſpared as a monument of mercy. We put into St. Auguſtin's Bay, Sicily, September 10th and left it 21ſt, ſo here we got water and freſh beef which we greatly wanted, as we were on ſhort allowance and the wind not fair.

Dear ſir, my dear children coſt me many an unhappy hour; let me know where they are, and how they do: the Lord forgive me for leaving them!—Got ſafe into Gibraltar 18th October after a very long and bad voyage; but the Lord, who orders all things, has brought us to port. We have been ſhort of every thing ſince the action, as you will ſuppoſe.

I believe this ſhip will come to England ſoon, as ſhe is a proper wreck.

ON

ON UNION WITH CHRIST.

THE union of a believer with Chriſt is ſo intimate, ſo unalterable, ſo rich in privilege, ſo powerful in influence, that it cannot be fully repreſented by any deſcription or ſimilitude taken from earthly things. The mind, like the ſight, is incapable of apprehending a great object, without viewing it on different ſides. To help our weakneſs the nature of this union is illuſtrated in the ſcripture by four compariſons, each throwing an additional light on the ſubject, yet all falling ſhort of the thing ſignified.

In our natural ſtate we are driven and toſſed about by the changing winds of opinion and the waves of trouble, which hourly diſturb and threaten us upon the uncertain ſea of human life. But faith, uniting us to Chriſt, fixes us on the Rock of Ages, as a ſure foundation, where we ſtand immoveable, though ſtorms and floods unite their ſtrength and violence againſt us.

By nature we are ſeparated from the divine life, as branches broken off, withered, and fruitleſs; but faith ingrafts us into Chriſt, the living Vine, from whom, as the root and ſtock of all fulneſs, a conſtant ſupply of ſap and influence is derived by all the myſtical branches, enabling them to bring forth fruit unto God, and to preſerve and abound therein.

By nature we are hateful and abominable in the ſight of a holy God, and full of enmity and hatred towards each other. By faith, uniting us to Chriſt, we have fellowſhip with the Father and the Son, and joint communion amongſt ourſelves, even as the members of the ſame body have each of them union, communion, and ſympathy with the head, and with their fellow members.

In our natural ſtate, we were caſt out naked and deſtitute, without pity and without help; but faith, uniting us to Chriſt, intereſts us in his righteouſneſs, his riches, and his honours. Our Redeemer is our huſband; our debts are paid, our ſettlements ſecured, and our names honourably changed.

Thus the Lord Jeſus in declaring himſelf the foundation, root, head, and huſband of his people, takes in all the ideas we can frame, of an intimate, vital, and inſeparable union. Yet all theſe fall ſhort of truth, and he has given us one farther ſimilitude, of which we can by no means form a juſt conception, till we ſhall be brought *to ſee him as he is*, in his kingdom—"That they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us!"*

* John xvii. 21.

Well may we ſay, what hath God wrought! How inviolate is the ſecurity, how ineſtimable the privilege, how inexpreſſible the happineſs of a *believer!* How much is he indebted to the grace of God! He was once afar off, but he is brought nigh to God by the blood of Chriſt; he was once a child of wrath, but he is now an heir of everlaſting ſalvation. How ſtrong, then, are his obligations to walk worthy of God, who has called him "to glory and to virtue!"

VIGILARIUS.

THE KINGDOM OF CHRIST.

"MY Kingdom is not of this world," ſays Chriſt; it is not like unto the kingdoms of this world, many of which ſhine in exterior grandeur. It is a ſpiritual kingdom. All things that belong to it are ſpiritual, not worldly, and have not much influence to ſtrike the carnal mind. Chriſt himſelf, who is the Sovereign of this kingdom, when in the world, was not arrayed with grandeur, nor ſurrounded with exterior pomp like an earthly king; but on the contrary came cloathed with humility, and ſurrounded with poverty: hence it is ſaid by one of the Prophets, "Rejoice greatly, O Daughter of Zion; ſhout, O Daughter of Jeruſalem. Behold thy King cometh unto thee; he is juſt, and having ſalvation, lowly, and riding upon an aſs, and upon a colt the foal of an aſs." How unlike to an earthly king was the Lord Jeſus! "Though the foxes have holes, and the birds of the air have neſts, yet he had no where to lay his head." He appeared "without form or comelineſs, as a root out of a dry ground," not to be deſired.

His throne is not an earthly one, like thoſe of worldly potentates, but divine and heavenly. "The Lord has prepared his throne in the heavens," and he is ſeated upon it, "to eſtabliſh it with juſtice and judgment, world without end;" and from thence he ſcatters his favours to the poor and needy.

His enſigns of royalty are not ſuch as the princes of this world wear; he has a ſceptre, but not like theirs. A ſceptre, denotes power and authority, and theſe the Lord Jeſus poſſeſſes and exerciſes over his people with gentleneſs: he rules by a ſceptre, but it is the ſceptre of his word and Spirit. "I am not aſhamed," ſays the Apoſtle, "of the goſpel of Chriſt;" Why? becauſe "it is the power of God unto ſalvation." This rod, or ſceptre, "the Lord has ſent out of Zion," and to this ſhould we yield ſubjection.

The

The ſubjects of Chriſt's kingdom are not carnal and worldly men, but men of nobler extraction. They are born from above, they are the children of God, who, ſays the apoſtle John, "were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God: of his own will begat he us by the word of truth, which liveth and abideth for ever." Should not then all who pretend to be ſubjects of this ſpiritual kingdom, conduct themſelves as ſpiritual men, raiſing their affections to divine and ſpiritual things?

The mode of adminiſtration in Chriſt's kingdom, is different from the adminiſtration of the kingdoms of this world; it is a ſpiritual adminiſtration not conducted with carnal policy: nor are the ſubjects thereof at any time forced to comply with its mandates, contrary to their wills, for the Lord makes his people willing as well as obedient "in the day of his power:" he works in them "to will" as well as "to do of his good pleaſure:" he draws them with "the cords of love as with the bands of a man: not by might nor by power, but by the ſpirit of the Lord," the adminiſtration of King Jeſus, brings every thing into ſweet ſubjection. The laws of this kingdom are alſo ſpiritual, and divine; human laws are neceſſarily imperfect; but "the law of the Lord is perfect, converting the ſoul; the ſtatutes of the Lord are pure, making wiſe the ſimple;" and they reach to the very thoughts of the heart, as well as outward actions.

The promiſes which Zion's King makes to his ſubjects are chiefly of a ſpiritual kind; they are exceeding great and precious promiſes; he promiſes pardon, juſtification, righteouſneſs, and everlaſting life.

Who would not wiſh to be a ſubject of ſuch a kingdom, to ſerve the beſt of kings, the King of heaven, who rules with juſtice and equity, who is juſt, merciful and kind, who preſerves good order in his kingdom, and who will protect and defend his ſubjects from all their enemies? Unto him be glory and honour for ever, Amen. E. Y.

REFLECTIONS ON ISAIAH ii. 22.

"*Ceaſe ye from Man whoſe breath is in his noſtrils.*"

MISPLACED confidence, both as it reſpects things of a temporal and of an eternal nature, is, of all the miſtakes to which human nature is ſubject, perhaps, the moſt common, and, in its conſequences, the moſt fatal.

Not to mention the truſt which is put in uncertain poſſeſſions, in things which are inferior to him that truſts in them; how ſtrong are the motives contained in the ſacred page againſt truſting in an arm of fleſh? A *curſe* is denounced againſt all ſuch confidence. "Curſed is man that truſteth in man, and maketh fleſh his arm."

In the above paſſage we have a remarkable repreſentation of the frailty of man, as it reſpects his preſent duration, which ſeems to convey a cogent argument againſt human confidence, even in things of a terreſtrial nature.

And not only in this, but in many other parts of holy writ, the precarioufneſs and mutability of human exiſtence is ſet forth in the ſtrongeſt language. The days of man are compared to *graſs*, and his glory to the *flower of the field*, which is ſwept away with every breeze. His life is conſidered as a *vapour*, which, ere it is ſcarcely obſerved to aſcend, vaniſheth away! And, as the weaver's *ſhuttle* paſſeth from hand to hand, as it were, in the twinkling of an eye, ſo man paſſeth through time into eternity. And, perhaps there cannot be found a more ſtriking deſcription of the vanity of man, than in the above ſhort ſentence ſelected from the Prophet Iſaiah---"*whoſe breath is in his noſtrils.*"

And yet, ſo myſterious are the ways of Providence, what a train of affecting circumſtances are often ſeen to follow the departure of the breath of a ſingle individual! The whole ſtate of a flouriſhing *kingdom* is ſometimes overturned at the death of its ſovereign, and thrown into anarchy and confuſion: *churches*, are often diſunited, if not diſſolved, by the loſs of their paſtor: *Families*, are diſarranged and ſcattered at the departure of their head: and *individuals* are precipitated at once from comparative affluence into the abyſs of human miſery, by the deceaſe of a tender relative.

So fleeting are ſurrounding things, that ſome of the moſt important concerns relative to the preſent life, ſeem pendant by Providence, upon a ſingle link, in a long chain of circumſtances; and, if once that link gives way, the whole chain falls to the ground.

This, then, is not the Chriſtian's reſt; it is polluted; it hath no foundations; it is always fluctuating; ever changing: Happy they who are heirs to an immortal inheritance! Thrice happy they

> "——————— whoſe hopes ariſe
> "Above theſe ruinable ſkies."

Man, then being in his beſt eſtate, altogether vanity and duſt,

duſt, how cogent the argument to ceaſe from confidence in a Being ſo vain and uncertain! And, if to the uncertainty of his preſent exiſtence, we add, the mutability of his diſpoſition, that he is captivated one moment by an object, which the next moment he abhors, how little is he to be depended upon! He, and he only, is worthy our implicit confidence who knoweth no change; in whom is everlaſting ſtrength, and whoſe mercy endureth for ever. In him, we are encouraged to truſt with all the powers of our ſouls; and they who truſt in him ſhall never be confounded. But thoſe who live and die without Faith in him, ſhall find all inferior confidences ſlip from beneath their feet, until they are overwhelmed in everlaſting ruin!

CHRISTOPHILUS.

LATE CONVERSION.

IN the year 1789, one Daniel Thornton, of Crowle, in Lincolnſhire, departed out of this world into the world of ſpirits, aged 85. He had through life maintained the character of an honeſt, induſtrious man, and he dwelt much on his old ſtock of civility in doing juſtly; but knew nothing in reality of loving mercy, and walking humbly with his God, until a few days before his death. He had been ſo deaf for ſome years, that it was quite troubleſome to ſpeak to him, and his wife was quite blind, and 87 years of age; ſo they were literally and ſpiritually deaf and blind; and what was more diſtreſſing, they were ignorant of their own ſtate: For he had been ſpoke to often concerning his ſelf-righteous and legal dependance; but could not be moved from ſuch a dead hope. It pleaſed the Lord in his Providence to ſend an itinerant preacher to be his tenant and next neighbour, who being moved with compaſſion towards this aged couple, felt a deſire to be made uſeful to their ſouls, eſpecially the old man's: of courſe he took the liberty as opportunity offered to converſe with him about ſpiritual things. About ten days before his death, he was laid on a ſick bed, and as they were carrying him into the houſe for the laſt time) out of the garden, his friend (the preacher) was returning from his round in preaching, and followed him into the houſe. When they had laid him on the bed, and he was a little recovered from his fatigue, and able to ſpeak, he looked earneſtly on his attendant and ſaid, "Sir, this is hard work." His friend ſaid little to him then, but went again the next morning, and

ſpoke

ſpoke freely concerning the love of Chriſt to poor ſinners; and, as he was able, ſet him forth in his crucifixion as the only name by whom ſinners could be ſaved; obſerving how bleſſed the perſon was who could ſay with Paul "He hath loved me, and given himſelf for me." On this the old man ſaid "Stop, ſir," and, after a pauſe, "will you pleaſe to repeat thoſe words again?" On their being repeated he cried, "O bleſſed words!" When aſked if he thought Jeſus died for him? he replied "Yes I believe, I hope, he did." "Then," ſaid his friend, "you ſee yourſelf a loſt ſinner and incapable of ſaving yourſelf." He anſwered "I am a guilty creature, not able to do any thing of myſelf to ſave my ſoul." From this ſight evangelical ſorrow flowed, and he was heard often to pray fervently to the Lord to have mercy on his poor ſoul; and at times, giving praiſe that he was viſited in mercy and not conſumed.

After this, whenever his friend went to viſit him, he uſed to be careful to have his wife brought in to hear him read and pray.—He ſaid that (many years ago) he had often read the 53d Chapter of Iſaiah but never knew the meaning until his laſt illneſs.—The laſt night he lived, the old man being aſked how he found himſelf, he ſaid "I am greatly oppreſſed," for he drew his breath very hard. His friend ſaid, "The Lord is able to let the oppreſſed go free;" to which he replied, "I know he is."—"Then with ſuch a hope you are not afraid to die?"—He ſaid "No, I look for the Lord's coming every day and every night," and with both his hands ſqueezed thoſe of the preacher, ſaying "may God bleſs you everlaſtingly!"—The writer of this narrative muſt obſerve three circumſtances in providence attending this ſubject: 1ſt. "That he was obliged to remove from Haxey to Crowle, becauſe it did not ſuit him to remain where his predeceſſors had always reſided. 2d. That finding an unuſual inclination to return home inſtead of going to another village to preach on that night, he by ſo doing had an opportunity, at the juncture of time, to ſee the old man, and follow him into the houſe. 3d. For the laſt week of his life he could hear as well as in younger years; ſo that his natural, as well as ſpiritual ears were unſtopped.

Reader, whoever thou art, reflect on the myſtery of divine providence in bringing the hidden ones of God, and ſheep of Chriſt, to the knowledge of ſalvation; and remember that He who ſhed his blood on the Croſs, laid in the grave, roſe again and aſcended into glory, is as able to

ſave

ſave now as he was a dying thief and a perſecuting Saul in their days; and without an intereſt in him thou muſt be miſerable both in this world and that which is to come.

On the other hand, theſe inſtances ſhould encourage none to preſume on a late repentance, ſince we have no promiſe either of the opportunity, or of the grace in a dying hour. Beſide he that defers repentance till to-morow, has a day more to repent of, and a day leſs to repent in. E. D.

REFLECTIONS ON 2 SAM. iii. 1.

"NOW there was a long war between the houſe of "*Saul* and the houſe of *David*: but *David* waxed "ſtronger and ſtronger, and the houſe of Saul waxed "weaker and weaker."

Scripture hiſtory is highly intereſting and inſtructive; and, when accommodated with judgment to the circumſtances and characters of believers may be productive of the happieſt effects. We are informed by *Iſaiah* that "The youths ſhall faint and be weary, and that the young "men ſhall utterly fail, but they who wait upon the Lord "ſhall *renew* their *ſtrength*, &c.—"The righteous ſhall hold "on his way, and he that hath clear hands ſhall be ſtronger "and ſtronger."—The above hiſtoric paſſage may afford the following ſerious reflections, inaſmuch as Scripture hiſtory will always ſerve, more or leſs, to illuſtrate Scripture experience.

1. Grace and nature are as diſtinct and as oppoſite as was the houſe of *David* and the houſe of *Saul*. *Nature* is proud, paſſionate, ſelf-willed, and revengeful. *Grace* is meek, patient, reſigned, and devout.

2. The contention between theſe two principles is painful and powerful. Paul found it ſo. See Rom. vii.

3. Where there is no grace, there will be no ſtruggle, no victory, and conſequently, no crown.

4. The ſide we take here, will determine our character *hereafter*: David or Saul: Chriſt or the world.

5. When a man is convinced that he is on the wrong ſide, it is right to change, and muſt and will be beſt in the end. O may my ſoul be found on the Lord's ſide!

6. When a poor ſinner revolts from Satan and flies to the Redeemer's ſtandard, angels in Heaven rejoice. "There is joy in Heaven over one ſinner that repenteth."

7. Wicked men muſt weaken and come to ruin at laſt, as

as did *Saul*, *Pharaoh*, *Balaam*, and others. See Pſal. xxxvii. 35. 36.

8. The ſtrength of grace conſiſts in an holy confidence in God, attended with an unabating zeal for his ſervice and glory. This propoſition might be fully confirmed and beautifully illuſtrated by a ſtatement of the characters and conduct of *David*, and of *Paul*. But as *brevity* is my object, I forbear to enlarge.

9. The ſtrength of ſome men's profeſſion lies altogether in their connections—worldly intereſt—or (what is ſtill worſe) in ſpiritual pride.

10. It is a matter highly promiſing, when we find ſin weakening, and grace gaining daily ſtrength.

11. The military have a method of *ſtarving* an enemy to ſubmiſſion: thus we muſt ſtarve our luſts, and it will be *no* cruelty to do ſo. Our luſts will be our ruin if they are not ruined.

Reader, if the houſe of David, if divine grace, grows ſtronger and ſtronger in *you* it will be abundantly evident in the ſpirit of your prayers—the holineſs of your converſation—and the uprightneſs of your conduct.

OLIGOS.

SOUTH SEA MISSION.

THE following ſentiments of Capt. Cook, extracted from his life written by Dr. Kippis, point out to the public the benefit the natives of the South Sea Iſlands may hope to receive from the Miſſionaries.

"It is an obſervation of great importance, that the future felicity of the inhabitants of Otaheite, and the Society Iſlands, will not a little depend on their continuing to be viſited from Europe. Our Commander could not avoid expreſſing it as his real opinion, that it would have been far better for theſe poor people, never to have known our ſuperiority in the accommodation and arts which render life comfortable, than, after once knowing it, to be again left and abandoned to their original incapacity of improvement. If the intercourſe between them and us ſhould wholly be diſcontinued, they cannot be reſtored to that happy mediocrity in which they lived before they were firſt diſcovered. It ſeemed to Capt. Cook that it was become, in a manner, incumbent upon the Europeans to viſit theſe iſlands once in three or four years, in order to ſupply the natives with thoſe conveniences which we have intro-

introduced among them, and for which we have given them a predilection. Perhaps they may heavily feel the want of ſuch occaſional ſupplies, when it may be too late to go back to their old and leſs perfect contrivances, contrivances which they now deſpiſe, and which they have diſcontinued ſince the introduction of ours. It is, indeed, to be apprehended, that by the time that the iron tools, of which they had become poſſeſsed, are worn out, they will have almoſt loſt the knowledge of their own. In this laſt voyage of our Commander, a ſtone hatchet was as rare a thing among the inhabitants as an iron one was eight years before; and a chiſſel of bone or ſtone was not to be ſeen. Spike-nails had ſucceeded in their place; and of ſpike-nails the natives were weak enough to imagine that they had gotten an inexhauſtible ſtore. Of all our commodities, axes and hatchets remain the moſt unrivalled; and they muſt ever be held in the higheſt eſtimation through the whole of the iſlands. Iron tools are ſo ſtrikingly uſeful, and are become ſo neceſſary to the comfortable exiſtence of the inhabitants, that, ſhould they ceaſe to receive ſupplies of them, their ſituation, in conſequence of their neither poſſeſſing the materials, nor being trained up to the art of fabricating them, would be rendered completely miſerable. It is impoſſible to reflect upon this repreſentation of things without ſtrong feelings of ſympathy and concern. Sincerely it is to be wiſhed, that ſuch may be the order of events, and ſuch the intercourſe carried on with the ſouthern iſlanders, that, inſtead of finally ſuffering by their acquaintance with us, they may riſe to a higher ſtate of civilization, and permanently enjoy bleſſings far ſuperior to what they had heretofore known."

Dr. Kippis's Life of Capt. Cook. p. 405.

CONSIDERATIONS TO PROMOTE PEACE AND UNANIMITY AMONG CHRISTIANS.

"BE of one mind, love as brethren; and be at peace among yourſelves," were apoſtolic injunctions, which will ever be binding on all profeſſing Chriſtians. If they be what they profeſs, they have a participation of the Spirit of Chriſt, which was, and is, and ever will be, a ſpirit of peace and love. If Chriſtians ſtrive, if they contend earneſtly, let it not be about *words*, names, forms and circumſtantials in religion, in which the wiſeſt of men may, and

do differ; but, let it be againſt the common enemy; let it be for the eſſentials, in which they are all agreed. Let them "ſtrive together for the faith of the Goſpel:" let them "contend earneſtly for the faith once delivered to the ſaints." But let them not fall out among themſelves by the way, merely becauſe they cannot all think exactly alike concerning certain unimportant circumſtantials. To prevent their zeal from raging againſt one another; and to promote unanimity, peace and love among themſelves: let them conſider the relations in which they ſtand connected; the imperfections common to them all; the advantages given to their enemies by means of their own imprudent quarrels; and particularly, their own comfort, ſtrength and beauty, when they dwell together in love and unity.

By nature, they are fellow-creatures, fellow-ſinners, and fellow-mortals; yea, they are children of wrath, and of diſobedience; as ſuch it was no wonder that in times paſt, they ſerved divers luſts and pleaſures; and lived in malice and envy; but as Chriſtians, they are new creatures. They are begotten, born or quickened by one and the ſame Spirit. They partake of the ſame principle of divine and ſpiritual life; and are towards God, of one heart, and one ſoul. They have one Father, and as ſuch, are brethren. Collectively, they are the family and houſehold of God. They are fellows in many reſpects: fellow-citizens, and fellow-ſervants; fellow-travellers, fellow-ſoldiers, and fellow-ſufferers. They are fellow-heirs of exceeding great and precious promiſes; and, by and by, will be fellow-heirs of an exceeding and eternal weight of glory. Ranſomed by the ſame precious blood, and regenerated by the ſame good Spirit, they enjoy the ſame liberty; they act from the ſame motives, by the ſame rule, and to one and the ſame end. They are connected and cemented together by the cloſeſt and ſtrongeſt ties. They are living ſtones, built up a ſpiritual houſe, an habitation for the living God. They are not only members of the ſame family, but even branches of one and the ſame Vine. They all derive ſap from the ſame root, that they may produce abundantly the ſame precious fruit.

If ſuch conſiderations will not preſerve unanimity among the ſaints, let us in the next place conſider, that they have no reaſon to be hard one upon another, becauſe there are many imperfections common to them all. Far be it from any of them to ſet up for infallibility: they know that in many things they all offend. The moſt diſcerning of them ſee only through a glaſs darkly. It is no uncommon

uncommon thing for them to think differently at different times; to live to alter their opinions of certain points, concerning which, they had before been far too confident. When fallible mortals exclaim, "The temple of the Lord, the temple of the Lord are we," and that in exclusion of all others, they do but proclaim their own arrogance. While so many imperfections remain, we must not expect in all things to see exactly alike. In little matters there will be shades of difference, but if our heavenly Father bear therewith, certainly we ought. There is no doubt but he permits these things, not with a design to excite contention about them, but to exercise our Christian charity and forbearance. Are we not all encompassed about with infirmities? Then let us bear with one another's weaknesses, and never more contend about trifles.

Consider further the bad effects of all discord, and uncharitable contentions among christian brethren. "Avoid foolish questions and contentions," says the Apostle, "for they are unprofitable and vain." Saints never do themselves any good thereby, but on the contrary, each party receives injury. They injure the common cause and strengthen the hands of the common enemy. Should parties of the same army meet in the night, and, by mistake, fight against one another, causing mutual destruction in their contention for victory, how would they sorrow when the light of the morning should discover their mistake! And, how would their enemies rejoice to hear thereof! The application is easy. The contentions of believers are the triumph of infidels. Our Saviour says, "A house divided against itself cannot stand." In all societies, says the pious Matthew Henry, "Common ruin is the consequence of mutual quarrels. Division ends in desolation." Religious discord is also disgraceful. If sheep of a pasture, and birds of a feather, can agree to feed, and fold, and flock together; what a shame is it for the ransomed of the Lord, the household of faith, the peaceable subjects of the Prince of peace, to bite and devour one another? But

Finally, how pleasing, how profitable, how beautiful, for brethren to dwell together in unity! The Psalmist compares it to the precious ointment poured on the head of Aaron, and to the dew of Hermon, and the dew that descended upon the mountains of Zion. It is good in itself; it is pleasing to God; it is sweet to the saints. It is alluring even to sinners. In a word, it is conformity to heaven itself. Surely there is something weighty in these considerations! Under the influence of them, let us strive to "keep the unity of the Spirit in the bonds of peace."

ANECDOTES.

THE *firſt* of the following Anecdotes will contribute ſomething, I hope, toward keeping alive that ſenſe of the neceſſity of Chriſtian Miſſions to the Heathen world, which at preſent appears ſo deeply to poſſeſs the minds of the Lord's people; and the *ſecond* to encourage their perſeverance in their pious labours. The *former* I had from a Gentleman who has been frequently in Africa, and with whom I accidentally met on a late journey. He appeared to be a man of obſervation and probity; and finding he had been as far up the country as to the dominions of the King of Dahomy, I enquired into the truth of a report pretty widely circulated, that the dwelling of the King was partly ſurrounded with walls of human ſkulls; and he anſwered by ſtating the facts that follow, as having fallen beneath his own notice. The *latter* is extracted from a German publication, which I believe has never yet appeared in the Engliſh language. S. P.

I. Some of the Africans regarding the *Tiger* as God of the woods, and others the *Shark* as a kind of Neptune or God of the ſeas, pay divine honours to theſe creatures reſpectively. The King of Dahomy worſhips the Shark. When one of theſe fiſh is taken on that part of the coaſt which lies the neareſt to his territory, it is immediately conveyed in a vehicle, ſomewhat reſembling the palanquin of the Eaſt, to a temple near the King's reſidence, dedicated to this animal. There the Shark's fleſh is eaten by the King and his attendants; and on every ſuch occaſion a number of ſlaves are invariably ſacrificed in honour of their God. The heads of the victims are piled up in the temples, and there are already collected two immenſe heaps of them, which are increaſed with every freſh Shark brought from the coaſt.

II. A young Catechiſt under Mr. Shwartz, a Chriſtian Miſſionary at Tiruchinapaily, hearing that a relation of his at a diſtance had died in Heatheniſm, diſcovered much diſtreſs of heart, and begged permiſſion to go and preach Chriſt to the ſurviving members of the family; which having obtained, he ſet out the next day, in company with ſome other natives on his journey. On the way, they were attacked by a party of robbers, who ſtript them of all their clothes, food, money, and whatever elſe they had about them. With much intreaty, the Catechiſt obtained from one of the thieves, who appeared to be an apoſtate Papiſt, his books, and a rag to bind round his middle;

middle; and thus he went to the next town. His companions had relations there, who provided them with neceſſaries on their arrival; whilſt the poor Catechiſt was left ſtanding naked in the ſtreet, with his books on his arm, having no reſource, but in the providence of God. At length a goldſmith of the place accoſted him, and enquired who he was, where he lived, and whither he was going. The Catechiſt told him that he lived with the preacher of the true Goſpel, at Tiruchinapally—that he was going to carry the good tidings to his relations at Uttama-paleiam—but that the Lord had tried him on the way, by ſuffering him to fall into the hands of the Kallur, or thieves. The goldſmith then invited him to his houſe, and deſired him to read to him out of the Chriſtian books he had brought with him; which having done, his hoſt very kindly entertained him for the night, and when he left him in the morning, gave him an old garment and three meaſures of rice; in return for which, the Catechiſt left with him a little book, and purſued his journey. The next day he came to another town, where he was equally unknown; but here the Lord opened the heart of a Brazier, who chearfully entertained him, and paid great attention to the doctrine of the Goſpel. On the morrow, the Bailiff who had alſo requeſted at his lips, inſtruction from the word of God, furniſhed him with more rice, and gave him a good garment inſtead of the old one preſented by the Goldſmith. When he came within one day's journey of his relations, he found he had to paſs through a tract abounding with dangers; but here alſo the Lord raiſed him up a friend, in an old ſchool-fellow, with whom he accidentally met, and who lent a ſerious ear whilſt the Catechiſt ſhewed him the way of Salvation. This man furniſhed him with a guard of ten perſons, in whoſe company he arrived ſafely at the place of deſtination. Here he was the happy inſtrument of bringing to the knowledge of Jeſus the Widow of his deceaſed relative, a youth of the place, a Serwikaren, or Centurion, and a Roman Catholic Cathechiſt, the latter of whom received a New Teſtament with his face on the ground, in token of his gratitude for the book, and his reverance for its author. From the Centurion he received a Turban which compleated his dreſs; and by means of the convert from Popery, a guard of 30 men to attend him home; where he returned, after an abſence of thirty days, greatly ſtrengthened in his faith, and more than ever devoted to the ſervice of him, who when he was hungry had provided him with food, and when naked with raiment; ſecured him from all danger on his return, and ſo graciouſly helped him to accompliſh the object of his journey.

RELIGIOUS INTELLIGENCE.

OPENING OF CHAPELS.

PARADISE CHAPEL, AT MILTON, NEAR SITTINGBOURN, KENT.

AT the death of the late T. March, Esq. of Borden, the congregation found their Chapel 192l. 9s. 1d. in debt to his family. But the spirited exertions of the Executors of the late Mr. Simmons, who came forward with 100l. so animated the neighbouring churches, and many individuals, who followed their benevolent example, that the congregation have been enabled to extricate themselves from all their incumbrances; and on Sunday, August 19, 1798, two Sermons were preached on the occasion by the Rev. Mr. Slatterie, of Chatham, to the great joy and satisfaction of the poor worshippers of God in that place, whose number has continued increasing ever since; the congregation were so sensible of the obligation done them by their brethren, that they agreed that the first charitable collection made in this place, shall be an offering to the Missionary Society, as a token of their gratitude.

ROYDON CHAPEL.

THE benighted state of Roydon, a populous village in Essex, has lately excited the attention of a few friends to religion in the neighbourhood, who with becoming zeal and prudence, have erected there, at their own expence, a small but neat house for the worship of God, and the preaching of his Gospel. The house was opened on Thursday, Sept. 20, when Mr. Brown, of Harlow, (under whose particular patronage the attempt is made) introduced the service by stating the design of this and similar exertions among Dissenters, the right they have to act thus, and the general privileges they possess under the toleration act. Besides the usual intervals of singing, Mr. Corbeshley, of Fyfield, prayed; Mr. Chaplin, of Bishop Stortford, preached from Psalm lxxxix. 15; and Mr. Brackett, of Waltham Abbey, concluded with prayer. The audience (some of whom listened at the windows outside for want of room within) appeared very attentive and serious. We trust the God of Zion is about to establish his cause in this place, and thereby send another harbinger of the day, when all people shall "know the joyful sound."

NORTHLEACH CHAPEL.

ON Tuesday, October 9, was opened a new Chapel by the Gloucestershire Association. The Rev. Wm. Wilkins, of Bourton, delivered a Discourse from Phil. ii. 16, and the Rev. R. Hill, another from 1 Cor. i, 23, 24. The circumstances of this place have been remarkable; about two years since Mr. Pain, Minister of the Independent Church at Chedworth, three miles from Northleach, attempted to carry the Gospel into this place, in which ignorance and low dissipation prevailed, particularly on Sabbath days: But the attempt met with the most violent opposition from mobs of 4 or 500 people, who assaulted the Minister and his hearers on the road, and in the street with showers of eggs and stones. But at length by the interference of the magistrates, the persecution ceased. Hearers increased, and this chapel has been built, and is now dedicated to the glory of God, and the salvation of sinners. Its erection has cost about 240l. of which 110l. have been already paid. The place is well filled, "And the wilderness begins to blossom as the field."

The

The carrying on of this cauſe being connected with the

GLOUCESTERSHIRE ASSOCIATION,

It may be proper to add, that about the year 1795, the Miniſters of Glouceſterſhire formed themſelves into an aſſociated body, and a county Miſſionary Society, under ſimilar regulations to thoſe of other aſſociated bodies. It is held twice a year at the different congregations in rotation, where peace, comfort, and proſperity have been enjoyed. A double Lecture is delivered in the morning, and generally a Sermon in the evening. The afternoon is devoted to diſcuſſions upon the beſt mode of extending the Goſpel, and the moſt ſuitable places to carry it to. The Treaſurer's accounts are then audited. With pleaſure the Society remarks about 106l. has been collected in the neighbouring congregations for this good work, and upwards of 80l. has been expended in carrying the Goſpel into different places. Beſides Northleach, which is ſtill under the wing of the Society, there is preaching regularly every fortnight in the Foreſt of Dean, an extenſive, but dark tract in this county; at Blakeney, Littledean, and Lidney, where many attend, and it is hoped that good has been done. Theſe places have the labours of a ſtated miniſter, and a lay preacher alternately. The aſſociation appointed the Rev. Wm. Biſhop, of Glouceſter, their Secretary and Treaſurer.

The members of this Aſſociation, are the Rev. Rob. Heath, Rodborough; Wm. Harries, Stroud; J. Thomas, Cam; Cornelius Winter, Painſwick; Thos. Jones, Chalford; Wm. Frames, Forreſt Green; Wm. Biſhop, Glouceſter; Rob. Mc All, Glouceſter; John Lewis, Wottonunderedge; Chriſtopher Pain, Glouceſter; Rowl. Hill, Wottonunderedge; William Jones, Thornbury; Thos. Spilſbury, Tewkeſbury; D. Ralph, Durſley; and Wm. George, Roſs.

ZION CHAPEL, BRADFORD.

ON Tueſday, October 23, 1798, Zion Chapel was opened in the town of Bradford, Wiltſhire, after repairs and enlargement, in which a Chriſtian Society aſſemble for the worſhip of God, under the paſtoral care of the Rev. W. Dunn, late of Portſea, Hampſhire. Mr. Jackſon, of Warminſter, preached in the morning from Rom. xvi. 24; Mr. Ball, of Weſtbury, in the afternoon from Pſalm lxxxvii. 2.

In the evening, Mr. Hey, of Briſtol, delivered a third Sermon from Matt. xxv. 46. Meſſrs. Sloper, of Devizes; Stevenſon, of Trowbridge; Honywell, of Melkſham; Rawlins, of Trowbridge; and Ward, of Melkſham, engaged in prayer; ſuitable hymns, ſelected from Dr. Watts and Dr. Rippon were ſung; and the people found it a good day, in which the bleſſing of God was with them; and the church more immediately concerned, will long reflect with grateful ſatisfaction upon the ſolemnity.

OBITUARY.

ANN WOODCOCK.

THIS young perſon appeared to be a partaker of divine grace very early. When about five years of age, her father, two brothers, and herſelf, were ſeized with a malignant fever, which raged in the neighbourhood where they dwelt. Her youngeſt brother died. For three weeks ſhe lay ſpeechleſs and apparently inſenſible. When the Lord was pleaſed to reſtore her ſpeech, almoſt her firſt words were, "My brother is gone to heaven, but he could not go there without a new heart, and God gave him

him one." As she recovered, her parents found she had nearly lost the sense of hearing, which she never afterwards recovered. Her deafness was frequently a source of trouble to her, as it rendered her in a great measure incapable of instruction.

When about ten years of age, her chief delight appeared to be in talking of the sufferings of Christ. Weeping bitterly, she would say, "Oh, how I love him—I wonder how any one can help loving so dear a Saviour." She often lamented her wicked heart, and anxiously would enquire, "Can you tell me if God will really forgive me—I'm afraid he won't." She would ask her little companions, what they knew about Jesus Christ, whether they loved the Lord, or knew what it was to pray, and often would she entice them to accompany her to a place of worship. She made it a constant practice to pray before she went to school, and if ever she omitted it, the first thing when she returned home, was to go into her chamber and pray.

About this time, she was evidently the subject of temptation. She has been observed when at work, to appear affrighted. If asked what was the matter? She would say, "Father, you know God tells us good things, and Satan bad things; I feel as if somebody was speaking bad things to me." In her last illness, she used to say, she was at this time much tempted to believe *there was no God*.

Her great pleasure was in religious conversation and Christian friends. She has often addressed herself to persons grown up and aged, in a manner so powerful and affecting as to draw tears from their eyes, constantly enforcing the sinfulness of their hearts, and the necessity of pardon only through Jesus Christ.

Though deaf, she constantly attended Divine Service, she knew it to be a duty, and esteemed it to be a privilege. Her parents lived in a situation, where in going to chapel they were obliged to walk by the side of a river; yet, in the darkest nights, she would beg permission to attend Lecture and Prayer Meetings, endeavouring to overcome the anxious fears of her parents, (whose business would not always permit them to attend) by saying, "The Lord will keep me from danger, I'm not afraid of any thing, he has promised never to leave those who trust in him." The last time but one, she ever attended public worship, she was rather drowsy. But this circumstance afterwards afflicted her very much, as she thought inattention or irreverence in the house of God, a high affront to the Divine Being. She would say, "Though I can't hear much, yet God teaches me. When I read, then I think, and then I pray, and I feel satisfied as if what I thought was really true; I think this is God's teaching, for Satan will not teach us good things."

Her parents meeting with many worldly losses, she saw their anxiety, and affectionately enquiring the occasion, would exhort them to trust the Lord: on such occasions, she has been over-heard weeping and praying in secret, that the Lord would still help them, and encrease their faith in him. Her last illness, which was a consumption, was long and painful, she bore it with composure and chearfulness, often calling it "a blessed sickness."

She had a presentiment when first attacked, she should not recover. This she never mentioned until a little before her death, lest her friends should be uneasy. Her observations were so striking, and so far above her years, as to fill the writer of this with mute astonishment, and conscious shame.

"I am not afraid to die," said she to her mother, "this is a very wicked world, there is no happiness here equal to that I hope to enjoy with my Saviour." When asked, if she wished to recover, she answered,

"I dare

"I dare not wiſh, I hope to love what God pleaſes; though if not ſinful, I would rather go to my Jeſus: Oh, how precious he is to me! But I never ſhould have loved him, had he not firſt loved me."

Obſerving her parents weep, ſhe ſaid, "Why do you weep? Weep for one going to heaven? I can't die happy if you do thus. Oh, we were born to part, but we ſhall, yes, we ſhall meet again. I am only going a journey to ſee my beſt friend, and you will ſoon follow, and then we ſhall never part again." A few days before her death, ſhe appeared doſing, but ſeeing her brother alone with her, ſhe called him to her bedſide, and kiſſing him, ſaid, "Now brother, you ſee I am going to die. When I am gone, remember me. Oh, love and ſerve the Lord, and be kind to your parents. Be ſure attend the houſe of God, neglect no opportunity, do nothing without prayer, and then the Lord may give you as much comfort on a death bed as I have."

When her parents came into the room, obſerving her brother's tears, ſhe ſaid, "Poor fellow! I have been talking to him. Oh, that he may remember his promiſe, and ſeek the Lord. Oh, then we ſhall all meet in glory." Then opening her arms, that ſhe might embrace them all together, ſhe ſaid, "Dear father, you are growing old, you can't expect to live long: keep cloſe to Jeſus; and my dear mother, your time will be but ſhort; but ſtill truſt in God, in a little while we ſhall be with God for ever."

After ſome converſation with a miniſter who viſited her, ſhe appeared convulſed with agony, crying, as well as ſhe could ſpeak, "Oh! Satan tells me I am going to die, and that I am not fit to die, for my ſins are not pardoned;" but in a ſhort time after ſhe exclaimed, "No, I am now ſure of Heaven; all my hopes are in Chriſt, not one of his little ones ſhall periſh."

On the Saturday preceding her death, ſhe choſe her funeral text, telling the miniſter, "Oh, be faithful to ſouls—warn poor ſinners, they muſt die too, tell them of Chriſt: Ah! he can help them, he has helped me. Yes, precious Saviour!"—But her ſtrength exhauſted, ſhe could add no more.

The Sabbath evening, thoſe pious friends who at her requeſt came to pray and ſing with her, obſerved they never had before ſuch an opportunity; they came away wondering and ſaying, "What hath God wrought?"

The rapid approach of death was now evident, and ſhe was ſenſible of it herſelf. She at length appeared gone; but in a few minutes opening her eyes, ſhe called on her father to go to prayer, adding, "I am going;" then putting out her hand, ſhe took her laſt farewell, and while her father was in the act of prayer, lifting up her eyes to heaven, with a ſweet ſmile, ſhe cried, "Dear Lord, receive my ſoul! Sweet Jeſus, take my ſpirit!" She hardly finiſhed her ſentence, when her ſoul winged its flight to the Saviour, whom ſhe loved. She died January 3, 1798, aged 15 years.

A funeral Sermon was preached by the Rev. J. Smith, of Manchester, from the text ſhe had choſen, Pſalm cxvi. 15. "Precious in the ſight of the Lord, is the death of his ſaints." J. S.

MRS. CRESWELL.

DIED, March 10, 1798, of a conſumption, Mrs. Creſwell, of Birmingham, aged 28 years. At her deſire to ſee ſome one with whom ſhe might freely converſe about the concerns of her ſoul, I was requeſted to viſit her;

her: On my being introduced to her, I remarked, that she looked very ill. "Yes," said she, "but not so ill as I deserve." "No," I replied, "God hath not dealt with us according to our desarts, or we should be where hope never comes; and it is our mercy, that he willeth not the death of a sinner, but that he should turn to him and live."—"But I fear," said she, "my sins are too many and too great to be forgiven. I have lived all my life neglectful of God and his service." I enquired how long it was since she first began to think about her sins? She said, "Not till since I have been afflicted, but I find it time now to think about a home for my poor soul." Being asked, if she thought God would do right, if he should send her to Hell? "O yes," she replied, "it is all of mercy that I am not already there."

Finding her a convinced sinner, I endeavoured to comfort her with the invitations and promises of the Gospel; telling her of the power and readiness of Christ to save the very chief of sinners. She seemed to receive a little comfort, and I exhorted her to pray to this Saviour, for he was a God hearing and answering prayer. Accordingly, she joined me in that exercise; and discovered an extraordinary earnestness in entreating the Lord to prepare her for himself.

The next time I called, I found her panting after assurance. "O, said she; I want to *feel* the love of Christ to my poor soul! I don't want to be deceived—I want to *know* that my sins are forgiven; but Satan tells me that I shall never obtain forgiveness, and when I try to pray to Jesus Christ, I find bad thoughts in my head, and I fear that I shall never be heard." Thus, for some time the enemy kept her soul in fetters; but at length he, who is mighty to save, brought nigh his great salvation; for one night, about the middle of it, when she lay reflecting on her case, a suitable promise was brought to her mind with a light and energy, which conquered all her doubts.

Transported at her deliverance from bondage, she called to her husband, and related what had passed between God and her soul; adding, "O help me to bless and praise his holy name!" The ensuing day, she told me "it was like a heaven begun below;" but lamented that the vigour of her joys was abated. I observed, that she ought to regard what had past as an earnest and a foretaste of what she should hereafter enjoy in its fulness, and that in the diminution of her transports, she experienced nothing but what was common to persons in her weak situation. "Well then," said she, "soul—hope thou in God; for I shall yet praise him, who is the help of my countenance, and my God."

She complained much that she could not praise God as she desired; yet, her language was, "I am waiting for my dear Lord, and long to be gone." Her bodily pains were very severe and protracted; but she endured them without murmuring; and she would frequently say, "This body has sinned, and why not suffer?"

According to my desire, I had an interview with her just before she departed. As soon as I entered the room, she said, "O, Mr. H. its hard work to die." I prayed that the Lord would give her patience a little longer; to which she added, a hearty "Amen." I then read to her a few verses of that excellent hymn,

> "Jesus lover of my soul,
> "Let me to thy bosom fly," &c.

at which she was almost enraptured, and said, "Pray for me, that I may soon be with the Lord:" and according to her desire, in about three hours after, she died without a sigh or groan. T. H.

CATHERINE

CATHERINE HUNTER.

APRIL 4, 1798, the Lord took to himſelf, my dear daughter, Catherine Hunter, aged 25 years, after a long and painful illneſs of near eleven months, which ſhe bore with great patience and ſubmiſſion to the will of her heavenly Father. At times, ſhe was under great diſcouragement of ſoul, often complaining that ſhe was afraid her heart was never changed. Being aſked the cauſe of her dejection, ſhe anſwered, "Miſpent time; but, more particularly wandering thoughts in God's houſe, under the ordinances;" and often expreſſed her fears that her heart was not ſincere, becauſe ſhe did not feel that ardent love to the Lord Jeſus, as ſhe ought. I endeavoured to encourage her from God's word, that it is the work of the Spirit of God to convince of ſin, which I hoped was her experience. She ſaid, "I have had a little encouragement from thoſe words of Manoah's wife to her huſband. If the Lord had meant to deſtroy us, he would not have ſhewed us ſuch things as theſe." But as her bodily ſtrength decayed, her diſtreſs of ſoul increaſed, often ſaying, "I am afraid, I ſhall be loſt." She continued in this ſtate until the laſt week of her life; the Lord for holy and wiſe ends, ſuffered Satan to throw his fiery darts at her, ſo that ſometimes ſhe was upon the borders of deſpair; a few weeks before her death, one of our deacons, aſking her what was the ground of her hope, ſhe anſwered, in my hearing, "I have none at all." The laſt Wedneſday of her life, ſhe was obſerved by her ſiſter to be in great diſtreſs of mind. When I came home, ſhe ſaid, "Oh! father, I have been ſo diſtreſſed this afternoon, I have been almoſt in deſpair, the enemy hath brought all the ſins of my life to my remembrance, and he hath told me that in a little time, I ſhall be with him." This was an evening much to be remembered by us all. My dear children were all preſent (ſix in number) and I addreſſed them thus: "I know not what deſign God hath in this dark Providence. Should your ſouls be convinced and my ſoul quickened, God will be glorified." We then poured out our hearts before the Lord, and bleſſed be his name, our extremity was his opportunity to appear as our great Deliverer.

The next morning, when I aſked my daughter Catherine, how it was with her, ſhe replied, "Very comfortable; the Lord hath ſaid, I will never leave thee, nor forſake thee." This rejoiced me exceedingly; and ſhe remained comfortable the reſt of that day.—On Friday, I ſaid to her, "I hope by this time the fear of death is removed, and the ſting is taken away;" to which ſhe anſwered, "I cannot ſay that yet; but I muſt wait." The ſame evening, ſhe had ſome freſh diſcouragement of ſoul; but joy returned in the morning, and continued during the Saturday, though ſhe was very low, and her ſpeech was painful.

On the Lord's Day morning, ſeeing her upon the confines of an eternal world, I aſked if I ſhould ſtay at home with her, ſhe ſaid, "No; go to the houſe of God." She continued very low all that day, but comfortable in her ſoul. She deſired Mr. M. to read the Scriptures to her, by which ſhe ſeemed much comforted. To Mrs. K. ſhe ſaid, "Oh! when will my releaſe be ſigned, that I may quit this houſe of clay?" This evening, Mrs. K. being with her, after much converſation about the glorious employment of the redeemed, ſhe ſaid, "Suppoſe after all I ſhould be miſtaken?" This friend went to a throne of grace with her, and read the Scriptures. But at times, ſhe was ſtill much harraſſed by the enemy. In the morning, on which ſhe died, ſeeing her time near at hand, I ſaid, "My dear, I hope you are looking to the ark of the covenant, ſtanding in

the midſt of Jordan." She replied, "Yes; I am comfortable—I am happy in my ſoul." A ſhort time afterwards, as I ſtood by her bedſide, ſhe ſaid, "Father, I am going." Having all the appearance of a ſpeedy diſſolution, and being in great agony for near half an hour, after taking my laſt farewell of her, I retired into the next room. On my return, to all our aſtoniſhment, her ſpirits returned as one awaking out of ſleep, and ſhe was enabled to declare what God had done for her ſoul. She deſired us to ſing the 90th Pſalm,

"Lord what a feeble piece is this our mortal frame," &c.

In which, ſhe expreſſed much comfort, and then added, "Now I have got the victory, I am going to join the church of the firſt born." She deſired Mr. M. to read Dr. Watts's Hymn, beginning

"Stand up my ſoul, ſhake off thy fears," &c.

She then ſaid, with apparent extacy, "Oh! this is ſweet! Do you not find it ſo?" At the ſame time, ſhe ſaid to one of her ſiſters; "Dying work is hard work; but I ſhall get ſafe home this afternoon." She deſired the curtains to be opened, that ſhe might have more light, ſaying, "It is a dark day, ſomething like my journey; but it will be light ſoon." Mrs. K. cut an orange which ſhe ate, at the ſame time expreſſing the many acts of kindneſs received from her Chriſtian friends, and admiring the goodneſs of God in a way of providence. She was now within a few minutes of eternity—her ſpeech ſoon altered, and after a few groans, ſhe breathed out her ſoul into the boſom of her Jeſus, a little after one o'clock. R. H.

MR. MOSES WILLATS.

ON Good Friday, April 6, 1798, departed this life, Mr. Moſes Willats, aged 75 years, between 30 and 40 of which he was an inhabitant of the Poultry, where he filled up the character of a good man, and a diligent conſcientious tradeſman. He was among the oldeſt of the Rev. Mr. Brookſbank's church: alſo, a great admirer of ſeveral Evangelical Miniſters of the Church of England. For a conſiderable time before he died, his faculties were ſo impaired, that his continuance here was not deſirable; but while he was at all able, his great and conſtant delight was reading, writing, and reflection. As to the Scriptures, he knew them well from his moſt early age. It was his conſtant practice to be up for hours in the morning before buſineſs commenced, for the purpoſe of reading his Bible, and other valuable books. He was much in private prayer, and never omitted Family Prayer, in which he had a peculiar gift; many of his excellent writings are in the poſſeſſion of his relatives, which evidently diſcover the genuine devotion of his heart. He ſubſcribed to ſeveral benevolent inſtitutions, one of which was for the relief of pious Goſpel Miniſters in the country, and his hand was always open to the poor and needy; he was an honour to his family and connections, an example to profeſſing Chriſtians, and thoſe that knew him, eſteemed him to be a ſincere and humble Believer. J. W.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

An Apology for Village Preachers; or, an account of the Proceedings and Motives of Proteſtant Diſſenters and ſerious Chriſtians of other denominations, in their attempts to ſuppreſs Infidelity and Vice, and to ſpread Religion in country places; eſpecially where the means of pious inſtruction among the poor are rare: With ſome animadverſions on an anonymous "Appeal to the People:" and replies to objections. By W. KINGSBURY, *M. A. 8vo. 56 pages, 1s.* London: Chapman and Conder.

A WRITER, under the appellation of "A clergyman of the Dioceſe of Saliſbury," and who pretends to have the ear of the learned Prelate of that dioceſe, has in a late "Appeal" here alluded to, brought forward a very ſerious charge againſt Diſſenting and Itinerant Preachers. He pretends that "their real object is not religious, but *political*; and that this object leads to alienate the attachment of the people to the eſtabliſhed church, as the ground-work and foundation of ſome ſecret deſign in the field of politics."---"Weak and fooliſh as the charge is, (ſays Mr. K.) yet, in theſe days, in which ſuſpicion and a ſpirit of party ſo much prevail, it is not unlikely, that it may be believed by thoſe who are ignorant of us and our principles, and who may be ſuppoſed to imbibe prejudices againſt all Diſſenters and their deſigns without diſcrimination. I feel myſelf called upon to explain and defend the views, motives, and conduct of the itinerants in theſe parts of the country, with which I am acquainted (i. e. about Southampton;) and, I preſume, what will be ſaid, may be equally applicable to others who labour in the ſame way in different parts of the kingdom."

What Mr. K. has undertaken he has performed, at once with credit to himſelf and to the cauſe he has defended; the amiable ſpirit in which he has written will recommend his Pamphlet to all impartial enquirers; and we doubt not the evidence and arguments he has adduced will appear fully ſatisfactory. Mr. K. might have added, that many clergymen are no leſs active in the diſſemination of religious knowledge than the Diſſenters; and even the Biſhop of Durham himſelf in his late charge, has ſtrongly recommended *Village Reading*—the very mode adopted by thoſe whom this pretended clergyman cenſures.

The Univerſal Reſtoration, exhibited in a Series of Extracts from Winchester, White, Siegvolk, Dr. Chauncy, Bp. Newton, and Petitpierre, ſome of the moſt remarkable Authors who have written in defence of that Syſtem. 12mo. 192 cloſe pages, 2s. London: Lee and Hurſt.

THE former half of this Volume, contains Mr. Winchester's Dialogues; the latter conſiſts of Extracts from the other Authors mentioned in the title; and the chief argument employed by all theſe advocates, is derived from the divine benevolence, an argument that would be doubtful if we had no divine Revelation; and is perfectly nugatory as we have one; ſince God who beſt knows his own perfections, has declared of impenitent ſinners, that "he who made them will have no mercy on them."

The argument againſt the final deſtruction of ſinners from the benevolence of God, is like that againſt the puniſhment of criminals from the humanity of the magiſtrate. The fact is, that indiſcriminate mercy is often cruel. Beſide, it is not from the triumph of one attribute, that the character

character of Deity must be drawn; but from the harmony of the whole. It is the glory of the Christian system that therein justice and mercy meet together, righteousness and peace salute each other.

Another disadvantage of this system is, that it depends on criticism, and cannot be supported without torturing the Scriptures in a most arbitrary manner. The practical tendency, and the natural consequences of this doctrine, are also much against it. It tends to lessen the evil of sin, and to hold out a delusive hope to the finally impenitent. Nor do we perceive that Mr. Winchester's scheme, which admits nearly of 50,000 years of torment in some cases, is above others so wonderfully calculated to remove the prejudices of infidels against the divine character.

Youth's Scripture Recorder, and Moral Instructor; being passages selected from Sacred and Moral Writings. Designed for the use of Schools. By T. ANDREWS, *12mo. 173 pages.* London: Griffiths.

THIS compilation is in two parts. The former and most valuable part consists of Extracts from the Scripture History and Morals of the Old Testament, printed in a convenient form, and clear type. The second part, is a motley collection from Addison, Chesterfield, Harris, Pope, &c. several of which have appeared in most collections of this nature; and some of them are rather above the capacities of children: A fault too common in books designed for Schools.

The Christian Parent; or, Short and Plain Discourses concerning God, and the Works and Word of God, in Creation, Redemption, and Sanctification, 3d Edition, Corrected, 12mo. 126 pages, 1s. 6d. London: Griffiths.

THIS book, though small in size, is inestimable in value; and we recommend it with peculiar pleasure, as containing the best illustration we have met with of the first principles of Science and Religion, explained in elegant simplicity of language, and enforced with all the tenderness of a Christian parent. The Public are indebted for this excellent piece, to the ingenious Author of Horæ Solitariæ.

The most useful way of Preaching. A Letter to a Friend, written by the late Rev. Dr. AUG. HERM. FRANCK; *to which is prefixed, an Historical Account of Professor Frank's building and establishing the Orphan House, at Glauca, in the Suburbs of Hall, Saxony. 12mo. 36 pages, 6d.* Button.

THE method of Preaching here recommended is Evangelical and Apostolic. The providences that occurred at the erection of Glauca Hall, are some of the most extraordinary since the age of Miracles; and certainly demonstrate that the Lord hath not left the earth, nor forgotten them who trust in him.

Extract from the Journal of Mr. John Nelson, Preacher of the Gospel, containing an account of God's dealing with him from his Youth to the 42d year of his age. Written by Himself. 12mo. 108 pages, Price 1s. sewed. London: Lee and Hurst.

THIS is the re-print of a tract published many years ago, containing an account of the Author's experience, and his various sufferings and persecutions, on account of his zeal for God and Religion. Notwithstanding this good man may be thought a little tinctured with enthusiasm, and had more religion in his heart than in his head, we doubt not but he was an instrument of good to souls; and his narrative is rendered interesting by a great number of Anecdotes, and incidents of a religious nature.

The

The Life of the Rev. Oliver Heywood, with Hiſtorical Sketches of the Times in which he lived; and Anecdotes of ſome other Miniſters in Yorkſhire, Lancaſhire, &c. By J. FAWCETT, *A. M.* 12*mo.* 216 *pages.* London: Wills, Johnſon, Button, &c. 2s. 3d.

MR. O. H. was an eminent and pious non-conformiſt of the laſt century, and we think the preſent publication well-timed, as affording a proper anſwer to many of the calumnies of late revived, and circulated to the prejudice of the non-conformiſts. Mr. F. has enlivened his narrative with ſome very intereſting Anecdotes, and diverſified it with a variety of pertinent obſervations.—We are much indebted to the ingenious Author, for the ſatisfaction it has afforded us, and are perſuaded that whoever attentively peruſes it, may derive from it both pleaſure and advantage.

Thoughts on Chriſtian Communion, addreſſed to Profeſſors of Religion of every Denomination. Second Edition, enlarged. By J. FAWCETT, *jun.* 12*mo.* 60 *pages,* 6*d.* London: Wills, Knott, and Button.

IN conſidering this ſubject, Mr. F. points out the nature of Chriſtian Communion—its advantages—and the means of promoting it; and we cordially concur in praying that a Divine Bleſſing may accompany his efforts!

We ſhall only add, that this Addreſs is neatly written, and elegantly printed.

A Letter to the Author, occaſioned by his late Publication, called, "A Guide to the Church:" Wherein his ignorance and inconſiſtency, are clearly demonſtrated, by an OLD CHRISTIAN, 44 *pages,* 12*mo.* No Publiſher.

WE have already reviewed Mr. Daubeney's "Guide," and *Sir R. Hill's* anſwer (ſee Mag. for July.) The preſent writer goes over nearly the ſame ground as the worthy Baronet; but in a different temper. Mr. D's book having ſtirred up, as he ſays, his "holy indignation" againſt erroneous and worldly clergymen, he *rebukes them ſharply*, not ſparing even the higher orders, and is particularly ſevere upon the perſonal character of Mr. D. as well as his publication; and we cannot paſs without animadverſion ſuch paſſages as the following: "You, Sir, have the ſubtilty of the fox, and the cruelty of the tyger. The ſpirit of Bonner, Gardiner and Land, pervades your boſom. You only want power to do as they did."—Surely this is not the Spirit of Chriſtianity.

Though this author appears the advocate of Diſſenters, and in ſome places, writes like one himſelf, he certainly miſtakes their ſentiments, when he ſuppoſes they would not admit players "to burial in their places of interment," without evidence of their repentance. We believe they keep none above ground.

A Letter to the Rev. Joſ. Eyre, Vicar of St. Giles's, Reading, occaſioned by his Viſitation Sermon. By a Friend of the late Hon. and Rev. W. B. CADOGAN, 8*vo.* 28 *pages.* London: Griffiths.

"WE, all of us," have paid our reſpects to Mr. E. and now ſurrender him to the gentle caſtigations of Mr. C's friend, who very fairly convicts him both of inconſiſtency with himſelf, and with the Doctrines of the Church of England; for whoſe ſake it is much to be wiſhed that clergymen who diſbelieve her articles, and diſapprove the moſt Evangelical and important part of her ſervices, would not become her advocates.

The taſk of this writer is too eaſy to admit the claim of merit; but,

we

we are pleaſed to ſee that he has preſerved his temper. Lord Bacon, who had been unluckily quoted by Mr. E. is ſhewn to have been a "thorough Calviniſt" in ſentiment.

SINGLE SERMONS.

Civil Magiſtracy Defended; and the comparative conſequences of Sins againſt God and againſt Society conſidered; in a Sermon, occaſioned by the execution of G. Ruſſel, who ſuffered for croſt-breaking, near Manchester, Sept. 15, 1798. *By* W. ROBY. 8*vo.* 24 *pages*, 6*d.* Manchester, Harrop; London, Chapman.

THIS Diſcourſe, was intended to improve the death of a penitent criminal; was preached at his own requeſt, and is well adapted for the inſtruction of others. In this view, we particularly recommend it to thoſe who have acceſs to perſons in this unhappy ſituation.

The Dependance of the whole Law and the Prophets on the two primary Commandments; a Sermon, preached before the Weſtern Baptiſt Aſſociation, at Saliſbury, May 31, 1798, *and publiſhed at their requeſt. By* J. RYLAND, *D. D.* 8*vo.* 42 *pages*, 6*d.* Briſtol: Cottle, &c. London: Button.

MANY of our Readers will anticipate that this Diſcourſe, is founded on thoſe remarkable words of our Lord, Matt. xxii. 40, from which it was the Author's object to ſhew the dependance of Revelation on the two great precepts—the love of God and Man; and to employ this connection and dependance, in ſome ſort, as a criterion of ſacred truth. Theſe topics, Dr. R. diſcuſſes with his uſual judgment and ability, and improves them by ſeveral practical reflections.

Self-Righteouſneſs renounced: The Subſtance of a Sermon on Job xlii. 5, 6, *occaſioned by the death of Mr. Eedes, of High Wycombe. By the Rev.* W. B. WILLIAMS, *Curate of High Wycombe, &c.* 8*vo.* 24 *pages*, 6*d.* London: Chapman, Griffiths and Matthews.

THOUGH this "plain Diſcourſe," as the Author modeſtly terms it, was not compoſed for Publication, three very good reaſons are given for its appearance: 1. The profits are devoted to the fatherleſs and widow.—2. It records a ſtriking inſtance of ſovereign and converting grace;—and 3d, it is hoped, that it may by the Divine Bleſſing be made uſeful to others.—On theſe accounts, we hope many of our Readers will be purchaſers, and we may venture to aſſure them that whilſt they ſow they will alſo reap, the Diſcourſe itſelf being inſtructive and Evangelical. Mr. E. it ſeems was the ſubject of much affliction, which he bore with reſignation; but it was not till his laſt fatal illneſs, that he learned to renounce his own righteouſneſs, and truſt in Jeſus Chriſt alone.

ERRATA in our Mag. for Oct. page 413, line 28, for *their* read *other*; line 34, for *circumſtance* read *circumſtances*.

POETRY.

POETRY.

THE MISSIONARIES VOYAGE.

SEE the love of Chriſt conſtraining
Briton's ſons to leave their land;
Eaſe, and health, and wealth diſdaining,
At their gracious Lord's command.

Mighty billows round them playing,
As they ſwiftly ſail along;
Hear them ſinging, reading, praying,
Chriſt the theme of ev'ry ſong.

Hark! methinks I hear them crying;
"Gracious Pilot! faithful Friend!
"We, with thy command complying,
"For ſucceſs on thee depend.

"Guide us ſafely o'er the ocean,
"Bleſs with converts on the ſhore;
"Then be life, or death our portion,
"We will praiſe thee evermore."

Bedford. JUNIOR.

FAMILY PIETY.

O FOR an undiſſembled faith,
A faith which works within;
Which ſaves from everlaſting death,
And conquers ev'ry ſin!

Happy the houſehold where it reigns,
And where it long has dwelt;
Whoſe ancient and whoſe later ſons
Its ſov'reign pow'r have felt.

How pleaſing to look up and ſee
The fathers now with God;
While their ſurviving family
Preſs to the ſame abode.

O glorious hour when death ſhall come,
Their ſpirits to unite;
And heav'n be their eternal home,
And God their chief delight!

In vain apoſtate children hope
With pious friends to dwell;
Sin ſep'rates branches from the ſtock,
As far as heaven from hell.

W. M.

SIN DECEITFUL.

SPARKLING liquor! how thou ſmil'ſt,
Tho' thou miſchief doſt intend!
Thou with pleaſure firſt beguil'ſt,
But thou doſt in ſickneſs end.

Surely the forbidden tree
Was no other than the vine;
Since temptations are like thee,
And their ſins reſemble thine.

They all promiſe much delight,
And at firſt ſome drops we find;
But 'tis ſoon exhauſted quite,
Leaving loathſome dregs behind.

Nauſeous qualms and gripes at laſt,
All their charming flavours ſpoil;
Which if we at firſt did taſte,
Never would their ſweets beguile.

Would we not have them prevail,
We ſhould then reverſe the ſcene;
Viewing firſt the pois'nous tail,
Ere the ſerpent's gaudy mein.

J. LAGNIEL.

JOHN XIII. 1.

AWAKE my voice in rapturous lays,
In airs melodious chaunt the praiſe,
Of Chriſt the ſinners' Friend;
Whoſe love to ſinful dying man
Exiſted long ere time began,
And ne'er ſhall know an end.

Come fellow pilgrims, join the ſong;
And as you paſs the road along,
Your hearts and voices lend;
High as the vaulted heav'n ariſe,
And join th' angelic melodies,
To praiſe our common friend.

What tho' our ever watchful foe,
Bent on our ruin, ſhame and woe,
May ſtrive our ſouls to rend
From Chriſt our Lord; 'twill fruitleſs prove
He, the dear object of our love,
Will love us to the end.

Strong in his ſtrength we'll perſevere,
Nor all the powers of darkneſs fear,
Till we to heav'n aſcend;
Then ſing whilſt we ſurround the throne,
That "Jeſus having loved his own,
Doth love them to the end."

P.

SUNDAY SCHOOL HYMN.

THE ſoul untaught is dark as night,
Where ev'ry evil dwells;
All-hail Inſtruction's ſacred light,
Which all this night expells.

Once rude and ignorant we were,
With natures prone to ſtray!
Bleſt now by Pity's kindeſt care,
We hear of Wiſdom's way.

Our ſabbaths once in vain we ſpent,
Neglected and unbleſt;
But now the houſe of pray'r frequent,
To keep the ſacred reſt.

Jeſus invites young children near,
Oh, may we ſtraight obey!
Give us, O Lord, th' attentive ear,
And teach our hearts to pray.

Jeſus was once, like us, a child,
And children ſtill he loves;
Like Him may we be meek and mild,
And all that he approves.

Our parents, friends, and teachers, bleſs,
And all their care repay;
Bleſs them, O Lord, with thy rich grace,
And teach the world thy way.

J.

ON READING THE OBITUARY

In the Evangelical Magazine.

WHEN the laſt ſtruggles of expiring life,
Turn thy frail fleſh to cold and mould'ring clay,
And ev'ry vig'rous pow'r yields to the ſtriſe,
Which bears all mortal joys and cares away;

Thus be thy frame, oh! reader of this page,
Theſe be thy triumphs, theſe thy views in death!
Then vain earth's tend'reſt ties, or Hell's black rage,
To damp the pleaſures of thy dying breath.

Ceaſe then, ye gloomy doubts which cloud the throne
Where Jeſus ſits, to hail his children near;
And ye who tremble at th' expiring groan,
Rack'd with the pangs of unbelieving fear;

Behold! what glorious proſpects now ariſe
Where guardian angels bear th' unbodied ſoul
Above the regions of theſe lower ſkies;
Where ſtreams of everlaſting pleaſure roll.

Here would I muſe—what wond'rous ſcenes unfold,
Scenes of amazing glory, joys unknown!
Here in the Book of Life my name enrol'd
Shall be my paſſport to Emmanuel's throne.

My dear Redeemer, my ſupporting Friend,
I too would lay my dying head on thee;
With ſtruggling death thy tender mercies blend,
For thou haſt bled—for thou haſt died for me.

When hov'ring round my bed th' angelic throng,
Wait for my ſoul to bear it to thy breaſt,
Then ſhall I tune the everlaſting ſong,
And ſhare the bleſſings of th' immortal bleſt.

SERENA.

RETIREMENT.

RETIR'D from noiſe my ſilent thoughts
On things celeſtial muſe;
Reflection calmly looks behind,
While Faith the future views.

Here all is reſt, and ſweet repoſe,
Here all my ſorrows ceaſe;
For Jeſus meets my ſpirit here,
And kindly whiſpers peace.

E.

LINES WRITTEN BY GEORGE ALEXANDER STEVENS,

When after a life of folly and diſſipation, reduced to age and poverty.

CONDEMN'D to wander from my very birth,
An erring exile, o'er the face of earth;
Wild through the world of vice, licentious race!
I ſtarted and enjoy'd the ſinful chace.
Pleas'd with each paſſion, I purſued their aim,
Cheer'd the gay pack, and graſp'd the guilty game;
Revell'd regardleſs, leap'd reflection o'er,
'Till youth, health, fame, and fortune are no more.
Too late I feel the heart-corroding pain,
Of ſharp remembrance, and ſevere diſdain;
Each painted pleaſure its avenger breeds,
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INDEX

INDEX.

N. B. The following Abbreviations are uſed for the ſake of Brevity.

An. Anecdote. | *P.* Poetry. | *R.* Review.

A.

Page

Academy, Hoxton 75
———, Rotherham ib.
Addreſs to a new married Couple 200
Adieu, *P.* 219
African Miſſion 159
Andrew's Script. Recorder, *R.* 554
Anecdotes.—27, 83, 119, 156, 203, 283, 327, 374, 423, 467, 511
Apology for Mary. Mag. 410
Arithmetic, Sacred, *P.* 43
Aſſociations, &c.
Bedford Union 256
Cheſhire 425
Derbyſhire ib.
Dorſet 207, 258, 336, 425, 511
Glouceſterſhire 426
Lancaſhire, &c. 425
Little Harbro' 30
Northumberland 426
Kent 258, 336, 242, 511
Philadelphia, Baptiſt 257
Surry Miſſion 31, 75, 379
Somerſet 290
Suffolk 426
Scotch Miſſion 383
Welch 510
Weſtern Miſſion 160
Atheiſt, *An.* 508
Atonement 145

B.

Backſlider's return, *P.* 87
Bogg's Millenium, *R.* 173
Bailey, Rev. J. *An.* 27
Baptiſt Miſſion 169, 379
Belſham's Review of Wilberforce, *R.* 303
Benevolent Society 75
Blair's Sentimental Beauties, *R.* 525
Blatchford, Rev. S. Letter from 72
Brown on Behaviour of Miniſters 319, 390, 454
Bulkeley's Apology R. 41
Burckhardt's Syſtem of Divinity, *R.* 306
Burder's Village Sermons, *R.* ib.
Burning Paine's Works, *P.* 528
Burton, Rev. A. Letter from 288

C.

Cadogan, Rev. Mr. Memoirs of 3
Cambray, Abp. Reflections, *R.* 394
Camillus, *An.* 204
Carey, Mr. Accounts from 169
Carter, Rev. T. Memoirs of 441
Cecil's True Patriot, *R.* 526
Celeſtial Proſpects, *P.* 308
Chaſe, Mrs. Memoirs of 397
Chapels, &c. opened at
Aberdeen 512
Canterbury 31
Charlesworth 338
Crondall 291
Edinburgh 512
Folkeſtone 259
Fowey 337
Hillcot 291
Hythe 337
Layer Bretton 380
Lewiſham 477
Mancheſter 380
Mulberry Gardens 207
Newcaſtle 162
Oxford 476
Plymouth 31
Princes-ſtreet, London ib.
Reading 76
Retford 207
Rowland's Caſtle 476
St. Columbs 337
Town Sutton 259
Whitchurch 162
Charles, Rev. Mr. Letter from 29
Check to Swedenbourgians 174
Child, death of, *P.* 87, 395

Page

Christ is all, *R.* 173
Christ crucified, *P.* 440
Christian Father, *An.* 508
Christians stumbling blocks to Jews 283
Circulating Welch Schools 29, 160, 231
Clapham's Thanksgiving Sermon, *R.* 174
Congregational Society 75, 379
Communion with God 195
Conversation, Christian 237
Conversion, late 537
——— — of a Deist 369
——— — of a Socinian 461
——— — remarkable 329
Convert, *P.* 307
Converted Negroes' Thanksg. *P.* 440
Connecticut Miss. Soc. 72
Conscience, power of, *An.* 327, 468
Consolation 451
Cooke, Capt. remarks of 540
Cooper, Rev. W. letter from 271
Covert from the heart, *P.* 395
Cromwell, O. *An.* 83

D.

Dalton, Mr. memoirs of 265
David's last words 150
Daubeny's Guide to the Church 301
——— Letter to 555
Deaf and Dumb Children 75
Death and its sting, *P.* 439
—— gain of 501
—— of a Murderer 82
Deist, conversion of 369
Dickson, Rev. Mr. *An.* 28
Distribution of Profits 77, 339
Divine Presence, Medit. 357
Disconsolate, word to 363
Domestic Peace 102
Duff's arrival at China 239
——— England 332
—— 2d Voyage

E.

Early Blossoms, *R.* 372
East-India Mission 289
Ecclesiastical History 183
Ejaculatory Prayer 51
Eternity 372
Evans on Gibbon's Infidelity, *R.* 173
Evening Hymn 176
Exaggeration 201
Experience, Christian 116
——— remarkable 277, 316
——— of Entychus 45
——— varieties of 190
Extract from Capt. Cooke 540
——— Charnock 464
Eyre's (Jn.) Union and Friendly Intercourse, *R.* 217

Page

——— Rules for Composition, *R.* 130
Eyre's (Jos.) Dispassionate Enquiry, *R.* 392
——— (Jos.) Letter to, *R.* 555

F.

Fall of Man 106
Fallen Brethren, tenderness of 239
Family Affliction, *P.* 484
——— Piety, *P.* 557
Fawcett's Life of Heywood, R. 555
——— Gospel Church R. 86
———, jun. On Christian Communion 555
Fell and Hunter's Lectures, *R.* 522
Fletcher, Mr. *An.* 506
Foster's Poems, *R.* 348
Fragment of Antient Hist. 149
Franche's way of Preaching, *R.* 554
French, Capt. *An.* 27
Friendship, Christian, *P.* 483

G.

Geard's Beauties of Henry, *R.* 84
Gibbon, Mr. his infidelity 463
Gill, Dr. *An.* 423
Godeschalus 185
Good's Thanksgiving Sermon, *R.* 130
Greatheed's General Union, *R.* 128
Guise, Dr. *An.* 423
Gunther, Rev. Mr. Letter from 309
Guthrie, Rev. Mr. *An.* 28

H.

Hardness of heart, *P.* 396
Harvest, Reflections on 456
Haweis (Dr.) Letter from 253
——— Sermon to Jews, *R.* 84
Hawker, (Dr.) Catechism for Youth, *R.* 348
Hero, Christian, *P* 352
Hill, (Sir R.) Apology, *R.* 302
Hints on Social Prayer 367
—— to a soldier, *R.* 394
Honesty the best Policy 203
Hope, *P.* 308
Hubert, Rev. Mr. Letter from 449
Hurn's Divine Government, &c. *R.* 348
Hunter's (Dr.) Fun. Serm. for Fell 350
——— Lectures, *R.* 522
——— Sermon to Jews, *R.* 350
Hymns, Missionary, *P.* 87, 264, 483, 527
——— of Praise, *P.* 88
——— at opening a Chapel, *P.* 220
——— for Sunday Schools, *P.* 88
——— for Lord's Day, *P.* 484

I. Page

Inconſtancy 138
Indians, Stockbridge 289
Infidelity, progreſs of 21
Inſufficiency of the Light of Nature, *R.* 173
Journey of Life 497
Johnſon, Dr. *An.* 508
Joyful Grief, *R.* 175
Itinerancy, Dorſet 336
——— Society, London. 379

K.

Kingdom of Chriſt 534
Kingſbury's Apology, *R.* 553
Kingford's Sermon, *R.* 86

L.

Laſt Words of David 150
Legget's Evidences of Chriſtianity, *R.* 348
Letters from
Cooper, Rev. W. 271
Gunther, Rev. Mr. 309
Haweis, Rev. Dr. 253
Hubert, Rev. Mr. 449
Kiernander, Rev. Mr. 354
Miſſionaries in the South Sea 254, 285
Mortimer, Rev. Mr. 446
Nobbs, Mr. 254
Robbins, Rev. Dr. 311
Robſon, Mr. 285
Sailor, a 529
Stahlmſmith, Rev. Mr. 353
Stentopf, Rev. C. F. 177, 180
Vanderkemp, Rev. Dr. 72
Vos, Rev. Mr. 407
Wilſon, Captain, 249
Letters on the behaviour of Miniſters 319, 360, 454
—— preaching the Goſpel, 64, 187, 227
Letter to the Rev. C. Daubeny, *R.* 555
——— Joſ. Eyre, *R.* ib.
Lines by G. A. Stevens
—— on Captain Wilſon's Letter, *P.* 264
—— on a Sampler, *P.* 220
—— to a youth 131
—— under affliction 527
Little's Chriſtianity Myſterious, *R.* 349
Lord's Day Hymn, *P.* 484
Loſs of the Soul 377
Love of Chriſt, *P.* 528
Love's Sermon to the Jews, *R.* 130
Locke, Mr. *An.* 157

M.

Man, Iſle of, Methodiſts there 463
Marſom's Falſehood detected, *R.* 438

Page

Mary Mag. Apology 410
Maſſachuſetts, firſt ſettlers at 311, 449
Meditation, a 155
——— on the Author's birth day 200
——— on the Divine preſence 357
Memoirs of
Cadogan, Rev. W. B. 3
Chace, Mrs. 397
Dalton, Mr. 265
Milner, Rev. J. 133
Savage, Rev. J. 485
Thomas, Rev. J. 89
Venn, Rev. Mr. 221
Meſſage from God to thee, *R.* 438
Meſſiah, revealed to a Jeweſs 306
Methodiſts, their progreſs in the Iſle of Man 463
Meyer's Defence of Sunday Schools 218
Milner, Rev. J. Memoirs of 133
———'s Church Hiſtory, *R.* 216
Miniſters, Letters on the behaviour of 319, 360, 454
——— Duty of Prayer for 322
Miſſion, African 159
——— South Sea, firſt 243
——— ——— 2d 427
——— Surry 379
——— Weſtern 160
Miſſionary Anecdotes 157, 467, 541,
——— Hymns 87, 219, 264, 395, 483, 527, 557
——— Letters 177, 180, 249, 254, 285
——— Sermons, *R.* 436, 482
——— Society, Baptiſt 289, 379
——— ——— Connecticut 72
——— ——— London
——— ——— ——— its annual meeting 243
——— ——— ——— thankſgiving 378
——— ——— Netherland 71
——— ——— New York 206
Mourning Ring, *P.* 527
Murderer, death of 82

N.

Naturalization of the Jews 83
Nelſon's Journal, *R.* 554
Netherland, Miſſionary Society
New Year, *P.* 43
Newman's Eſſay, *R.* 348
Norridgewock, Revival of Religion at 287

O.

Obituary of
Abrey, Mrs. 515
Allen, M. 342
Baily, Miſs 35

	Page
Obituary of	
Bagehot, Mr.	122
Bar, Mrs.	123
Bullen, M.	80
Chilwick, Mrs.	167
Coward, Mr.	479
Creſwell, Mrs.	549
Davis, Rev. J.	38
Daveniſh, J.	215
Dawſon, Mr.	385
Dowell, T.	513
Ewings, A.	80
Foreſters, Mrs.	166
Gambier, Mr.	32
Gifford, J.	481
Harmar, Rev. J.	344
Halliday, Mrs.	342
Hebden, Mrs.	32
Hinton, Miſs	163
Hunter, Cath.	551
Jenkins, Rev. W.	517
Ingham, Miſs	121
K. Miſs	520
Knight, Eliz.	384
Lake, Mr.	520
Larkins, Mrs.	517
Levett, Mrs.	165
Manderſon, Mrs. and ſiſter	209
Melſham, Rev. W.	433
Mills, Mr.	38
Mitchell, Mr.	339
Moore, Rev. W.	434
Motte, Mrs.	429
Murderer, a	82
Oakley, Ann	168
Parrot, Ann	121
Pryor, Mrs.	213
Rankin, Mrs.	388
Rhodes, Ann	34
Rogers, Eſt.	293
———, M.	431
Salmon, M.	261
Shrimpton, Mr.	345
Smith, Mr.	288
Spaulding, Suſ.	432
Standen, Mr.	341
Symonds, Miſs	340
Thierman, Eliz.	260
Traer, Patty	78
Turner, Rev. D.	433
Upſdale, Mr.	165
White, Mrs.	299
Willats, Mr.	552
Wilmhurſt, T.	515
Woodcock, Ann	547
Yockney, Mrs.	478
Young, Mrs.	296
Obſtinacy, fooliſh, *R.*	351
Ocular Treaty	355

	Page
Ode to Evening	396
Okeley's Treatiſe on Chriſtianity, *R.*	391
Olerenſhaw, on the Sabbath, *R.*	217
Ordinations of	
Attley	121
Biggs, W.	162
Caſtleden, M.	30
Chamberlain and James	336
Deane, J.	512
Dixon, A.	121
Dunkerley	477
Gore	258
Harper	381
Haſſell, T.	162
Kirby	381
Lyon, J.	162
Preſland	477
Rance	478
Randall	259
Shaw, S.	292
Smith, J.	478
Vickery, J.	292
Ordination Service, *R.*	42
Otaheite, State of	333
——— Miſſion to	ib.
Otaheitan Prieſthood	68
——— Sacrifices	110

P.

Park's (Mr.) Journal	315
Paſt Year reviewed *P.*	44
Paul's (W.) influence of Chriſtianity	438
Periodical Accounts, Baptiſt, *R.*	169
Piety, its advantages	456
Pittard's Addreſs, *R.*	394
Porteus's (Bp.) Lecture	161
Praiſe to Grace *P.*	484
Prayer, for Miniſters	322
——— Social	367
Preachers ſhould be good hearers	415
Prince of Peace, *P.*	263
Progreſs of Infidelity	21
——— the Methodiſts	463
Proſtitutes, converſion of two	272
Proteſtant Union	335
Providence, remarkable	374

Q.

Queries anſwered	113, 143

R.

Rain, *P.*	351
Raptures, religious	18
Reflections on Walking, *R.*	396
——— over a grave	25
——— on the harveſt	457
——— on 2 Sam. iii. 1.	539

	Page
Regeneration	192
Rejoicing in hope, *P.*	219
Relief, *P.*	307
Religion, revivals of	287, 288
Remarks on Prov. i. 23	
——— v. 11.	418
Isa. ii. 22.	535
John x. 16, 496	
xii. 21	422
Wakefield	147
Resignation	142
Retirement, *P.*	558
Review of the past year, *P.*	44
Rivers's, beauties of Saurin, R.	438
Robbins, Dr. Letter from	311
Robisons's proofs of a Conspiracy, *R.*	125
Roby's Civil Magistracy	555
Romaine's Works, R.	83
Ryland's Evidences, R.	348
——— (Dr.) Dependance of th Law, &c. R.	56

S.

Sabbath, delightful, *P.*	440
——— abuses of	494
——— observation of	420
——— 1st of New Year, *P.*	44
——— Schools	381
Sailor, Letter from	529
Sailors, *An.* of three	467
Salvation in heathen lands, *P.*	395
Satan's charge	376
Savage, Rev. J. Memoirs of	485
Schools—See *Sabbath*, *Sunday*, and *Welch*	
Select Sentences 26, 67, 158, 205, 284, 376	
Sensitive Plant, *P.*	351
Sermons to the Jews, R.	350
——— Verses before	264
Shepherd, Rev. Mr. *An.*	67
Shew me thy Glory, *P.*	396
Simeon's Affize Sermon, R.	85
Simpson's Apology for the Trinity, R.	434
——— Essay on the New Testament, R.	347
——— Key to the Prophecies, R.	390
Sin deceitful, *P.*	557
Singing, on	362
Societas Evangelica	71
Society, Religious	376
——— Congregational	75
——— Benevolent	26
———, London Itinerant	379
Society for propagating the Gospel in Scotland	73
See Missionary.	
Sonnet, *P.*	352
Soldier, Hints to, R.	394
Spiritual Disease, *P.*	99
Spread of the Gospel in America	120
Stahlmsmiths, Rev. Mr. Letter from	
Sun of Righteousness, *P.*	175
Sunday Schools, Essay on 15, 52, 280	
——— Hymns 88, 557	

T.

Tempest Hymn, *P.*	484
Temptation, *P.*	528
Thanksgiving (Miss.) Sermons, R.	482
Thomas, Rev. Mr. Memoirs	89
Thoughts, just, of Christ	234
Thunder, *P.*	153
Time, its flight	283
To the unknown God	181

V.

Valpy's Association Sermon, R.	526
Vanderkemp, Dr. Letter from	72
Varieties in experience	190
Venn, Rev. Mr. Memoirs of	221
Village Preaching	76
Visiting	23
Unbelief	156
Union with Christ	533
—— of Knowledge and Practice	493
See *Associations.*	
Universal Restoration, R.	553
Underwood's Fast Serm. R.	174
Vos, Rev. Mr. Letter from	407
Usher, Abp. *An.*	156

W.

Wakefield's Lett. to Wilberforce, R.	41
Watkins's Word to Wakefield, R.	41
Weekly Register 161, 293	
Welch circulating Schools 29, 160, 231	
——— free Schools	290
Widow's Fund 59, 203, 471	
Wilberforce's View, R.	39
Wilson, Capt. arrival	333
——— Letter from	249
Williams's Self-Righteousness, renounced, R.	556
Word to the Disconsolate	363

Y.

Young's Enquiry, R.	305

TEXTS ILLUSTRATED.

	Page
Numb. xxi, 4. *P.*	88
2 Sam. xxii. 1—7	150
Job xxxi. 1.	335
Pſalm vi. *P.*	308
—— viii. *P.*	176
—— lxxxv, 8. *P.*	538
—— cxix. 18. *P.*	307
Prov. i. 23.	65
—— v. 11.	418
Cant i. 5. *P.*	308
Iſa. ii. 22.	535
xliii. 25. *P.*	132
l. 9, 10. *P.*	175
lxiii. 1—6. *P.*	439
Jer. xxxi. 18. *P.*	439
John xii. 21.	422
—— xiii. 1. *P.*	

ORDER OF THE PORTRAITS.

Hon. and Rev. W. B. Cadogan,	*January*
Rev. Sir E. Leigh, Bart.	*February*
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Anglezark,	*Supplement*

INDEX TO THE SIGNATURES.

	Pag
Abſtinentes Oculi	356
Agricola	175
Aleph	152
Aliquis	44, 132, 175, 395, 440
Antonius	461
B——n	352
Barnabas	63
A. B.	280, 319
Anna Baily	528
D. B.	467
G. B.	329
J. B.	456
J. T. B.	105, 271, 483
R. B.	376
S. B.	199, 543
T. B.	52, 105, 369
Chriſtophilus	537
Clericus	26
F. A. E.	352
N. T. C.	220
S. C.	149
D.	359
E. D.	539
J. D.	44, 87
Daleth	497
E.	242
Eraſtus	284, 352
Eutychus	51
J. E.	396
Eumenes	506
J. F—r	374
M. F.	275, 276
Gaius	116, 145, 276
Gamma	24
H. G.	282
R. H.	102
T. H.	64, 156
T. H---s	70
Heman	119
Hopefull	308
Hantonienſis	415
J.	156, 371, 396
J. J.	464
Joſephus	176, 308
Iota	527
Julius	308, 528
Junior	44
Junius	88, 308, 396, 582

	Page
J. K.	176, 220
J. A. K.	132, 263, 351
Leonora	484
J. Lagniel	43, 176, 351, 396, 439
R. L.	311, 451
T. L.	369
G—e L—ch—d	484
Maucunienſis	23, 237, 326
Memoſa	351
Minor quam nil	21
Miles Emeritus	201
Minimus	439
W. M.	453
Nauticus	484
G. M. N.	528
H. N.	406
W. N.	419
Obſervator	418
Oligos	540
Philanthropos	185
Philenor	363
Philolathes	483
Placabilis	331
J. B.	396
S. P.	544
R.	528
J. R.	423
S.	192, 527, 440
U— S—	219
Sariſſa	88
Serene	87, 395, 440
Sinceratus	43
Sinner	494
Senior	264
W. S.	264, 395, 406
J. S. S.	396
E. T.	422, 484
E. Tatlock	200, 264, 283, 307, 373
L. T.	264
J. T.	469
Tyro	219
Vermis	364
Vigilarius	534
J. W.	532
E. Y.	525
Z. Y.	153
Zetches	367
Z.	187