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THE Evangelical Magazine for 1799.

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

Volume VII.

LONDON,
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PREFACE.

CUSTOM again impoſes on us the annual taſk of a Preface, and thereby affords us an opportunity of renewing our aſſurances of gratitude and eſteem to our numerous and valuable Correſpondents: But the good hand of our God upon us, enabling us to continue our labours, with growing ſatisfaction, and, we truſt, utility to our Readers, demands our ſupreme acknowledgment.

The Miſſion juſt ſent to the South-Sea Iſlands; the favourable reception the former Miſſionaries obtained; the zeal enkindled in foreign countries; the prevailing ſpirit of union and activity among true Chriſtians at home; the meaſures every where adopted for the more extenſive Propagation of the Goſpel, and many other events of a ſimilar nature, which we detailed in the courſe of the paſt year, have not only excited much attention, but afforded peculiar pleaſure.

Bleſſed be God, our proſpects, as Chriſtians, are very encouraging. The walls of Jeruſalem are riſing peaceably in "troublous times." Amidſt "wars and rumours of wars," with all their diſtreſſing attendant circumſtances, the Prince of Peace is evidently encreaſing the number of his happy ſubjects, and overturning the uſurpations of Antichriſt—events in which we are expreſsly called upon by Scripture to rejoice and triumph.

While we joyfully record theſe grand tranſactions, as they proceed on the theatre of the world, we ſhall not ceaſe to ſuggeſt ſuch means of doing good, or preventing evil, as experience juſtifies, or future exigency may require. And in this, and the other departments of our Work, we ſolicit the farther aid of our Correſpondents, earneſtly imploring on all our endeavours the continuation of the Divine bleſſing.

THE



Revd. GEO. WEST, A.M.

Stoke next Guilford.

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THE

Evangelical Magazine,

For JANUARY, 1799.

LETTER OF INSTRUCTIONS

From the DIRECTORS *of the* MISSIONARY SOCIETY *to* CAPTAIN ROBSON, *of the Miſſionary Ship*, DUFF.

CAPT. ROBSON,

THE juſt eſtimation in which you have long held the objects of our inſtitution, and the commendable zeal with which you have promoted them, render your appointment to the command of our ſhip on the preſent expedition, a meaſure very ſuitable in itſelf, as well as ſatisfactory to us. You are placed therefore in a ſtation, which, on account of its connection with the intereſts of our Redeemer's Kingdom, you will contemplate as very honourable and important; and you are inveſted with ſuch a degree of influence, in conjunction with a Committee, over the conduct and regulation of the Miſſion itſelf, as will impreſs your mind with ſolemn reflections, and lead you moſt earneſtly to invocate the grace which may be ſufficient for you.

We are all, indeed, the weak and erring inſtruments whom God condeſcends to uſe to exemplify the ſupremacy of his power, as well as the benevolence of his deſigns; and although we are apprized of the duty of employing our utmoſt talents in this great undertaking, we feel with you, that its ſucceſs depends upon himſelf alone, to whom, therefore, the entire and undivided praiſe is to be referred. We are alſo encouraged mutually to uſe our unwearied endeavours to promote this cauſe, becauſe it is evident that a ſacred impulſe has been excited, and a ſpirit of prayer called forth on its behalf, in a meaſure unuſual and without a precedent in modern times. While we, therefore, are committing this object into your hands, we truſt you are in reality receiving a much higher inveſtiture; and that your commiſſion has the ſanction of the Great Head of the Church,

whoſe

whoſe efficacious influence can enable you to fulfil the purpoſes of his wiſdom and grace.

It is a very great ſatisfaction to us, and it will alſo, doubtleſs, afford conſiderable relief to your mind, that we are enabled to aſſociate with you our highly eſteemed friend and brother, the Rev. Mr. Howell, whoſe exemplary zeal for the honour of our Saviour, and the moſt eſſential intereſts of the human race, has diſpoſed him to relinquiſh, for a time, the comforts of his reſpectable ſituation, that he may render his utmoſt ſervices to promote the ſucceſs of this important enterprize: he is, therefore, appointed and authorized to aſſiſt you in carrying theſe inſtructions into effect, and in particular to take the overſight of the more ſpiritual branches of the Miſſion during the voyage; to cheriſh and improve the religious attainments of the brethren; and to be the centre of union and affection among them. On ſhore he is to be the repreſentative of the Directors, in relation to the ſpiritual concerns of the Miſſionaries already ſettled; to obſerve their order, to enquire into the progreſs of the work among the Heathen, and to adminiſter to them, as well as to thoſe who accompany him, ſuch aſſiſtance, encouragement, admonition, or advice, as may appear requiſite. For theſe purpoſes we inveſt him with the authority of a permanent Member of the Committee, over which you are appointed the perpetual Preſident; the reſt of the Committee are to conſiſt of five Miſſionaries, elected from among themſelves, and changed periodically. To this Committee is confided the duty of fulfilling the directions hereafter given; it being however underſtood, that your concurrence, and that of Mr. Howell, is requiſite to give validity to their reſolutions; and the grounds for the exerciſe of this diſcretionary power muſt be recorded, and ſtated to us. Thoſe circumſtances, however, reſpecting the management and navigation of the ſhip which are within your province as its Commander, are entirely and excluſively under your controul, and the reſponſibility is limited to yourſelf.

The number of perſons who have been conſecrated to this ſervice conſiſts of 10 married men, with their wives and 7 children; and of 19 ſingle brethren. The very favourable opinion we entertain, both of their Chriſtian character and of their ſincerity and qualifications as Miſſionaries, we truſt will be confirmed both by their conduct during the voyage, and their uſefulneſs among the Heathen. It is on the ground of thoſe general maxims of circumſpection, which require that we ſhould provide againſt events

which

which appear in ſome degree even improbable, and not becauſe we entertain any doubt of the ſpirit, the fortitude, or the devotedneſs of our brethren now on the point of departure, or thoſe already eſtabliſhed in the iſlands, that we think it neceſſary to ſuggeſt the following inſtructions.

Should any of them unexpectedly manifeſt a deſire to withdraw from this ſervice, previous to their quitting the coaſt, —or ſhould they unhappily diſcover traits of diſpoſition and character of ſo unfavourable a nature as to furniſh ſtrong grounds of apprehenſion that their influence would be injurious;—in either caſe it would be deſireable to put them on ſhore, and furniſh them with what may be ſufficient for their ſubſiſtence till they can reach their reſidence.

If, when you arrive at Rio Janeiro, any of them ſhould diſcover a reluctance to proceed, and requeſt to be left at that place, it would be proper to acquieſce therein, leaving with them the means of ſupport till it is probable they may have the opportunity of working their way to Europe:—but although this may be a ſufficient expence for the Society to incur in a caſe in which we only comply with the wiſh of the individual; yet if you and the Committee ſhould find it neceſſary for the good of the cauſe to ſeparate from you an unſuitable Miſſionary, and have the opportunity of conveying him either to England direct, or through the way of Liſbon, it would be prudent to ſubmit to that expence rather than riſque the ſucceſs of the Miſſion by the infectious ſociety of an injurious member.

We muſt add alſo, that if, when you arrive at the iſlands of the South Seas, any of the preſent or of the former Miſſionaries ſhould be deſirous of returning to England with the ſhip, this deſire ſhould not be complied with, except on very urgent grounds, as it would form a very pernicious precedent.—Extreme indiſpoſition ariſing from the climate ought to be conſidered as a reaſon for their removal to another place more likely to ſuit their conſtitution; but ſhould not be concluded immediately to be a ſufficient cauſe for conveying them home.—A deſire of returning with the ſhip, ariſing from fickleneſs of mind, or a declining zeal for the ſervice, if gratified would operate as an encouragement to others to offer themſelves as Miſſionaries, under the ſecret perſuaſion that they alſo might be allowed to return after having ſatisfied an idle curioſity, or a wandering diſpoſition, and thus prove eſſentially injurious.

Should there be any whoſe tempers or religious opinions are ſo uncongenial to their brethren as to occaſion animo-

ſities and diviſions, ſuch ſhould be removed to a ſituation where they may be likely to harmonize better with their aſſociates, but not brought home to England, except their continuance in the iſlands would prejudice the great cauſe; the protection and promotion of which muſt indeed be the principal rule by which your conduct, and that of the Committee, on theſe occaſions ſhould be regulated. Thus it is poſſible that a neceſſity may be impoſed upon you to remove ſome whoſe continuance may be incompatible with the proſperity of our undertaking; and you may be obliged to proceed to this meaſure, even againſt the conſent of the injurious members; it being however aſſumed, that you act herein with the concurrence of the body of the Miſſionaries, without which there would not be a ſufficient proof to us of the neceſſity of the meaſure; and it might alſo diſturb the harmony of the ſociety there, as well as diminiſh the reſpect which they would otherwiſe entertain for the Directors at home. It will be left to your diſcretion whether to leave theſe on ſome other iſland, with their own concurrence, where their perſonal ſecurity and ſubſiſtence can be well aſcertained; or to bring them with you to China, and let them work their way home in ſome Engliſh veſſel, or to allow them to return in the Duff; it being however underſtood that our engagements to bring home a cargo of tea from China will render it impracticable to extend this indulgence to more than three perſons. This limitation however does not extend to the caſe of removing any of them on account of perſonal inſecurity.—We have great reaſon to ſtate this to be a very improbable circumſtance, and ſhould it even occur, it might be only neceſſary to convey them from one iſland to another; it is however ſuitable to record it as an indubitable principle, that the ſafety of the Miſſionaries is a conſideration to which any other is ſubordinate.

Having finiſhed this unpleaſant part of our duty, and which we ſincerely hope the event will prove to have been unneceſſary, we proceed to enlarge more particularly on the plan and diſpoſitions of this important enterpriſe.

As ſoon as you have received your Miſſionaries on board, together with the ſtores for the voyage, and for their uſe in the iſlands, you are to proceed without delay to Portſmouth, and ſail with the firſt convoy that may be appointed; attaching yourſelf thereto, and keeping company therewith, ſo far as its courſe and yours may coincide: after which you are at liberty to ſeparate from it, and proceed to the port of Rio

Rio de Janeiro on the coaſt of Brazil. On your arrival there you will have an opportunity of laying in 5 or 6 hogſheads of wine, and an ample ſtock of freſh proviſions on moderate terms: you will, if requiſite, procure a ſupply of ſugar for the uſe of the Miſſionaries. You will alſo take with you from thence one ram ſheep and two ewes, which are intended for the Friendly Iſlands. The dollars with which you are provided will ſerve you for the payment of theſe articles, and the ſurplus you will have occaſion for in the further progreſs of your voyage. From this place you will forward your diſpatches, addreſſing them to Mr. Joſeph Hardcaſtle, the Treaſurer to the Inſtitution.

We cannot recommend you to proſecute the remainder of your voyage by attempting to double Cape Horn, the ſucceſs of which is very precarious, and the extreme rigour of the climate would be very unſuitable to the women and children; and would alſo inevitably occaſion the loſs of the live ſtock, on the preſervation of which the health of the ſhip's company and paſſengers materially depends. We adviſe you, therefore, on your departure from Rio, where your detention we hope will not exceed a week, to ſtretch immediately into the latitude of about 40°, or where you find the weſt wind blowing ſteadily, and purſue your courſe to the iſland of Tongataboo, which it is our deſire that you ſhould firſt viſit, and where you will enter on the moſt important branches of your expedition.

The great object of your voyage, and the rule of your duty, is defined in the following reſolution of the Society at their General Meeting, viz. "That the Directors be au-
"thorized to prepare another voyage to the Pacific Ocean,
"for the purpoſes of viſiting and aſſiſting our brethren al-
"ready there—of adding to their number where circum-
"ſtances may render it expedient, and of planting the goſ-
"pel in other Iſlands where it ſhall appear moſt eligible,
"from their extent, population, or other favourable cir-
"cumſtances."

It is a peculiar ſatisfaction to us to reflect that, in conſequence of your having accompanied the laſt Miſſion, obſerved the occurences upon the Iſlands, witneſſed the diſcreet, the judicious and ſucceſsful principles upon which the invaluable Conductor of that expedition proceeded, you are ſo well qualified for the execution of this peculiar ſervice; yet it will be ſatisfactory to you, as it is incumbent alſo upon us, to ſtate to you the plan which we recommend, and the principles upon which it is founded.

The firſt duty of the Directors is to aſſiſt and ſtrengthen the Miſſions already eſtabliſhed. This is founded in a juſt view of the real intereſts of the cauſe we have undertaken, and in the ſoundeſt principles of diſcretion. The peculiar mode in which our Miſſions are conducted, and the qualifications we require in the inſtruments we employ, proceed upon the conviction that an important alliance ſubſiſts between the principles of civilization and thoſe of Chriſtianity: if this is not well founded, then the plans we have adopted are unwiſe, our inſtruments ill choſen, and our expectations fallacious; but univerſal obſervation and experience decide, that they have a beneficial relation to each other, apparently founded in the order of Providence, and in the conſtitution of our nature. The civilization of the untutored Heathen, ſo expedient to bring them into a poſition favourable for evangelical inſtruction, requires the united exertions of various individuals, with diverſified talents, and the exemplification of the influence of ſocial inſtitutions. It is by theſe means that the manners and habits of improved ſociety are gradually ſuperinduced; the elementary principles of uſeful knowledge are communicated to the minds of a number of youth of both ſexes; a plan of innocent and beneficial employment inſtituted; the habits of application and improvement impreſſed; and a gradual and ſolid proceſs towards the maturity of wiſdom and of goodneſs in the underſtanding and the heart may be expected, by the divine bleſſing, to be produced abundantly in ſucceeding generations.

Thus has the Society wiſely decided, that it is an important part of our duty to give ſolidity and eſtabliſhment to our former attempts, and cauſe the Miſſions already planted to take a deeper root.

Our next object is to form new Miſſions; and the application of diſcreet and judicious principles ſhould regulate our meaſures in this part of our duty alſo. It is well known that a number of populous iſlands, in which there is the probability of an entrance, are profuſely ſcattered throughout the Southern Ocean, and that our moſt extended efforts are very inadequate to ſo enlarged a field. What, therefore, ſhould be the rule of ſelection, where the advantages appear equal as to population, means of ſubſiſtence, and perſonal ſecurity? Not, certainly, the extreme diſtance from each other which renders their intercourſe impoſſible; but rather, the principle of connection which, while it admits of a ſcope for exertion, far greater than our inſtruments can ſupply, allows alſo the poſſibility, by means of navigation within their power,

to

to obtain an occaſional aſſociation, for the purpoſes of counſel, of aſſiſtance, of comfort, and of retreat: advantages which may prove of ineſtimable importance. You will therefore be apprized of the utility of ſtrengthening, at the ſame time that you are extending, your operations on every ſide.

There is another principle of regulation, which we now think it ſuitable to ſuggeſt. You will perceive that it is our wiſh, that the Miſſions already formed ſhould be reinforced, ſo as that all of them may conſiſt of families, and of ſingle brethren; the former exhibiting the model of a little ſociety under uſeful regulations, and of a Chriſtian Church with its beneficial diſcipline; the latter for the purpoſe of itinerating, and, with the zeal of Evangeliſts, ſpreading abroad the welcome tidings of redemption: yet with reſpect to the ſettlement of new Miſſions our recommendation is, that they conſiſt of ſingle Brethren *only*; as it would be evidently improper, in our preſent circumſtances, to place women and children in ſituations where their ſecurity and accommodation have not been previouſly, in a great degree, aſcertained. The riſque, and inconvenience of new Miſſions fall therefore properly on our ſingle Brethren, who muſt prepare the way for the introduction of families, which it will doubtleſs be the deſire of the Society hereafter to ſend out; as the means of our communication with theſe iſlands, will diminiſh in expence as our eſtabliſhments there are enlarged and conſolidated. We ſuggeſt alſo, that no ſettlement of married perſons ſhould conſiſt of a leſs number than three families; as in the event of the death of a married Brother, the widow would be placed in a very diſtreſſing ſituation if ſhe had not the conſolation of a female friend at hand; but in a ſettlement of three families, there is a very conſiderable ſecurity againſt a circumſtance ſo afflicting.

The perſonal ſecurity of the females is an article of ſuch importance, that we cannot too forcibly inculcate upon you a conſtant attention to it, when you are conſidering the propriety of eſtabliſhing families at the iſlands hereafter mentioned, and pointed out to you as ſtations where, in our opinion, they may be advantageouſly placed; and it is our deciſive direction that none may be left in any ſituation where, in the opinion of the Miſſionaries already ſettled, there would be any probability of their being liable to perſonal moleſtation. Rather than incur a riſque of this nature it would be far more deſireable to take all the familes to Otaheite, and place them there, provided the conduct of the

natives

natives towards thoſe females, who will then have been ſo long among them, ſhould have been ſuch as to ſatisfy you of the propriety of this meaſure. That this will be the caſe we have ſtrong encouragement to hope. But if we ſhould unexpectedly be diſappointed in this perſuaſion, you muſt be governed by your diſcretion; obſerving, however, this general direction, that no conſideration can juſtify your leaving females in any ſituation where you have reaſon to be apprehenſive on this head.

Having thus ſtated the expoſition of the principles on which we believe it to be our duty to act, we now advance to the ſpecific plan which we recommend as the reſult of theſe conſiderations. The Friendly Iſlands, containing in their aggregate ſuch an immenſe population, are entitled to a conſiderable proportion of our attention; eſpecially as the conduct of the natives appears to be leſs diſſipated than at the Society Iſlands, and their intellectual character more vigorous;—they appreciate European improvements alſo more highly, and ſeem therefore in a ſtate more acceſſible to inſtruction. We conceive, on theſe grounds, that Tongataboo ſhould form as conſiderable a Miſſionary ſtation as Otaheite, and that it may be adviſeable to ſettle there four of our families and ſix of our unmarried Brethren. This, however, ſhould be determined by the information you receive from the friends already there, whoſe judgment of the diſpoſition of the Chiefs and natives in regard to this object, of the proſpect of uſefulneſs, and eſpecially of the probable ſecurity of our females, muſt from their long reſidence be entitled to much more regard than any opinions we are capable of forming here.

Preſuming therefore that this meaſure may be deemed adviſeable, there are two other iſlands, forming a part of this very numerous group, that appear to us eligible for the purpoſe of Miſſionary exertions—One of them is *Vavao*—and the other, one of the Navigator's Iſlands:—the former ſituated about the midway, and diſtant from each about 200 miles. A communication between Tongataboo and the more diſtant of theſe has been aſcertained, by means of the Pandora's firſt and ſecond viſit, in one of which a Tongataboo Chief was ſeen at Oteeway or Chatham Iſland, and in the other at Ototuclah, both of them conſiderable iſlands in the group called Navigator's. Captain Edwards deſcribes the natives as honourable in their dealings and inoffenſive in their manners. If, however, our friends continue to enjoy the protection and countenance of the Chiefs, and can rely

on

on their repreſentation, a more ſatisfactory concluſion may be derived from the information they will be able to obtain, than from the tranſient viſit of Captain Edwards; admitting then that you ſhould be induced to attempt the introduction of Miſſions into theſe places, we are inclined to recommend that two ſingle Brethren be fixed in Vavao, and four in one of the Navigator's Iſlands; beſides a Brother at each place taken from the former ſettlers at Tongataboo. We need not ſtate the neceſſity of our preſent friends being accompanied by thoſe who underſtand the language, nor can we queſtion the willingneſs of our Brethren, who are devoted to the intereſts of our Saviour's kingdom among the heathen, to lend their aſſiſtance in the formation of thoſe new Miſſions —to which they are particularly exhorted by an addreſs from the Direction which you will deliver to them.

It will, moreover, be expedient that beſides the two Brethren from Tongataboo you ſhould be accompanied alſo by one of the Chiefs, whoſe influence may ſecure your introduction. We hope that you will find the Chiefs ſo prepoſſeſſed in our favour, and ſo ſenſible of the benevolenee of our motives, and the uſefulneſs of our reſidence among them, that they will ſolicit the advantage, rather than require much importunity from us;—indeed a reluctant conſent on the part of a Chief, ſhould have upon your minds the force of a negative, where there is ſo great a probability that your viſit would be welcomed in far more iſlands than we can poſſibly ſupply.

Your attention will probably be next directed to one of the Fegee Iſlands, between which and Tongataboo there is moſt likely a frequent intercourſe; and our brethren will therefore be competent to form a ſolid opinion of the eligibility of an attempt in that quarter. If this ſhould be accompliſhed, there would be a very extended field of action, with the advantage of occaſional intercourſe, and co-operation. The Fegee Iſlands have likewiſe this recommendation, that they form a connecting link with other immenſe and populous iſlands to the north-weſt;—the inhabitants are of two diſtinct races, one probably from the ſame origin as the Friendly Iſlanders, and the other of a darker hue, aud ſuppoſed to ſpeak the ſame language as the people of the New Hebrides, the Solomon Iſles, and Caledonia. A miſſion, therefore, eſtabliſhed in the Fegee Iſlands is the natural means of facilitating our introduction into thoſe. On this occaſion alſo, as before, we muſt take with us a friendly Chief, and one of our brethren from Tongataboo; the latter,

ter, with two of our preſent ſingle friends may be ſufficient for our firſt attempt.

In the preceding directions we have aſſumed, that the Miſſionaries intended for Vavao, the Navigators' and Fegee Iſlands, are to be conveyed there in the Duff: it is probable however that, on conſultation with the brethren at Tongataboo, it may appear more expedient for you to proceed immediately to the Marqueſas than to detain the ſhip, and the reſt of the Miſſionaries by this circuitous courſe. In this caſe you will not only leave at Tongataboo the families and ſingle brethren intended to remain there, but alſo the eight individuals deſigned for the iſlands abovementioned; and it is probable that, by means of the friendly interference of the Chiefs, it will be very practicable to eſtabliſh our brethren in theſe different ſtations during your abſence; but ſhould this expectation be diſappointed, they will have acquired a conſiderable acquaintance with the language and the manners of the natives, and thus be prepared to enter with increaſed advantage into the duties of their reſpective ſettlements on your return.

Having adjuſted theſe important concerns with as much expedition as is ſuitable, you will next direct your courſe to the iſlands of the Marqueſas, where we hope you will meet with the ſolitary and intrepid Brother *Crook*, in ſafety and health; from him you will acquire ample information concerning the natives, and be enabled to decide as to the ſcale on which it may be prudent to make a ſettlement among them; if his repreſentation ſhould prove ſufficiently encouraging, it may be adviſable to leave in one of the iſlands, three families, with two or three ſingle brethren. If, however, you ſhould not meet with Crook, either on account of his being removed from thence (which is not very probable) or on account of his being called to his reward in a higher ſtate of exiſtence, we would by no means recommend you to leave any of our married friends there, except he has left ſuch information in writing as ſatisfies you of the propriety of the meaſure. You will, however, exerciſe your diſcretion, in conjunction with the Committee, whether to leave any ſingle brethren, what number, and on which of the iſlands. It is doubtleſs known to you, that the group conſiſts of ten or more, and that Chriſtina, where brother Crook was left, is far inferior in ſize to Trevenen's and Sir Harry Martin's: the latter is ſuppoſed to be ten times greater; being alſo very populous and fertile, and having fine bays for ſhipping.

From

From the Marqueſas you will gladly proceed to the Iſland of Otaheite, in the hopes of having a happy interview with the circle of Chriſtians in Matavia. We truſt you will find that they have experienced the continued protection of Divine Providence, and the plentiful influences of the Spirit of Grace; continuing ſtedfaſtly in the Apoſtles' doctrine and fellowſhip, in breaking of bread and in prayer: being alſo, like the primitive diſciples, of one heart and one ſoul, and bearing witneſs, with great power, to the death and reſurrection of the Lord Jeſus. Here then we hope you will place in health and ſecurity the reſt of our beloved friends, and conſult with the Brethren the beſt plan of your further proceedings. We ſuppoſe you will carry to Otaheite three families and three ſingle brethren; a number ſufficient to form a promiſing Miſſion in one of the Society Iſlands, whichever of them may be thought moſt eligible: it would, however, perhaps be moſt adviſeable that theſe ſhould be fixed at Otaheite, where, among ſo many friends, they would ſoon acquire the language, and be capable of an immediate entrance into ſome ſtation of uſefulneſs in the œconomy there. In this caſe the work of eſtabliſhing a Miſſion at Ulietea, Otaha, Bolabola, or ſome other of this group, will devolve upon the brethren now at Otaheite, who are doubtleſs beſt qualified for it; and will accompliſh it by means of families, or at firſt by ſingle brethren, as prudence may dictate. If, however, it ſhould be thought beſt that the brethren already reſiding at Otaheite, ſhould continue there, as the ſtation moſt uſeful for them, ſtill they will doubtleſs appoint a deputation of ſingle brethren to precede or accompany the new Miſſion intended for one of the other iſlands, and take with them a well diſpoſed Chief to facilitate their introduction and eſtabliſhment.

If it ſhould pleaſe God, to whoſe will we deſire to bow with profound adoration, to realize the ſcheme we have ventured to ſuggeſt, we ſhall have occaſion to contemplate the general aſpect of our concerns in theſe iſlands with ſatisfaction and thankfulneſs;—there will then be three conſiderable Miſſionary ſtations, ſurrounded by other acceſſible iſlands, and each preſenting a ſcope for unlimited exertions. We ſhall have at each a little model of a Chriſtian community, an œconomy of well regulated families, whoſe fixed reſidence will enable them to take under their immediate care, a conſiderable number of children or young perſons, and inſtruct them, both by precept and example, in every branch of domeſtic, ſocial, and ſacred duty. By this means the

female natives will alſo be acceſſible to inſtruction, without which every plan of Miſſions will be inadequate and inefficient. There will be alſo a number of ſingle brethren, who will occaſionally take their circuits through the contiguous iſlands, and prepare the way for the entrance of the kingdom of God among them; theſe will probably be frequently accompanied by ſome of the natives, whoſe hearts the Lord may have opened to attend to the things which have been ſpoken to them by his ſervants.

But as it is poſſible that very ſtrong and ſatisfactory reaſons may preſent themſelves when you arrive at the South Seas, to induce you to deviate very materially from the plans we have preſcribed, we confide with you and the Committee, the power of ſuperintending and arranging, as appears beſt, this intereſting undertaking; believing you will exerciſe your diſcretion, and ſeek the influences of ſuperior wiſdom to guide you. It will alſo require a great degree of attention and prudence to decide which of the individuals are to be placed in their reſpective ſtations. We hope they will be inclined by a divine influence to the ſituations moſt ſuited for them; and to the ſelection of thoſe aſſociates with whom they are likely to be the moſt comfortable and uſeful. It will, however, occupy the attention of the Committee in which you preſide, and you will probably be directed in a conſiderable degree by the following conſiderations.

The claims of conſanguinity, or of friendſhip ſhould be duly regarded; attachments will be formed during the voyage, ariſing from a congeniality of diſpoſition or ſentiment; and it is probable that this internal feeling may produce ſuch aſſociations among them as may greatly facilitate their reſpective diſtribution.

A regard to the principle of utility will, however, chiefly ſway both yourſelf and the Miſſionaries; you will conſider what deſcription of individuals are now fixed at Otaheite and at Tongataboo; and you will look over the qualifications of thoſe who accompany you, and this will have an influence upon the queſtion. At the latter place there is at preſent no Smith, it is doubtleſs important that ſo large a ſtation as that is likely to be, ſhould have a perſon underſtanding that occupation among them.—One of the brethren underſtands the buſineſs of Pottery, but is unacquainted with mechanics; he would be extremely valuable in a ſituation where the nature of the ſoil admits of the exerciſe of that branch of the uſeful arts, and far leſs ſerviceable in any other place. Thoſe individuals who have been ordained to the

the Miniſtry of the Goſpel muſt neceſſarily be ſeparated among the different Miſſions; as well as the Surgeons, one of which ſhould, if poſſible, be fixed in every ſtation, and two in Otaheite.

You will alſo require great wiſdom in the diſtribution of the various articles which make up your cargo; apportioning to each Miſſion the implements and materials beſt adapted for them, and ſuch a quantity and aſſortment of general articles as their numbers and circumſtances may entitle them to. You will have under your direction certain articles particularly deſigned as preſents to the Chiefs; but it is not intended that you ſhould be reſtricted in your donations to theſe. The countenance and protection of the leading men is ſo neceſſary, that the ſafety and comfort of our brethren, and the ſucceſs of the Miſſion require that their good-will ſhould be conciliated. We do not, however, recommend that they ſhould be induced to conſider theſe articles as the price by which we purchaſe their conſent to ſettle among them. On the contrary, they muſt be conſidered as gratuities, and the free expreſſions of our diſintereſted regard; and they ſhoud look upon our willingneſs to eſtabliſh a Miſſion among them as an advantage far ſuperior to all other things. Thus you will forbear to ſolicit, or preſs upon them this permiſſion: but rather expreſs your readineſs to convey, if they wiſh it, the ineſtimable advantage to ſome other iſland, and conſent to beſtow upon them this great mark of our good will, on condition that they undertake to provide our brethren with land ſufficient for them, and aſſiſt them to procure comfortable accommodations; engage for their perſonal ſecurity, and manifeſt every kind and friendly attention to them; in return for their having relinquiſhed their country and connections, from the deſire of contributing to their improvement and happineſs.

Thus we have offered to you ſuch advice as appeared ſuitable to us to ſuggeſt. A variety of emergencies will ariſe which cannot be anticipated, and to which no ſpecific directions can now be applied. Your experience and prudence, aided by the wiſdom of the Committee, and more eſpecially, we truſt by the wiſdom which is from above, will be ſufficient for your regulation. We commit to your tender care, a number of individuals, highly endeared to us, and precious to our Lord Jeſus Chriſt. You will regard them with the feelings of a father, and the affections of a friend. They claim your utmoſt ſympathy: They will need your

Chriſtian experience to counſel them, and perhaps your wiſdom to harmoniſe them. Various anxieties, penſive recollections, the agitations of hope, and apprehenſion, will invade their boſoms, and demand the relief of a ſympathetic tear, and the refuge of a congenial mind. As our own children we confide them with you, and eſpecially commit them, under all their occaſional depreſſions and fears, into the hands of our compaſſionate High Prieſt, who has a fellowſhip in our feelings, and is intimate with our griefs.

It remains now for us to remind you that, after having continued with our friends in the Society Iſlands ſo long as you ſhall find it neceſſary, it will be requiſite to take your departure for Canton in China, in purſuance of the engagement made with the Eaſt India Company, and for the purpoſe of bringing to this port a cargo of Tea on their account. A copy of the charter-party will be forwarded to you ſo ſoon as it is ready; or if you ſhould previouſly have ſailed, you will receive it at Canton, where we hope the ſame expedition will be uſed as on the former occaſion; and where alſo it is our expectation (depending on divine permiſſion) that you may arrive about the end of the following year; by which means the favourable ſeaſon for your return will be ſaved. This, though certainly a circumſtance of importance, as it affects the funds of our Society, which are the ſubordinate inſtruments by which we act, yet it is ſcarce deſerving of being mentioned, compared with the circumſtance of paying all proper attention to the great intereſts of the Miſſion itſelf. In your courſe to China, you will reviſit the different ſettlements which we truſt will then ſubſiſt in the Friendly Iſlands, and perhaps reinforce their numbers, or form new eſtabliſhments, if the ſituation of things in the Marqueſas, or the Society Iſlands, be not anſwerable to our expectations. Or you may in this caſe, be inclined to attempt a ſmall Miſſion in the Pelew Iſlands, where it appears probable that an Engliſhman already reſides, whoſe influence would be likely to prove beneficial. We recommend this great work, and yourſelf, its Conductor, to the eſpecial protection and bleſſing of God all-ſufficient,—the fervent prayers of many righteous men will be offered up in its behalf without ceaſing, and we truſt will be effectual and avail much.

JOSEPH HARDCASTLE, CHAIRMAN.
JOHN EYRE, SECRETARY.

London, Nov. 26, 1798.

REGENE-

REGENERATION.

Thoughts on John III. 3.

EXCEPT *a man be born again, he cannot ſee*, he cannot underſtand, the things of *the kingdom of God*, ſo as to diſcern their nature and importance; to feel their influence, and to reliſh and enjoy their excellence. A true knowledge of theſe ſpiritual objects is communicated by the Spirit, accompanied with a taſte for them, and a delight in them. When a man has once obtained this kind of knowledge, it begins a new era in the ſyſtem of his experience, and in his life and conduct. It is written in the Prophets, *All thy children ſhall be taught of God*, in order, doubtleſs, that they may all know and underſtand the things which are freely given them of God, in ſuch a way as renders them precious and influential. It is evident that what in Luke viii. 10. is called *knowing* the myſteries of the kingdom of heaven, is the ſame that is here meant by *ſeeing* them. And what is knowing, when applied to ſpiritual things, but the mind's perception of them, in that manner which gives them a due influence upon the mind? Something conſonant to this deſcription of mental viſion, is the Apoſtle's definition of faith in Heb. xi. 1. "It is the perception, or mental conviction of the reality (ελεγχος) of things not ſeen or inviſible;" that is, of the things of the Spirit of God, and of the kingdom of heaven. It is a perception of theſe heavenly realities by the mind, illuminated by a ſupernatural influence; ſo viewing them as to chooſe, and love them before every thing, and to live under the influence of them in this manner. And this effect the Apoſtle particularly inſtances in verſe 13th and 27th of the ſame chapter, by the uſe of the ſame word, *ſeeing*. In chap. viii. ver. 51, 52, of this Evangeliſt, the phraſe, *ſeeing death*, is interpreted by *taſting death*: becauſe, it is knowing it by experience. So, *ſeeing the kingdom of God*, may be taſting its bleſſings of righteouſneſs, peace and joy in the Holy Ghoſt, by the feeling and experience of them in our underſtandings and hearts. It is to poſſeſs a reliſh for them, and a pleaſure in them ſuperior to any thing we habitually feel for the things of ſenſe. They will then give a decided bias to the mind, and manifeſt their native tendency to holineſs. They will form the heart and life anew. The word of Chriſt is, indeed, the word of the kingdom, and is deſcribed as a ſeed of a divine and incorruptible quality; and being introduced into the mind, by the agency of the Spirit, produces a creature

creature like itſelf, holy and heavenly, which in ſcripture is called *a new man*, and *a new creation*.*—Hence we may remark the truth and propriety of our Lord's application of this doctrine to the caſe of both Nicodemus and ourſelves: *Ye muſt be born again*. The kingdom of heaven requires it, and the very nature of things ſuggeſts it. Our firſt birth is earthly, ſenſual, and perfectly unſuited to the enjoyment of a ſpiritual and heavenly kingdom. We muſt be born of the Spirit to be children of the kingdom, and children of God; to receive his likeneſs, and to delight in his ſervice. In our firſt birth we are the children of *only* the firſt Adam, in his fallen depraved ſtate; and in our ſecond, we are the offspring of the ſecond man, "the Lord from heaven." And as this birth is the production of heavenly truth, introduced into the mind, we muſt again become little children in ſimplicity, humility, and teachableneſs, that we may be capable of receiving a new mould or caſt, in the ſpirit of our minds. This is the only temper of mind in which ſuch a knowledge of the kingdom will take root, and it is the only ſoil in which it can be cultivated with ſucceſs. It is thus divine Truth gets the diſpoſal of the whole mind, and organizes it after its own ſpiritual and heavenly nature. And in the meaſure in which we are thus ſelf-emptied and made little children, it has a power of transfuſing its own native excellency, and imprinting the moral features of its glorious Author. We muſt become fools in our own eſtimation to be wiſe; we muſt become weak to be ſtrong, and lowly to be exalted. Without ſuch a frame of heart, we cannot enjoy the things of the kingdom of God; we cannot love, we cannot delight in them, neither can we exemplify them, becauſe we cannot know, we cannot receive them. Let the reader ſeriouſly enquire whether his profeſſed acquaintance with divine truth produces theſe effects; for without them, nothing is more certain than, that his faith and hope are only fatal preſumption and deluſion. May the Lord give us that knowledge of his will which produces the love of it; and which diſpoſes us to follow it as our guide, and to delight in it as our treaſure! H. K.

THOU SHALT LOVE THY NEIGHBOUR AS THYSELF. MAT. XIX. 19.

THIS is the ſecond commandment, and includes in it the whole of our duty towards one another: for, as St. Paul ſaith, "Love is the fulfilling of the law; for this, thou

* I Pet. i. 23. Eph. iv. 23, 24. ii. 10. II Cor. v. 17.

thou ſhalt not commit adultery—thou ſhalt not kill—thou ſhalt not ſteal—thou ſhalt not bear falſe witneſs—thou ſhalt not covet—and if there be any other commandment, it is briefly comprehended in this ſaying, namely, 'Thou ſhalt love thy neighbour as thyſelf."* But alas! where ſhall we find the man whoſe conduct proves that he has thoroughly ſtudied, and impartially weighed this command? Shall we find him amongſt the men of the world, or amongſt the profeſſors of Chriſtianity? If any where, doubtleſs amongſt the latter. But in what claſs may he be found? Does the rich man who fares ſumptuouſly every day, while he ſees his neighbour, or his ſervant, by whoſe labour he is enriched, with a ſcanty allowance of bread, and a draught of water, and ſhuts up his bowels of compaſſion from him, does he love his neighbour as himſelf? Or does he, who condeſcends to pity his poor friend or neighbour, ſaying, "Be ye warmed, and be ye filled,"† but at the ſame time gives him nothing but his cold wiſhes, does he love his neighbour as himſelf?—Or can it be thought that the ſervant, who waſtes both the time and property of his maſter, has ever attentively conſidered this commandment? Quite as deficient is he in obſerving it, who inſtead of ſelling what he has, to give alms, withholds alms, in order that he may purchaſe more. But let us be careful that we impute none of theſe things to Chriſtianity; its profeſſors may be guilty in theſe matters, but they were never taught this conduct by Chriſtianity, nor its glorious Founder; they have never learnt it either from his precepts or his example; a proper attention to either of which would inſpire a very different conduct. Yes, the example of Chriſt teaches us to become poor, that others may be rich; and to "look every man, not on his own things (only) but alſo on the things of others;" and his precept ſays, "Thou ſhalt love thy neighbour as thyſelf." Admirable rule! What miſeries are there in the world which thou art not calculated to remove? What maladies, which thy virtues are not able to heal? Were this precept attended to, we ſhould no more hear the voice of the oppreſſor, nor the cries of the oppreſſed; no longer would the rich wantonly grind the faces of the poor; "violence ſhould no more be heard in our land, waſting nor deſtruction within our borders; but our officers would be peace, and our exactors righteouſneſs." An attention to this precept would calm

* Rom. xiii. 9. † James ii. 16.

calm the boiſterous paſſions of the mind, and ſubdue thoſe luſts from whence come wars and fightings; would turn "our ſwords into ploughſhares, and our ſpears into pruning-hooks; and cauſe wars to ceaſe, even to the ends of the earth." Our ears ſhould no more be afflicted with the cries of the bereaved, nor our eyes weep over the deſolations of war; but peace, with all its numerous train of bleſſings, would make this world a paradiſe.

Did men love their neighbours as themſelves, tyranny, cruelty, and ſlavery would ceaſe; the *wretched African* would no longer wear the galling yoke of bondage, nor helpleſs innocence groan beneath the cruel laſh of tyranny; the ſtate of ſlavery, and the infernal name of *ſlave-driver*, would both ſink into oblivion; and that moſt horrid and abominable of all trafficks, the *ſlave-trade*, by which the nations have ſo long diſagraced themſelves, would have an end.

Were this principle predominant, not only would the nations be delivered from ſlavery, but they would be bleſſed with the Goſpel; all who know that joyful ſound, would, according to their ability, follow the example of thoſe benevolent ſouls who have ſo liberally communicated to promote the noble deſign of ſending the Goſpel of Salvation to the *Heathens*. Miniſters alſo would not only *pray* for the ſpread of the Goſpel, and the enlargement of Chriſt's kingdom, but Miſſionaries would ariſe in every congregation, and ſay, "*Lord, here am I, ſend me!*" What a glorious proſpect would then be before the church of God! might we not hope that ſhe would ſoon "break forth on the right hand, and on the left, and become a praiſe in all the earth?" Were only ten ſouls converted in an iſland, or nation, by the inſtrumentality of the firſt Miſſionaries, thoſe ten might, through a divine bleſſing, be inſtrumental of the converſion of a hundred, and that hundred of a thouſand, and that thouſand of ten thouſand; and ſo on, till that time came, when "all ſhall know the Lord!"—And as a mean to ſtimulate us to ſo glorious a work, nothing is wanting but to feel the force of this plain precept, "*Thou ſhalt love thy neighbour as thyſelf.*" TAU.

THOUGHTS ON PSALM xviii. 1.

I will love thee, O Lord, my ſtrength.

THE man is as his mind; for *as he thinketh in his heart ſo is he.* This rule of interpreting principles and deciding characters, is as much in favour of the true believer, as

as it is againſt the hypocrite and unbeliever. For into whatever weakneſſes the humble, upright, ſincere Chriſtian may be occaſionally betrayed, his real ſtate and character will be determined by the prevailing caſt and frame of his mind. He is, before God, what he purpoſes to be, what he ſeeks, and what he earneſtly and conſtantly prays to be. A prominent feature in his character is his love to Chriſt, or his deſire to love him. Theſe are the fruits of an enlightened mind, and ſanctified judgment. Chriſt has taught him, by his Spirit, what he has done for him; and he ſees it reaſonable, and feels it pleaſant to acknowledge him, with that meaſure of holy affection and love his Spirit has inſpired. His attachment, however, may be concealed from his own obſervation, and he may be reduced to the neceſſity, at times, of eſtimating his regard for his Saviour, only from the diſpoſition to ſerve and pleaſe him. But he cannot be ſatisfied with merely reſolving to love Chriſt; and perhaps he may not know, that to love his ſalvation, his people, his cauſe, and his will, is ſufficient evidence that he loves the Lord. His purpoſes, however, are good, and theſe ſhew the ſtate of his caſe to be the ſame: but he wants the ſtrength of Chriſt to be made perfect in his weakneſs, that the holy deſires and intents of his heart may appear in his whole temper and deportment, and his Saviour thereby be honoured. Well, let him be thankful. David, it ſeems, was once, if not more than once, in a frame which would only allow him to ſay to his God, "*I* WILL *love thee*, I mean, I hope, I deſire nothing ſo much as to be able to love the Lord." This was ſurely, a token he did love him, and the ſame language of the heart *muſt* be conſtrued in the ſame manner, in relation to the meaneſt Chriſtian now; for he would not part with his Saviour for ten thouſand worlds.

The Lord was David's ſtrength; and there were ſeaſons when he found him ſo, in ſuch a ſenſible and powerful manner, as to enable him to ſay, without heſitation or reſerve, "*I love the Lord.*" (Pſ. cxvi. 1.) This will be the experience of every true Chriſtian occaſionally, from the ſame cauſe: The Lord, by a gracious viſit, in anſwer to prayer, will lift up upon him the light of his countenance; then his faith will be ſtronger than his fear; and the preference he has given to Chriſt to any thing elſe beſide him, will be kindled into a lively and vigorous paſſion of his heart. And although he can hardly expect to enjoy ſuch pleaſure without interruption here, he may, by ſtronger faith,

much prayer, fear of ſin, and concern to pleaſe the Lord in every thing, enjoy, it may be, much more than he yet doth. And theſe occaſional viſits, with their pleaſant and happy effects, may be deemed certain pledges and foretaſtes of that bleſſed ſtate to come, when he ſhall love his Lord with inextinguiſhable and unabating ardor and delight. When his purpoſes, inclinations, and deſires ſhall be no more impeded from obeying the dictates of an underſtanding, replete with heavenly light and diſcernment, in all its vivifying and transforming influence. Then we ſhall be like him; for we ſhall ſee him as he is. Wherefore, ſeeing we look for ſuch things, let us give diligence, that we may be found of him in peace, and without ſpot.

W. H.

REFLECTIONS ON MATT. vi. 23.

Seek ye firſt the kingdom of God and his righteouſneſs, and all other things ſhall be added unto you.

OUR dear Redeemer, conſtantly aiming at the grand deſign of his incarnation, always directed the minds of his followers to that kingdom which is not of this world, and to thoſe joys which are laſting as himſelf. In the chapter from which theſe words are ſelected, he had been informing the ignorant minds of the multitude around him. So conſtantly was he employed in this gracious work, that he ſcarcely allowed himſelf time for neceſſary refreſhment. Here, then, is a divine exhortation by the bleſſed Saviour, to ſeek thoſe things which make for our everlaſting peace; how important is it for us to attend to his kind invitations, mingled with his tears and prayers of love for us! Jeſus came down from glory, arrayed himſelf in mortal fleſh, bore the infirmities and ſins of men, that whoever believeth in him ſhould not periſh, but have eternal life. He hath ſaid, "Seek *firſt* the kingdom of God and his righteouſneſs." It ſhould therefore be our firſt concern to make our title clear to heaven. It ſhould engroſs our chief and firſt care to ſeek his righteouſneſs and grace—to live a life of faith and holineſs, as introductory to the joys of heaven.

Our Lord proceeds—"All other things ſhall be added unto you." Here then is an eaſy choice. If we chuſe everlaſting happineſs in the world to come, God hath promiſed all other things ſhall be added unto us here; all things neceſſary either for life or death. Happy then is the Chriſtian; his Divine Maſter hath promiſed, even in this ſtate

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of trial, which cannot be of long duration, that not any good thing ſhall be withholden from him. But, as to the unconverted and impenitent, evil in this life, ſorrow, vexation, diſappointment, often are their portion; and in the world to come everlaſting miſery. Why then do men love ſin which is ſo dangerous, and why not love holineſs which is ſo advantageous? Why? becauſe the natural man loveth not the things which are ſpiritual—becauſe the carnal mind is enmity againſt things divine. Think then, fellow-ſinner, upon the glories promiſed to thoſe who ſeek firſt the kingdom of God and his righteouſneſs, and chuſe thoſe things which make for your everlaſting peace.

T. B.

REFLECTIONS ON COLOSSIANS ii. 10.

Ye are complete in Him.

IF, my ſoul, thou art a Chriſtian, in God's eſtimation, thou art in Chriſt, by covenant and calling; and in Chriſt entitled to all that he hath provided for his people. Thou art united to him, and near his heart; whatever afflicts thee, he feels it in his love, and over-rules it by his wiſdom. If a ſting, almoſt inviſible, wound the meaneſt member of thy body, thy whole frame is affected; thine eye, thine hand, thy heart, are engaged to ſympathize and to adminiſter relief. Infinitely more ſo, thy Lord (who ſaith, that his people are members of his myſtical body,) is alive to all thy ſorrows, thy ſoul conflicts and concerns. Their cauſes and tendencies may eſcape thy notice, but they cannot eſcape his. He, as God, hath omniſcience to ſuperintend, and an omnipotent power to ſupport the feebleſt of his members. He ſaw and marked thee for his own, or thou never couldſt have lifted up an eye of faith and confidence to him; and whom he hath thus loved, will he not provide for? Did he give his life for thee, and can he forget what he hath ſuffered, or for whom? If he hath called thee by his grace, and given thee a deſire to ſeek him, canſt thou ſuppoſe that this was a matter of chance, or originated from thyſelf? Such thoughts as theſe are diſhonourable to thy Lord and Saviour, and contrary to thy peace. Attend then to David's counſel, "My ſoul hope then in God, from him cometh thy help." Let faith go after him and him alone. Remember and plead his promiſe. It is the carnal reaſoning of thy heart, that fills thee with doubts and diſhonouring thoughts of Chriſt. Pray thus

for ſtrength and faith, in all thy trials and temptations, to look ſtedfaſtly to Jeſus, in whom alone thou art complete He is the Author and the Finiſher of Salvation; looking to him, and leaning upon him, thy life and thy light will brighten and encreaſe, and conſequently all thy ſpiritual comforts, deſires, and evidences for glory will be heightened in proportion to thy experience of his grace. This experience concurring with his word, and ſealed by his Spirit, affords evidence of life eternal already begun. Within a little while thy light ſhall break forth into perfect day, and continue without night or cloud to all eternity: "the days of thy mourning ſhall be ended."

Tame, Oxon. J. B.

REMARKABLE CONVERSION.

BEING called to preach the word in a pariſh where there is no reſident Clergyman, it frequently falls to my lot to viſit indiſcriminately thoſe who are afflicted, whether of the eſtabliſhed Church, or Diſſenters.

A ſingular inſtance, both of ignorance and mercy, appeared in the character of a perſon almoſt unknown to me, till the following circumſtance took place. A poor woman, about the middle of Auguſt laſt, was taken very ill with a pleuriſy, and was much alarmed.—This being the Sabbath evening ſhe ſent for one of the people who uſually attend my preaching, to come and read with her; he accordingly went, and ſhe was much pleaſed with what he read. Before he left her, ſhe ſolicited he would aſk me to come and ſee her. Being out preaching, upon my return home I met this perſon who told me the requeſt of the poor woman. I immediately went, and found her in a helpleſs miſerable ſtate, both as to body and ſoul. Her huſband being gone to harveſt, ſhe was left without money to procure any of the comforts of life; ſhe was ſhut up in the houſe with three or four helpleſs babes; the marks of poverty appeared in every part of the habitation, and the poor creature lay ſtretched out upon a bed of ſorrow, being in a languiſhing ſtate, through the violence of her fever. After condoling with her for a few minutes upon her external ſituation, I began to converſe with her pretty freely upon the more important affairs belonging to her never-dying ſoul.—The firſt topic

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of converſation was upon man as a ſinful creature, and the enmity of the heart in the unconverted. I endeavoured to ſhew that though ſome might be a little more refined as to groſs acts of immorality, yet by nature we "are all children of wrath even as others."—I next ſpoke of ſalvation by Jeſus Chriſt, that it was all of grace, and that there was no limitation as to perſon or ſtate. The woman liſtened to every word I uttered; the tears began to trickle down her cheeks; and at laſt ſhe ſaid, "I know nothing of *the man* of whom you have been ſpeaking;" immediately adding "I was never brought up in the way of religion; never taught to know a letter of a book, nor yet attend any place of worſhip." This declaration hurt my feelings exceedingly; and after I had engaged in prayer with her I left her.

The next day I made her another viſit, found the fever increaſed, the cough very troubleſome, and the pain in her ſide very acute. I began to diſcourſe upon the ſuitableneſs, the ability and willingneſs of Jeſus to ſave periſhing ſinners; and then ſhe put this queſtion, "And do you think, Sir, he will ſave ſuch a vile wretch as I am?" I obſerved the promiſe ran thus, "Him that cometh unto me I will in no wiſe caſt out," &c. Her knowledge of divine things rapidly increaſed, and her fervent devotions ſeemed now to be the perpetual breathings of her ſoul. The third viſit I made her, ſhe lamented her former ſtate of ignorance and ſin, and expreſſed great fears leſt her ſin ſhould be too enormous to be forgiven. The poor woman continued in this ſtate about ſix weeks, ſoliciting the company of all Chriſtian friends to converſe and pray with her. The laſt viſit I made her produced a very affecting ſcene both to me and her; I talked to her as one actually dying, and, prayed for her as one who muſt ſoon appear before the Judge of all the earth. While I was engaged in prayer, ſhe repeated the words after me in the moſt affecting manner, and after I had finiſhed ſupplicating the Father of Mercies, ſhe added, "O Lord, hear! O Lord, forgive ſuch a wretch as I am!" A few hours after this, ſhe breathed her laſt without either ſigh or groan.

PLACABILIS.

Reidham, Nov. 10, 1798.

ON

ON THE EXEMPLARY BEHAVIOUR OF MINISTERS.

(Continued from Vol. VI.)

LETTER IV.

DEAR SIR,

IN regard to mankind in general, you muſt labour to be not only unblameable and unreproveable in all things, but alſo, of good report.* Study the moſt rigid *equity* in all your dealings. † Cultivate the moſt engaging *humility* of ſpirit; prefering others to yourſelf; condeſcending to perſons of low degree; never eſteeming yourſelf too much, nor reaching beyond your ſtation and ability. ‡ Above all things, put on charity, the moſt tender and loving *affection*, and abound in its delightful and winning exerciſe; § ardently loving good men, in proportion to the appearance of Chriſt's image on them; highly eſteeming them, delighting in their perſons and company; readily aſſiſting and ſupporting them; ‖ truly and heartily loving all men, wiſhing and promoting their real good; pinching yourſelf to ſupply the poor; forgiving injuries though often repeated; pitying and praying for malicious and inveterate enemies, and rendering them good for evil; ¶ being hoſpitable to ſtrangers, eſpecially to ſuch as are perſecuted for righteouſneſs' ſake, or who appear to be extremely deſtitute.** Let your *moderation* be known to all men; in readily bearing with, and overlooking their moroſeneſs, paſſion, imprudence, or the like; †† interpreting their words and deeds in the beſt ſenſe which they can bear; ‡‡ yeilding from your right to prevent contention and offence; §§ overlooking and forgiving what reproaches and injuries you meet with. ‖‖ Shew yourſelf to be apt, ready, and inclined to *things ſpiritual.* Let your ſpeech be always ſeaſoned with ſalt; not merely innocent, but edifying. Seize every opportunity of introducing, or maintaining, ſpiritual converſe. In order to this, furniſh your mind with an exten-

* Tit. i. 7. 1 Tim. iii. 2, 7. 2 Cor. vi. 3, & viii. 21. 1 Theſſ. ii. 10, & iii. 13, & v. 22. 3 Jo. 12. Acts xxiv. 16, & xxiii. 1. † Tit. i. 8. Rom. xiii. 7, 8. 1 Theſſ. iv. 6, & ii. 5, 10. 1 Sam. xii. 3. Num. xvi. 15. Heb. xiii. 18. ‡ Acts xx. 19. Rom. xii. 10, 16. Phil. ii. 3, 5. Matt. xxiii. 11, 12. Pſ. cxxxi. 1, 2. § Col. iii. 14. 1 Pet. iv. 8. Rom. xii. 10. 1 Cor. xiii. ‖ Heb. xiii. 1. Tit. i. 8. Pſ. xv. 4, & xvi. 3, & cxix. 63. Gal. vi. 10. ¶ Matt. xxii. 39, & v. 44—48. ** 1 Tim. iii. 2. Heb. xiii. 2. Job xxix. 13. Gen. xviii. & xix. †† Pro. xix. 11. ‡‡ 1 Cor. xiii. 5. §§ Gen. xiii. 8, 9. ‖‖ Eccl. vii. 21.

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ſive ſtock of intereſting anecdotes and ſtriking hints. In imitation of your divine Maſter, ſtudy to draw ſomething ſerious and inſtructive from every thing you ſee or hear. * *Prudence* is no leſs neceſſary, in guarding againſt the advances of deſigning men, who hypocritically pretend to eſteem and love you; † in avoiding the unbridled rage of enemies; ‡ in attending, not only to which is lawful, but alſo to that which is expedient; § in keeping within the limits of your ſtation, while your are endeavouring to extirpate evil, and promote what is good; ‖ in never correcting evils by that which will prove as hurtful or more ſo; in ſtudying to ſuppreſs the fame of your good deeds, if it be likely that it will be perverted to a bad uſe; ¶ and in never meddling with, or even enquiring into thoſe things which do not concern you. **

By the earneſt ſtudy of the above duties toward God, yourſelf, and your neighbour, you will promote your own delightful fellowſhip with God; †† you will cheriſh and maintain the abundant influences of the Holy Ghoſt, who dwelleth in you; ‡‡ you will make God delight to honour and bleſs your miniſtrations; §§ you will prevent your falling into much ſin, ſnares, contention, reproach and the like; ‖‖ you will increaſe your fitneſs for your office; ¶¶ you will render yourſelf and family noted examples to your flock; * you will procure the affection of good men, the help of their fervent prayers, the eſteem of all, and their readineſs to attend without prejudice, to your inſtructions, reproofs, and exhortations; † you will adorn your miniſtry, and promote the uſefulneſs of it in the ſalvation of your hearers; ‡ you will highly glorify God, in acting anſwerably to his nature, his oracles, law or Goſpel, ordinances or worſhippers, with which your miniſtry is connected; all of which require holineſs and virtue in all manner of converſation. § Whereas by unholineſs and vice, miniſters render themſelves unfit to ſtudy, underſtand, or de-

* 1 Tim. iii. 2. Mal. iii. 16. Mat. xiii. & xx. & xxi. & xxii. Luke xiv. & xv. & xvi. & xvii. † John ii. 24. Pro. ii. 15, & xxiii. 6. Mat. xxii. 36. 2 Cor. xi. 26. ‡ Acts xxiii. 6, 7. § 1 Cor. vi. 12, & x. 23. Pro. xiv. 8. ‖ 1 Pet. iv. 11, 15. 1 Theſſ. iv. 11. ¶ Pro. xxvii. 4. Mat. viii. 4, & ix. 30, & xii. 16. ** 1 Pet. iv. 15. 1 Tim. v. 13. †† Iſ. lxiv. 5. Jo. xiv. 21, 23. ‡‡ 1 Theſſ. v. 19. Eph. iv. 30, & i. 13, 14. §§ 1 Sam. ii. 30. ‖‖ 1 Pet. iii. 16. ¶¶ 1 Theſſ. ii. 1—10. * 1 Tim. iv. 12. 1 Per. v. 3. † Heb. xiii. 18. 1 Theſſ. ii. 1—10. ‡ Mal. ii. 6. Mark vi. 10, 11. Mat. xxi. 32. Acts xx. 28. 1 Tim. iv. 16. Tit. ii. 8. § Hab. i. 12, 13. 1 Pet. ii. 1, 2. Pſ. l. 16.

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clare the myſteries of God's kingdom; * and are exceedingly hurtful to the church, expoſing her ordinances to neglect and contempt. † Their bad example ſpreads far and wide among the people. ‡ Their wickedneſs introduceth manifold errors and corruptions into the church. § Nothing is more difficult of cure, than the heart of an ungodly miniſter; ‖ and their corruptions expoſe them to the moſt fearful judgments of the Moſt High. ¶

REMARKS ON PSALM XXXVII. 5. 6.

To the Editor.

DEAR SIR,

THOUGH many of your readers might be diſguſted with the frequent inſertion of critical remarks on the Original Scriptures, I hope very few would complain of your inſerting ſomewhat of this kind now and then; and certainly ſome would be gratified with any hints tending to elucidate the word of God. As I ſhould be glad to receive them from others, ſo I would be willing to communicate any thing of the kind which might occur in my own reading.

Shall I offer for your inſertion an examination of a paſſage in Pſalm xxxvii. which is one of the Alphabetic Pſalms, and peculiarly beautiful in its compoſition, and intereſting in its contents? I was lately induced, by looking accidentally into the Polyglot, to notice the firſt word of the third paragraph, or ſtanza, which begins with the letter Gimel, and is contained in verſe 5. 6. of our tranſlation. "*Commit* thy way," &c. I knew it had been common to derive this word from a root which ſignifies to *roll*,† which yet as connected with *way*, forms but a harſh catachreſis, unleſs we ſupply what might be ſuppoſed to have been left out by an ellipſis, "Roll *the burden of* thy way," &c. But on caſting my eye on the ſeveral ancient verſions, I found they all rendered it differently.

* 1 Sam. ii. 12. Pſ. l. 16, with Pſ. xxv. 9, 14. Pro. xxviii. 5. John vii. 17. † 1 Sam. ii. 17, 24. Rom. ii. 24. ‡ Jer. xxiii. 15. Zeph. iii. 4. Ezek. ix. 6. Mal. ii. 8. § 1 Tim. i. 19, & iii. 9. Jer. xxix. 23. ‖ Mat. v. 13. ¶ Lev. x. 2. 1 Sam. ii. 12—17, 27—36, & iii. 11—14, with iv. & xxii. Ezek. ix. 6.

† So Henry Michælis "*volve, devolve*, tanquam onus ninium tibi grave, humili patientia & ſimplici fide." Adnotationes in Pſalmos.

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The Targum, or Chaldee Paraphraſe is, *Manifeſta Domino*, *Manifeſt* to the Lord, &c.

The Syriac, *Dirige coram Domino*, *Direct* before the Lord, &c.

The LXX. Αποκαλυψον προς Κυριον, *Revela ad Dominum*, *Reveal* to the Lord, &c.

The Vulgate, *Revela coram Domino*, *Reveal* before the Lord, &c.

The Arabic is rendered *Detege Semitas tuas Domino*, *Diſcloſe* thy ways to the Lord.

It directly ſtruck me that the authors of theſe verſions probably had a different reading in the Hebrew copies from whence they made their reſpective tranſlations; and derived this word, not from *galal*, he rolled, but from *galah*, he revealed, uncovered †, diſcloſed or unveiled. This would regularly make *geleh* in the Imperative Kal, or in Pihel, which increaſes the force, *galleh*, which by an Apocope of the laſt radical, according to Bythner's 67th rule, is turned into *gal*, the very word uſed in Pſal. cxix. 18. Open thou, (or rather *unveil*) mine eyes §, and I ſhall behold wonderful things, &c. The ſame verb is uſed by Jeremiah xi. 20. and xx. 12. "Unto thee have I *unveiled*, opened, or revealed my cauſe:" The very practice recommended in the text. Upon turning to Dr. Kennicott's Bible, I found this conjecture abundantly confirmed. In his four firſt and beſt manuſcripts, and in 47 more, the word is written גל and not גול and the next word is in ten copies, אל *to*, inſtead of על *upon*. I propoſe, therefore, the following as a correct tranſlation of the whole ſtanza:

Unveil thy way fully to JeHoVaH,
And rely upon him, and he ſhall perform it;
And he ſhall bring forth thy righteouſneſs as the light,
And thy judgment as the brightneſs of noon.

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ANECDOTE.

A Gentleman in Scotland having been to hear the late Mr. Whitfield preach in the open air, was met in his way home by an eminent miniſter, under whom he uſually ſat, and who expreſſed great ſurpriſe that he ſhould go to hear *ſuch* a man. The gentleman gave him this anſwer: "Sir," ſaid he, "when I hear you, I am planting trees all the time; but during the whole of Mr. Whitfield's ſermon I never got time to plant one."

† This is the word ſo often uſed in Lev. xviii.

§ So Num. xxii 31. "The Lord *unveiled* the eyes of Balaam, &c.

REVIEW OF RELIGIOUS PUBLICATIONS.

ESSAYS *on ſome ſelect parts of the Liturgy of the Church of England, being the ſubſtance of a courſe of Lectures delivered in the Pariſh Church of St. Werburgh, Briſtol. By* T. T. Biddulph, A. M. *late of Queen's College, Oxford.* 12*mo.* 340 *p.* Matthews and Dilly.

MANY perſons, both in the eſtabliſhment and out of it, having imbibed prejudices againſt *Sunday evening* Lectures, the ingenious Author begins with a rational and elegant apology to his pariſhioners, which we doubt not will be found intereſting to many of our readers.

" Great is the honour and regard, which I entertain for you, Men, Brethren, and Fathers, the worthy Rector, the Veſtrymen, and other Inhabitants of the Pariſh, to which I have lately been appointed the Lecturer. The general reſpectability of your characters, as members of ſociety, ſecures to you public eſteem; while the pious example of many among you, founded on Chriſtian principles, attracts the cordial affection of all who truly fear God. But that which more peculiarly on the preſent occaſion demands a due acknowledgement, is that inſtance of your conduct when, riſing ſuperior to vulgar prejudices, and ſincerely wiſhing to glorify God in the advancement both of your own ſpiritual welfare, and that of your fellow-citizens, you unanimouſly unfolded the doors of your church for Divine worſhip on the evening of every Lord's Day, and ſome other ſelect occaſions; and alſo thoſe of your pews for the accommodation of ſuch extra-pariſhioners as might wiſh to attend the lecture. The utility of ſuch an inſtitution will be denied by no perſons, but ſuch as are blinded by ignorance, prejudice, or diſaffection to religion. A Sunday-Evening lecture has numerous advantages. At ſuch a ſeaſon the wretched inhabitant of the garret, whoſe pride and rags prevent an appearance in the houſe of God during the open day, will often deſcend under the veil of twilight; and creep, unobſerved by every eye, except His, " who beholdeth all the dwellers upon earth," to ſome obſcure corner of the hallowed dome, where to the poor the Goſpel is preached. And who can ſay, whether through your zeal in opening your church for general inſtruction, many of theſe may not be brought to the knowledge of the truth as it is in Jeſus; and at the great day, when they ſhall have exchanged their ſordid raiment for the ſplendid robe prepared to be worn at the marriage ſupper of the Lamb, bleſs you as the inſtruments under God of their reſcue from ignorance, ſin, miſery, and deſtruction? Beſide perſons of the above deſcription, there is a numerous claſs of ſervants in every large town, whoſe employers either from neceſſity, or a preference of their own ſenſual gratifications to the ſalvation of their dependants, detain them at home during either one or both the uſual ſervices of our church. Such perſons muſt rejoice, if the leaſt concern about religion prevail in their minds, that you have afforded them an opportunity of hearing the bleſſed word of God, and joining in His worſhip, of which privileges they were before deſtitute. Moreover ſome of the unprincipled and unhappy vagrants of both ſexes, who ſpend the ſacred hours of the Lord's Day Evening in the ſtreets of our city, may be expected, either attracted by the novelty of the ſcene, or feeling the ſalutary touch of compunction, to drop in among us. And however hardened they may be at preſent, and hackneyed in the ways of vice, yet the word of God, which is quick and powerful and ſharper than any two-edged ſword, may happily reach their hearts, ſo as to turn them from darkneſs to light, and from

from the power of Satan unto God. How ecſtatic will be your delight ſhould any ſuch perſons, meeting you in the realms of bliſs, addreſs you in expreſſions like theſe: "Well do I remember the time, when wandering "through the ſtreets of Briſtol on the evening of the ſabbath-day, uncon- "ſcious of the value of my ſoul, and inſenſible of my ſtate of ſin and dan- "ger, I was ſeeking reſt, but found it not. In the midſt of my career of "wickedneſs and folly, my attention was arreſted by the light, which "beamed from the windows of your church, and by the ſound of your "voices, when ſinging the praiſes of your redeeming God. I thought, as "I had no other way of filling up the vacant hour, I would enter the "doors which you had opened. I yielded to the impreſſion of the moment: "and there, within thoſe hallowed and ever gratefully to be remembered "walls, the ſound of ſalvation by grace reached my ears, and engaged my "heart. Gladly I embraced the meſſage of reconciliation, and began to "find religion's ways to be ways of pleaſantneſs, and all her paths to be "peace. From thence forward I devoted myſelf to the Lord, and was "trained up among you for that inconceivable happineſs, which I am "now brought to enjoy. Come, let us approach the throne, and magnify "his name together, declaring the wonders which He hath wrought for "the children of men!" If ſuch an addreſs ſhould ever ſalute your ears, how richly will the pleaſing ſenſations excited in your breaſts recompence this your work of faith and labour of love?

"There is a variety of other conſiderations, which claim attention; the inability or unwillingneſs of many maſters and parents to read to their families at home, and ſo employ the evening of the Lord's day in a proper manner; the certainty which exiſts, that many perſons, who now attend a place of worſhip, would otherwiſe employ their time in an unprofitable vacuity of thought, if not in idle converſation or ſecular concerns; and the advantages accruing to the intereſts both of church and ſtate, which evidently ſtand in connection with ſuch inſtitutions. But, apart from theſe conſiderations and many more that might be mentioned, it ſeems unqueſtionable that, if people will hear the churches ought to be open, and miniſters ought to preach. And that people are ready to hear the Goſpel at their vacant hours, needs no other proof than that of occular demonſtration, which the numerous congregations that attend your lecture afford."

The particular object of the work will be beſt explained by another extract taken from the Author's Preface.

"Two objects are kept in view throughout the ſubſequent pages, neither of which can be conſidered as deſtitute of importance. *Firſt*, the confirmation of thoſe members of our church eſtabliſhment in the precious truths, which our liturgy, articles, and homilies inculcate, who in theſe "perilous times" are in danger of being "corrupted from the ſimplicity that "is in Chriſt." Many are the agents, whom the Prince of darkneſs has enliſted and commiſſioned in the preſent age for the ſubverſion of thoſe venerable bulwarks, which have hitherto proved ſo effectual an impediment to the exerciſe of that unlimited dominion over the minds of men, which he has been always aiming to obtain. Though the author moſt ſincerely wiſhes ſucceſs to the Goſpel of Chriſt in every channel, through which it is likely to be promoted; yet he muſt be allowed to expreſs his perſuaſion that the ſacred walls of the eſtabliſhment are, under God and in ſubſervience to His moſt holy word, our ſtrongeſt barrier againſt that inundation of infidelity, which threatens to overwhelm the land. A *ſecond* object, no leſs momentous, is a diſplay of the character of a true churchman. For, as the moral law is a ſpeculum, which diſcovers on inſpection our likeneſs or diſſimilitude to the image of God; ſo the liturgy of the church of Eng-

land may produce a parallel effect, and represent us in our true colours; either as dissemblers with God, whilst we profess to embrace doctrines, which at bottom we reject; use prayers, from which our hearts recoil; and openly avow an attachment to God and His service, which our lives demonstrate to have no existence; or else as sincere worshippers of the Triune Jehovah, in whom there is no guile; and who wish every day to be animated more and more by that spirit of vital Godliness, which our liturgy breathes through all her varied forms of devotion.

"Whether the plan of this work will be extended to other parts of the service of our church, will in a great measure depend on the reception which awaits the present volume, and the consequent probability of the usefulness that may attend a farther prosecution of the subject.

"As some readers may not be in possession of any of those authors, who have given an historical account of the original compilation and subsequent improvements of our liturgy; it may be proper for their sakes to subjoin the following short narrative, extracted from "Wheatly's rational illustration of the book of Common Prayer, &c." "Before the Reformation, "the Liturgy was only in Latin; being a collection of prayers made up "partly of some ancient forms used in the primitive church, and partly of "some others of a later original, accommodated to the superstitions which "had by various means crept, by degrees, into the church at Rome, and "from thence derived to other churches in communion with it; like what "we may see in the present Roman Breviary and Missal. And these be-"ing established by the laws of the land, and the canons of the church, "no other could publickly be made use of; so that those of the laity, who "had not the advantage of a learned education, could not join with them, "or be any otherwise edified by them. And besides, they being mixed "with addresses to the saints, adoration of the host, images, &c. a great "part of the worship was in itself idolatrous and profane.

"But when the nation, in King Henry the Eighth's time, was disposed "to a reformation; it was thought necessary to correct and amend these "offices; and not only have the service of the church in the English or "vulgar tongue (that men might *pray not with the spirit only, but with "the understanding also*, and that he, who *occupied the room of the unlearn-"ed*, might understand that, unto which he was to say, *amen*, agreeable "to St. Paul's precept, 1 Cor. v. 15, 16.); but also to abolish and take "away all that was idolatrous and superstitious, in order to restore the "service of the church to its primitive purity. For it was not the design "of our reformers, nor indeed ought it to have been, to introduce a new "form of worship into the church, but to correct and amend the old one; "and to purge it from those gross corruptions which had gradually crept "into it, and so to render the Divine service more agreeable to the Scrip-"tures, and to the doctrine and practice of the primitive church in the best "and purest ages of Christianity. In which reformation they proceeded "gradually, according as they were able."

We cannot give the whole of this Narrative, though not prolix. As to the *Essays*, we have perused them with much pleasure and satisfaction; and consider them as remarkably well calculated to recommend the doctrines of the church, which will be found to pervade the whole of her services, to such members of the establishment as may feel unhappy prejudices against the Gospel, especially in places where it has been lately introduced. As to the Author's stile, the extracts already given will be sufficient to impress on our readers a very favourable opinion.

VIL-

VILLAGE TRACTS; *or, Cheap Evangelical Pieces, intended to be given away to the poor. Published under the inſpection of the Rev. Meſſ.* BURDER, GREATHEED, *and others.* Chapman.

THE reſpectable Editors of theſe Tracts introduce their plan with the following obſervations: "Among the various means of doing good, the diſperſion of Religious Tracts is none of the leaſt. There is reaſon to hope that little pieces of this kind have often been bleſſed to the ſouls of men. The poor in general receive them thankfully; and they are the only means, in ſome caſes, by which they are likely to receive any knowledge of the truth. Many zealous Chriſtians have been accuſtomed to purſue this method, as opportunity offered, and have frequently expreſſed a wiſh to be furniſhed with a larger variety. For this purpoſe it is now propoſed to open a Repoſitory for them in London; for hitherto many excellent Tracts have been merely *local*. A few pieces are already publiſhed, and more will ſpeedily be printed, if the plan ſhould be approved, and ſufficiently encouraged."

The Tracts already Publiſhed and on Sale, are,

No. 1. TO THE INHABITANTS. Price One Half-penny, or 3s, 6d, per hundred. Well ſuited for general diſtribution, in places where the Goſpel is firſt introduced.

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No. 4. A Dialogue between a Traveller and Yourſelf, on a Subject, which deeply concerns you.

There can be no doubt of the benevolence or utility of this plan; and the character of the Miniſters engaged in it, precludes any fear of its degenerating to unintereſting or improper Pieces. Perſons who wiſh to do good to the ſouls of the Poor, will therefore, find an opportunity of attempting it at a very ſmall expence. We beg leave to add, that ſome of theſe Tracts might very properly be diſtributed as rewards to the children in Sunday Schools, who would naturally take them home and read them to their Parents.

Four Letters to Mr. J. Meyer, by the Rev. T. WHITAKER, 12*mo*. *Candid Animadverſions on the Rev. T. Whitaker's four Letters. By* J. MEYER, 12*mo*. *pages* 45. Chapman.

THOUGH we couple theſe Authors together, we can aſſure our Readers they are by no means agreed. It ſeems that Mr. Meyer's defence of Sunday Schools, in conſequence of ſome reflections caſt on them in the Diſcourſe of Mr. Oleren-haw, has brought Mr. Whitaker into the field, which his Rev. Friend and brother thought proper to decline. But the conteſt is too local and perſonal to intereſt the attention of the Public, and therefore, particular obſervations would be unneceſſary. We muſt, however, in juſtice to Mr. Meyer, acknowledge that his animadverſions are ſo candid, and ſatisfactory, that we hope they will cloſe this diſagreeable controverſy.

OBITUARY.

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MR. HOPKINS.

AUGUST 13, died, Mr. Joſhua Hopkins, of Alceſter, who had been deacon of the Baptiſt Church in that town, for nearly 30 years; during which time he manifeſted unabating concern for the intereſts of real religion in general, and among the ſociety to which he belonged in particular. Several viciſſitudes in the affairs of this church he painfully felt; but at length the prudent and liberal meaſures, which, at his recommendation were adopted, have iſſued, under the divine bleſſing, in a joyful union of the church to their preſent paſtor, Mr. J. Smith; under whoſe miniſtry it has received additions before unknown within the ſame ſpace of time. The proſperity of Zion inſpired Mr. H. with lively pleaſures in his dying hours; yet, ſtrong as his attachments were to his Chriſtian friends on earth, he was made willing chearfully to leave them for more perfect ſociety in heaven; and before his death, he converſed on his removal as of that of a ſtranger to his home; where he expected to join the ſociety of ſeveral friends whom he mentioned, who had departed in the Lord.

His laſt illneſs was protracted; his ſufferings great; and occaſionally his mind underwent ſome conflicts to which few real Chriſtians are ſtrangers; but in the main, his evidences of adoption were clear, and his confidence in the promiſes ſtrong. After expreſſing his hope, that "the Lord would not forſake him in his dying moments, and that all would be well at laſt," he ſlept in Jeſus in the 61ſt year of his age, leaving his family and friends in poſſeſſion of all the comfort which the aſſurance of his eternal felicity could impart, to ſoften their diſtreſs, and ſupport them under a loſs ſo deeply and ſo widely felt. He left behind him a widow (eldeſt daughter of the late Dr. Aſh) and eight children, one of whom is the wife of Mr. Pearce, Baptiſt Miniſter, Birmingham. Some of theſe are treading—O that all may tread!—in the ſteps of their pious Father!

S. P.

EMILY CROSS.

"GOD manifeſts his ſovereignty both in the diſpenſation of his providence and grace; and in no caſe does his ſovereignty more ſtrikingly appear than in the removal of his dear people from time to eternity. The ſun of righteouſneſs ariſes on ſome in death with meridian ſplendour; others, before they die, are clouded with doubts and fears; but hope like an anchor holds them faſt; and that text is fulfilled in their experience, "at even tide it ſhall be light." This is a ſtriking emblem of dear Emily Croſs, who ſhone indeed in grace, and died in hope. She was awakened, according to her own account, on the 13th of May laſt, under a ſermon I preached from Titus ii. 14. "A peculiar people zealous of good works;" and ſhe died in hope, on the 14th of September, under 15 years of age.

She lived at Wallingford, Berks, and her character was moral and amiable. After her converſion, ſhe was remarkably humble and dead to the world; hated ſin, feared God, and was very diligent in the means of grace: She was much acquainted with the depravity of her heart; and, ſhe was built on the foundation laid in Zion. In ſhort, ſhe was (ſpeaking impartially) conſidering her age and time of ſtanding in religion, the moſt ſolid, ſhining, and experimental Chriſtian, that I ever ſaw. As ſhe had not long to live in this world, the Lord carried on his work with rapidity, and cut it ſhort in righteouſneſs.

Her

Her illneſs was the ſmall pox. On Tueſday the 4th inſtant in the evening, before ſhe was removed from Wallingford to Woodcot (a place where many are removed when ſeized with the ſmall pox) ſhe was low, and ſaid to a friend, "If ought is felt, 'tis only pain to find I cannot feel." Before ſhe ſet off the next day, ſhe ſaid to her aunt H. "What a mercy it is I am not to ſtand in my own righteouſneſs!" and added, "What a mercy Satan's power is limited!"

On Saturday, the 8th inſtant, I viſited her at Woodcot, ſhe ſeemed tried in her mind, and ſaid, "I want the Lord to ſhine upon my ſoul" After I had prayed with her, ſhe ſeemed to be more comfortable. I could not but notice her patience under great bodily affliction, for ſhe had the diſorder to an extreme degree. On Sunday the 9th, her aunt H. read to her and ſhe ſaid, "That's a meal." Her aunt aſked how ſhe was in er ſoul, ſhe ſaid, "Not as I could wiſh"—"But have you not a glimmering hope?" She replied, "I have a little ſcriptural hope;" and added, "I don't want to live, for I may get into the world again." On Monday the 10th, I viſited her again for the laſt time, ſhe appeared ſtill to poſſeſs—"a good hope through grace."

She was attended by two gracious young ladies of her acquaintance to the laſt, one of theſe aſked her on the Monday evening, if ſhe thought ſhe ſhould die, ſhe ſaid, "She was afraid not." Her friend then ſaid, "But you would be reſigned, if it was the Lord's will to reſtore you;" ſhe then anſwered, "His will be done, and not mine!"

On Tueſday, the 11th in the morning, ſhe received ſome comfort from hearing the word read; the ſame day, however, ſhe ſeemed to have more fears about her ſtate, and even ſunk ſo low, as to ſay "She feared ſhe was a hypocrite." In the afternoon, ſaying ſomething about the Lord of life and glory ſuffering for ſin; one of her friends aſked her if ſhe did not think he had ſuffered for her ſins; ſhe hoped he had.—On Wedneſday and Thurſday the 12th and 13th, ſhe was in great pain and ſaid little; but when ſhe was aſked how ſhe was in her mind; ſhe anſwered, "middling;" meaning (as underſtood) ſhe could not think ſo much about her ſoul as ſhe could wiſh.

About noon on Thurſday, ſome ſpeaking to her about the ſtate of her mind, ſhe rouſed herſelf, and ſaid with ſome degree of earneſtneſs, "I truſt in his mercy." A friend then ſaid, "You now feel better in your mind," ſhe replied, "Yes, for a little while." During the afternoon, ſhe was frequently in prayer, and once prayed aloud for patience. On Friday morning (the day ſhe died) ſhe aſked, "If there could be pardon for ſuch a wretch as her;" one of the friends reminding her of what ſhe had ſaid the day before about truſting in his mercy, and aſking her if ſhe did not think Chriſt had pardoned her ſins, ſhe ſaid, "She hoped ſo." Some time after that, being aſked if ſhe was diſtreſſed in her mind, ſhe ſaid, "not much." While one of the friends ſat by her, ſhe prayed very diſtinctly, "That the Lord would deliver her, and take her to himſelf, if it was his bleſſed will." All that day till within a few minutes of her death, which happened about ten o'clock at night, ſhe was in great pain and reſtleſs, and this probably prevented her from expreſſing more of the feelings of her ſoul in death. Thus died in hope, my dear daughter in the Faith, and I look forward to that glorious day, when I ſhall meet her as my joy and crown, and we ſhall ſpend an eternity together in celebrating the praiſes of redeeming love."

Wallingford. R. L.

MRS.

MRS. ANN FIELD

DIED, at Kimbolton, in Huntingdonſhire, Sept. 19, 1797, in the 45th year of her age. She was daughter of the late Wm. Henſman, gentleman, whoſe family, and that of her mother, (the Coulſtons) had long been principal contributors to the ſupport of the Evangelical Miniſtry in the Proteſtant Diſſenting congregation at that place.

Having loſt her mother during childhood, the Lord mercifully ſupplied the wants of her tender years, by the care of her grandmother, who was highly eſteemed for eminent piety and benevolence. The aſſiduous attention ſhe gave to the religious education of her young charge, and her fervent prayers for divine bleſſings, availed ſo far, that Miſs H. diſcovered an early indifference to the faſhionable amuſements, which ſo often prove a ſnare to young perſons, when their temporal proſpects are flattering. She was married, when about 20 years of age, to the late Mr. Thomas Field, merchant, of Tempſford, in Bedfordſhire; and from that time attended public worſhip at Blunham, in the Diſſenting congregation, under the care of Mr. Mayle. She ſoon began to manifeſt a great degree of ſpiritual concern; and became much attached to the converſation of ſincere, experienced, and lively Chriſtians. Among theſe, Miſs Mary Dobſon, a young woman, who having diſtinguiſhed herſelf from the reſt of her family by an attachment to the Goſpel, became the inſeparable companion of Mrs. Field. She was removed to a better world, a few years earlier than her affectionate friend; and was lamented not only by her, but by all who knew her, as an example of wiſdom and piety. They both joined the church of Chriſt at Blunham, in 1780. Mrs. Field, after having loſt her huſband, removed about ſeven years ago to her native place, Kimbolton. Her father dying in 1795, ſhe received a conſiderable acceſſion to her fortune; but appeared remarkably dead to the world. She frequently intimated a hope, that ſhe ſhould not long be in it; and regretted the expence which had been incurred by repairing and altering the family houſe, as ſhe neither expected nor deſired to be long in its poſſeſſion.

Her behaviour to the poor followers of Chriſt was peculiarly kind and condeſcending. She highly eſteemed all whom ſhe regarded as ſincere believers, and entertained a very low opinion of her own attainments. She was, indeed, in general low, as to her ſpiritual hopes and comforts, till ſhe approached to the cloſe of life; but this ſtate, which is often connected with genuine and even exemplary piety, afforded a ſtriking contraſt to her laſt triumphant experience. It was ſuch as had never before been witneſſed by thoſe who were preſent.

She was taken ill but ſix days before her death; and the exalted happineſs of her mind, in ſufferings, aſtoniſhed her female domeſtic, though a ſerious Chriſtian. Her conſolations, and her ardent deſire to be with Chriſt, rendered her ſomewhat reluctant to apply for medical aſſiſtance. When intreated by a near relation to ſend for a phyſician, ſhe replied, that ſhe neither expected nor deſired to ſurvive the illneſs; but conſented to ſatisfy her friends.

Unſpeakably happy herſelf, ſhe was concerned to render thoſe about her happy alſo. It was obſerved that ſhe was pleaſed with every thing done by her attendants and friends; and that nothing could ruffle the calmneſs and peace of her ſoul. She acknowledged, that her mind was like a ſerene ſky, without a cloud. On Lord's Day, September 17th, ſhe deſired to ſee ſeveral of her Chriſtian friends, to tell them the great things that God had done for her; and ſhe requeſted them to pray with her, which was an exerciſe

exercise she highly enjoyed. She expressed a concern that they might know each other in glory. She repeated to them parts of several hymns, and various portions of the Scriptures, especially Titus i. 2, and Isaiah xxxvi. 10. From the former of these texts, a Sermon was preached at her interment by Mr. Nicholls, pastor of the church of Christ at Kimbolton; and from the latter, one on the following Lord's Day, by Mr. Mayle, at Blunham.

In the evening of the 17th, she enjoyed for about two hours, some bodily relief through medical assistance; and expressed a fear that something would be found to keep her a little longer here; but her own apprehensions, and the hopes of her friends, were soon removed. It was thought during the night, that she could not have survived another day; but she remained in the same state on Monday, speaking of the great goodness and love of God toward her, as the most unworthy of his creatures. On Tuesday morning, her joys rose to a yet greater height; and she observed, that although she had been greatly favoured through her affliction, she was then still more highly honoured. The words of our Lord, "This day shalt thou be with me in Paradise," were at that time so powerfully impressed upon her mind, that she said to Mr. and Mrs. Mayle, whom she had sent for, and expressed much desire to see, "I am glad you are come: this will be my last day." She added, "If this be dying, it is sweet to die. I never expected to be thus: I could not have believed it, but

"Jesus can make a dying bed,
"Feel soft as downy pillows are," &c.

She said, with peculiar emphasis to a friend, "You love Christ—Don't you love Christ?" It was replied, "Yes, he is the Chief among ten thousand, and altogether lovely." She rejoined immediately, "He is lovely and precious indeed!"

She desired her friends to sing; and expressed her confidence that the blessed angels were waiting to conduct her soul to the mansions of bliss. "In my Father's house (said she) are many mansions, and there is one for me!" With a stronger tone of voice, she proceeded,

"See the kind angels at the gates,
"Inviting us to come!
"There Jesus the fore-runner waits,
"To welcome trav'llers home.'

Her difficulty of breathing then increased; but she said, "I can't murmur, I have nothing to complain of." Nearly at five o'clock, she said to a friend, "I hope I shall sleep to wake no more in this world." Her desire was fulfilled. Having remained till nine o'clock in a drowsy and insensible state, she expired, without a struggle or a groan. She will long be held in affectionate and honourable remembrance by many, who were encouraged by her kindness, and edified by her example. She bequeathed a handsome donation for the assistance of the Ministers at Kimbolton and Blunham. Her experience may strengthen the hands of those who exert themselves for the religious education of young persons committed to their charge; may chear the minds of serious people, under distressing apprehensions respecting their perseverance, and conflict with death; and may lead the wavering to confess the truth and divinity of that Gospel, from which such consolation and joy are to be derived on a bed of death. No infidel could surely have witnessed her closing scene, without conceiving a wish that he might die the death of the righteous, and his last end be like hers! S. G.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

IN the Magazine for laſt December we informed our Readers that the ſingle Miſſionaries embarked for Graveſend the 27th of November, where they arrived on board the Duff on the morning of the 29th. This being the day of National Thankſgiving, the Miſſionaries, who had been nurtured in the boſom of this highly privileged country, thought it their duty on leaving it, to mingle their grateful acknowledgements with thoſe of the thouſands of our Britiſh Iſrael. Soon after the ſhip was brought to an anchor, public ſervice was held upon the quarter deck, in which many of the Friends at Graveſend were happy to unite. Mr. Peter Leveſque, delivered a ſhort diſcourſe from 1 Cor. xv. 57. "Thanks be to God who giveth us the victory." In the evening Mr. Wilks preached at the Meeting-houſe in that town, from 1 Sam. vii. 12. "Hitherto hath the Lord helped us." The next day (Friday) the Duff weighed anchor and arrived in the Downs about Sunday noon. A ſhort ſervice immediately commenced, and in the evening, Mr. Bentom preached, and the Sacrament was afterwards adminiſtered, it being the firſt Sabbath in the month. Monday evening, Dec. 3. the uſual time of the Monthly Miſſionary Prayer Meeting, was obſerved on board the ſhip: ſeveral of the Miſſionaries engaged in Prayer, and an appropriate exhortation was delivered.

On Wedneſday, the 5th. the married Miſſionaries left town to proceed to Portſmouth, and next morning, the wind becoming fair, the Duff, in company with about 70 other ſhips, proceeded from the Downs to Spithead, where ſhe arrived on Saturday. On their paſſage they were interrupted by a thick fog, wherein ſeveral ſhips ran aground, among which was the Henry Addington Eaſt Indiaman, ſince gone to pieces.

Next day, being Sunday, Mr. Bogue of Goſport, and Mr. Edwards, one of the African Miſſionaries, came on board and delivered two diſcourſes; in the afternoon, ſeveral of the Miſſionaries went over to the Iſle of Wight, where one of them preached.

From Sunday to Thurſday the communication with land was interrupted by the weather. On Friday morning, ſignal being made for ſailing, the married Miſſionaries went on board with their families: but on Saturday, the wind proving again unfavourable, they were detained over another Sabbath. The morning being very fine, ſervice was again performed upon the quarter deck, when two other Captains in the fleet, with their ladies, and part of their crews united in the worſhip.

During the time the veſſel anchored off Portſmouth, ſome alterations were made in the ſhip for the accommodation of the married Miſſionaries, much to their ſatisfaction.

On Wedneſday a favourable breeze ſpringing up, ſignal was made for ſailing, and early next morning the fleet weighed again under convoy of the Amphion frigate, and was out of ſight before noon.

With the ſame convoy ſailed the Hillſborough, a Government Tranſport ſhip, for Botany Bay, on board of which are four other Miſſionaries, who purpoſe to diſembark at the Cape of Good Hope, and from thence proceed to Caffraria, ſome hundred miles ſouth-eaſt of the Cape Town. The Caffres

ſes are ſaid to be a brave, active, and ingenious people; but their ſituation very difficult of acceſs. Theſe Miſſionaries are furniſhed with Bibles and Religious Tracts for about 300 convicts on board this ſhip, and will be permitted to preach two ſermons every ſunday, one to the ſhip's company, and the other to the convicts; to the latter of whom they will have free acceſs for the purpoſes of religious converſation and inſtruction.

On Saturday, the 21ſt, the wind veering to the ſouth-weſt, the fleet was obliged to put into Portland Roads, from whence letters have been received from on board the Duff, by which we learn that moſt of the Miſſionaries were indiſpoſed with the ſea ſickneſs, and received particular attention both from the Captain and his officers: But as the wind has ſince become fair, we hope they have proceeded on their voyage, under the Lord's protection, and followed by the prayers of many thouſands of his people.

MISSIONARIES ON BOARD THE DUFF.

John Beattie, his wife and one child,	from Edinburgh.
Rev. Clark Bentom,	from London.
Spence Broughton,	from Ditto.
Joſeph Cooper,	from Rotherham.
Thomas Fitzgibbon,	from Hackney.
Rev. Wm. Gregory, wife and 3 children,	from London.
George Greig, and wife,	from Edinburgh.
John Guard,	from Falmouth.
Walter Hawkins, his wife and one child,	from Ditto.
William Hayward,	from London.
Rev. John Hill and wife,	from Edinburgh.
Robert Hughes and wife,	from London.
John Jerrard,	from Ipſwich.
James Jones, his wife and child,	from London.
John Leveſque and wife,	from Ditto.
Rev. Peter Leveſque and wife,	from Ditto.
John Macdonald,	from Perth.
Daniel Miller,	from Edinburgh.
John Mitchell,	from Mancheſter.
Griffith Parry,	from London.
James Reed,	from Ditto.
James Smith,	from Ditto.
Joſeph Smith,	from Ditto.
William Soddy,	from Ditto.
Samuel Turner,	from Goſport.
Thomas Watters,	from London.
James Wilſon,	from Ditto.
Rev. Joſ. Lambert Vardy and wife,	from Bury St. Edmond's.
John Youl,	from London.

Rev. WILLIAM HOWELL, of Knareſborough, SUPERINTENDANT of the Miſſion.

Seven of the above Miſſionaries poſſeſs ſome degree of Medical Knowledge; and ſome of them have been Pupils at the Lock Hoſpital, in order to qualify them to be uſeful to the afflicted Natives of the Southern Iſles.

MISSIONARIES ON BOARD THE HILLSBOROUGH.

Rev. J. F. Vanderkemp, M. D.	from Holland.
—— J. J. Kecherer,	from Ditto.
—— James Edmonds,	from Mancheſter.
—— William Edwards,	from Bath.

We cannot here forbear expreſſing the gratitude of the Miſſionaries, and all on board the Duff, for the Chriſtian affection and benevolence diſplayed by the friends of the Miſſionary Cauſe on this occaſion.

As the ſhip paſſed by Greenwich and Woolwich, the Chriſtian Brethren came on board, and none of them empty-handed. At Graveſend a collection was previouſly made, and the amount laid out in the purchaſe of ſuitable preſents. The zealous friends to the cauſe at Sheerneſs, having procured live ſtock, and other neceſſary articles, were not a little diſappointed in being prevented the pleaſure of preſenting theſe tokens of their affection to Chriſt and his dear ſervants, by the ſhip's paſſing that port at night.

Like them, the congregations of the Rev. W. Prieſtley at Deal, and the Rev. G. Townſend at Ramſgate, were upon the look-out, and no ſooner did they diſcover the Blue Flag with three Doves from the Mizen top, in paſſing the North Foreland, than they haſtened on board to teſtify their warm attachment; and during her ſtay in the Downs poured in their valuable preſents with a cheerfulneſs which rendered their favours doubly acceptable. The ſame ſpirit actuated the numerous friends in the Towns adjacent to Spithead. The day after the arrival of the ſhip at this Port, a collection was made at the Rev. Mr. Griffin's, Portſea, which amounted to about 40l. notwithſtanding a like ſum had been recently collected by the Rev. Mr. Bogue of Goſport. The friends on both ſides the water united alſo in procuring comfortable lodgings for the married Miſſionaries, and in rendering them every aſſiſtance which could make them comfortable during their ſtay on ſhore.

An individual at Portſmouth gave a large quantity of wearing apparel ſuited to the climate of the Pacific Ocean. From Southampton a ſloop was freighted by the Rev. Mr. Kingſbury's people with live ſtock, proviſions, cloathes, medicines, and ſtores.

Nor were the friends in the inland parts of the Country leſs liberal or active. At a ſhort notice, articles of Birmingham Manufacture to a very conſiderable amount were furniſhed from that Town, by the friends of the Rev. Mr. Burn of the Eſtabliſhed Church, by the congregation of King-ſtreet Chapel, (in the connection of the late Lady Huntingdon,) and by liberal individuals of other congregations. At Sheffield the congregations of the Rev. Mr. Boden, the Rev. Mr. Rees, and the Rev. Mr. —— of the eſtabliſhment, procured between one and two tons of the manufactures of their town; and the congregations of the Rev. Mr. Kirby and the Rev. Mr. Hale of Heckmondwike, ſhewed the like benevolence and zeal. Indeed it would ſwell this account beyond all bounds to enumerate the various inſtances of liberality of Churches and individuals, both in Town and Country. Several of the friends of the Society having, however, expreſſed a deſire to have the *Collections* made on its behalf acknowledged in this Magazine, we ſhall endeavour to oblige them in future, except in caſes where a wiſh to the contrary may be expreſſed.

COLLECTIONS and DONATIONS to the MISSIONARY SOCIETY ſince our laſt, excluſive of the above,

Buckingham New Meeting, Rev. Mr. Hilliar	—	£. 29	0 0
Hull, Rev. Mr. Lambert — —	—	16	2 0
Lutterworth, Rev. Mr. Grundy —	—	15	12 0
Stretton, Warwickſhire, Rev. T. Chipperfield	—	8	1 0

Wooller,

Wooller, Aſſociated Congregation, Rev. G. Bell —	16	2	0
Rev. Sir Egerton Leigh, Bart. — — —	25	0	0
Joſ. Walker, Eſq. Rotherham — —	20	0	0
The Editor of the *Miſſionary Magazine*, publiſhed in Scotland, has alſo remitted one-fifth of the profits of laſt year, amounting to — — — —	38	11	0

But we muſt not conclude this account without acknowledging alſo the kindneſs of Divine Providence in ſeveral circumſtances in favour of the above Miſſions: ſuch as enkindling and cheriſhing the Miſſionary zeal, which has rather encreaſed than otherwiſe, both in Miniſters and People; in providing Miſſionaries of talents ſo ſuitable and ſo various; and particularly in giving this cauſe ſo great favour in the eyes of Government, which not only appointed a convoy without delay, but generouſly remitted the Exportation Duty; and even the Clerks in the Public Offices handſomely declined their uſual fees.

Our Readers will doubtleſs unite with us in following theſe Miſſions with their Prayers for the Divine Bleſſing in their progreſs, not doubting but that in every attempt for the Glory of God and the Salvation of our Fellow-ſinners, "we ſhall in due time reap if we faint not."

THE MISSIONARY JOURNAL is in ſuch forwardneſs that the Public may expect it by the 1ſt of March. The Friends of the Society who have received Subſcriptions in the Country, are requeſted immediately to remit them to the Treaſurer, Secretary, or Publiſher, as no future Subſcriptions can be received under Two Guineas, agreeable to a hint in our December Magazine.

MISSIONARY PRAYER MEETING.

THE firſt Meeting in the preſent Year will be on the 7th inſtant, at Charlotte-ſtreet Chapel, Wapping.

CHAPELS OPENED.

RICHMANSWORTH.

ON Friday, September 7, 1798, a ſmall neat Chapel was opened for public worſhip at Mill End, a village attached to Rickmanſworth Herts. The congregation had been for ſome time united to a neighbouring one, but a ſeparation taking place for the greater conveniency of each, and the leaſe of a large room, in which the Society at Mill End had met for ſome years, being expired, a few wellwiſhers of the Goſpel erected this place. The ſervice was conducted in the following order. The Rev. Mr. Morris of Ammerſham preached in the morning, from Mark vii. 34. Mr. Surman of Cheſham, and Mr. Lidden of Hemel Hampſtead, delivered a double Lecture in the afternoon: the former from Gal. iii. 28. and the latter from a portion of the 102d. Pſalm. There is ſome oppoſition in this place, but it appears that the ſupporters of Chriſt have not found their labour in vain in the Lord.

LANGLEY GREEN.

MONDAY, Oct. 29, a ſmall Chapel was opened at Langley Green, Shropſhire, about ſix miles from Birmingham. Two ſermons were preached

preached by the Rev. W. Cooper, in the morning and afternoon—the name of the chapel is "Zion," and the minister, Mr. Cottrell, of Hanfworth. It was opened on the independant plan, and is capable of containing 150 people.

READING.

THE new Chapel erected at Reading, by the voluntary contribution of the late Mr. Cadogan's congregation was opened on Sunday, December 16th, Mr. Eyre, of Hackney, preached in the morning; Mr. Green, minister of the chapel in the afternoon, and the Rev. Rowland Hill in the evening. The collections on this occasion, amounted to 128l. which, with the previous subscription of 1650l. and some other promised donations, will nearly defray the whole expence of this neat, spacious, and commodious building. Notwithstanding, the place is calculated to seat conveniently a 1000 persons, with considerable spaces in the aisles and under the galleries, it was crowded with serious and attentive hearers, who appeared to receive the word of God with much affection. The sight was truly encouraging, and brought to recollection, the words of our Lord, "The fields are white already unto the harvest."

NEW CHAPEL, AT PLYMPTON.

ON Thursday, the 29th of November, 1798, was opened, a place of worship at Plympton, a borough town in Devonshire, about five miles from Plymouth. The Rev. C. Sloper, of the New Tabernacle in Plymouth, began the service by prayer and reading the Scriptures. And the Rev. Herb. Mends preached on Exodus xvii. 15. Jehovah-Nissi. The house was crowded with a serious and attentive audience.

There are some circumstances attending the history of this place, that may not be altogether unacceptable to the serious Reader.

This town was once favoured with the Gospel of Christ. Ecclesiastical history informs us, that the Rev. Mr. Williams, and the Rev. Mr. Pitts, preached the word of life in the established church at Plympton, about the middle of the last century. And in 1660, the Rev. John Serle, a pious man and a gospel preacher, was presented to the living of Plympton, St. Mary, an adjoining parish, where he continued to labour, until the fatal Bartholomew Act in 1662, by which he was ejected from the church, together with Mr. Williams and Mr. Pitts.

Thus, was this town at once deprived of the labours of three faithful ministers. Soon after this event, a congregation of serious persons was formed; and about the time of the Revolution in 1688, the Rev. John Serle, was chosen as their pastor, with whom he continued until his death. But from a variety of circumstances, the Gospel has been removed, the congregation scattered, and the house sold.

This state of the inhabitants, influenced the Ministers of the Gospel in Plymouth to compassionate the multitude, who had no opportunity (for the space of fifty years) of hearing that preaching, which is calculated to lead sinners to the knowledge of themselves and of Jesus Christ, whom to know is life eternal. Having rented a private house, and obtained a licence, they have preached there every Lord's Day, since November 1797, and so general and fervent is the desire of hearing the Gospel, that the room was far too small to contain those who were willing to attend the worship of God.

POETRY.

POETRY.

HYMN FOR THE NEW YEAR.

ANOTHER year is gone,
And I alive and well;
My thanks are due to God alone,
That ſtill on earth I dwell.

If to another's end
I reach, or fall before;
Come life, come death, be God my friend
I aſk, I wiſh, no more.

Thouſands my juniors far,
Since firſt I ſaw the light,
Have fled, where joys perpetual are,
Or everlaſting night.

Time, like a river ſtrong,
Still waſhes us away;
Oh, may it bear me ſafe along
To a pacific ſea!

Nor let the pleaſant ſhores
Take my attention ſo,
That I admire the bord'ring flow'rs,
Nor think to where I go.

O Lord, my pilot be,
And thou my only guide!
'Till into heav'ns eternal ſea,
My bark triumphant ride.

Cowes. JULIUS. S. D. Regt.

HYMN FOR A CHILD.

HOW pleaſant for a child to ſing
The goodneſs of his God and King,
Who lives above the ſun and ſtars,
And everlaſting glory wears.

He loves to hear a youthful tongue,
Addreſs him with an humble ſong;
Its praiſe for health, and food and friends,
And all the good his mercy ſends,

While wicked children, every day
Neglect to ſing and never pray;
Me, with this grace my God endue,
That I may better ways purſue.

I'll read thy book; and all thy will,
Strive every moment to fulfil:
And while in duty's path I move,
I ſhall engage my parent's love.

O may I walk in Wiſdom's ways!
She'll bleſs my youth and crown my days,
And lead me in a pleaſant road
To heaven, to glory, and to God.

W. S.

THE COMPLAINT.

DEAR Jeſus, in pity, O hear me complain,
I ſtrive in repentance, yet fear 'tis in vain;
I fly to thy courts, yet return in diſmay,
I fain would adore thee, O teach me the way!

Shall a ſoul ſo envelop'd in ſin, and exil'd
From the bleſſings of peace, ſo debas'd, ſo defil'd,
Ever dare to the boſom of Chriſt to aſpire,
To pour forth her anguiſh in holy deſire?

Look up, O my ſoul, and on Jeſus rely,
For ſinners like thee on the Croſs he did die:
O ſigh for his grace, and his grace thou ſhalt prove,
For Jeſus is goodneſs, is mercy, is love.

Hoxton. M. D.

HYMN FOR THE MISSIONARY MEETINGS.

INDULGENT Saviour now we meet,
And humbly worſhip at thy feet,
Thy ſpecial preſence, Lord, impart,
And viſit ev'ry waiting heart.

Now may the Lord our God ariſe,
To ſmile and bleſs our enterprize!
Aſſiſt thy ſervants to proclaim,
In heathen lands a Saviour's name.

O Lord inſpire them with thy love,
Crown them with mercies from above;
The captain bleſs, and all on board,
With thy Salvation, deareſt Lord.

Whilſt ſailing on the boiſt'rous deep,
Bid the tumultuous billows ſleep;
Protect, and ſend them friendly gales,
To waft the ſhip and fill the ſails.

And when they reach their deſtin'd iſle,
With beams of grace, O deign to ſmile!
Their word, O condeſcend to bleſs,
And give the Miſſion great ſucceſs!

Ye champions of the Lord be bold,
The banner of the Croſs unfold:
Proclaim the mercy of our God,
Salvation through a Saviour's blood.

Brompton. J. W.

THE NATIVITY OF CHRIST.

(To the Tune of the celebrated Portugueſe Hymn.)

ALL hail the ever-glad'ning morn!
To us a holy child is born:
To us, to *us* a Son is giv'n,
Jeſus, the Lord of earth and heav'n.
We will the new-born King adore,
And love, and praiſe him, evermore.

Behold! the government he bears,
See what tranſporting names he wears;
While all the rays of truth and grace,
Shine in the dear Emanuel's face.
We will the new-born King, &c.

His wide dominion ſhall increaſe,
And bleſs the earth with heav'nly peace.
His reign ſhall over all extend,
Nor, ſhall his glorious kingdom end.
We will the new-born King, &c.

Sov'reigns to him rich odours bring,
And infants ſweet Hoſannas ſing;
The ſons of woe, who mourn and weep,
A joyful jubilee ſhall keep.
We will the new-born King, &c.

The dumb ſhall ſing, ſhall ſhout his name,
The lame ſhall leap to ſpread his fame,
The blind ſhall his ſalvation ſee,
And ſin-bound captives ſhall go free.
We, will the new-born King, &c.

Lo! God in our own fleſh appears;
Our ſorrows, and our *ſins* he bears;
And all that in his name believe,
Shall everlaſting life receive.
We will the new-born King, &c.

All hail! Thou univerſal Good,
Thy birth, and thy redeeming blood,
To joys ſupreme ſhall millions raiſe,
And fill th' eternal world with praiſe.
We will the new-born King adore,
And love and praiſe him evermore.

L. T.

PRIDE.

GO, curſed Pride! go, and for ever dwell
With the proud ſpirits in the loweſt hell;
Nor dare attempt to draw my heart aſide
From that lov'd Lord, who ſuffer'd, groan'd, and dy'd.

Poſſeſs'd by thee, ſhall I my Jeſus leave,
Forſake his ways, and his good Spirit grieve?
No: rather let my days in grief be ſpent,
With keeneſt anguiſh let my heart be rent,
That I no more can love, no more obey;
But from my Saviour's paths ſo often ſtray:
Let me but worſhip, Lord, at thy dear feet,
And in thy preſence find my bliſs complete.

SARISSA.

THE WORTH OF TIME.

TIME, while 'tis nam'd, away will fly,
No prince its courſe can ſtay;
Nor can the richeſt empire buy
One moment paſt away.

Its hours in worth the world tranſcend,
Improv'd they heav'n can gain;
Yet tho' thus ſhort, we them miſ-ſpend,
And tho' thus rich, diſdain.

If our beſt friends our gold would have
We then with frowns deny;
But when our time they only crave,
Straight with their ſuits comply.

Go, learn my ſoul, to prize it right,
To thy ſick neighbours go;
To thoſe whom Death's grim terrors fright;
Such beſt its value know.

There thou may'ſt hear poor men lament
Their golden hours run waſte;
And timely learn how to prevent
Such fruitleſs plaints at laſt.

We tenants are in Time's rich farm,
Which ſeldom we improve;
Nor know the value of our term
Till we are forc'd to move.

Lord, grant that I with early care
Each ſmalleſt field may tend;
And then of all the fruits they bear
To thee due offerings ſend!

J. LAGNIEL.

1 KINGS VIII. 27.

BUT will Jehovah—will that wond'rous name,
The great unknown, unſearchable, I AM;
Will God—whoſe pow'r no Seraph's tongue can tell,
Will God in *very deed* with mortals dwell?
Will he ſtoop down to earth's contracted ſphere,
And deign within a houſe of clay t'appear?

For thee, O Lord, the manſion were too ſmall
Altho' it cover'd this terreſtrial ball;
'Twere far beneath the notice of thine eye,
Altho' it roſe above the ſtarry ſky;
Behold ev'n Heav'n's too mean for thine abode,
Nor can the heav'n of heav'ns contain their God.

R. B.



Rev.d Mr. JOHN JONES;

of Plymouth Dock.

Published by T. Chapman, 132 Fleet Street, Feb.y 1.1799

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BIOGRAPHY.

SKETCH OF THE LIFE OF JOS. BELLAMY, D. D. OF BETHLEM, CONNECTICUT.

[*Extracted from Mr.* BENEDICT'S *Sermon at his Funeral.*]

THE principal deſign of publiſhing memoirs of men, eminent in knowledge and piety, is the benefit of ſurvivors, through the influence of example. With this view the following ſketch is preſented to the reader.

The Rev. Dr. Joſeph Bellamy was born at New-Cheſhire, in the county of New-Haven, of reputable parents, in the year 1719. His early days were devoted to literature; and at the age of ſixteen years, he was graduated at Yale-College, in New-Haven. The courſe of his academical ſtudies being finiſhed, he retired from the univerſity. And, from his private writings*, which were begun about this time, it appears that it was not long after his removal from New-Haven, before he became the ſubject of thoſe ſerious impreſſions, which we have abundant reaſon to believe iſſued in a ſaving converſion.

From this period he conſecrated his talents and ſtudies to the evangelical miniſtry. At about the age of eighteen, he paſſed the uſual examination before the Aſſociation of New-Haven county, and received their recommendation as a candidate for the goſpel miniſtry. He preached in ſeveral congregations with good acceptance, and ſucceſs: But a diſtinguiſhing bleſſing attended his miniſtry to the people of Bethlem, in the town of Woodbury. A large proportion of this infant ſociety appearing to be awakened to a becoming ſenſe of religion, the congregation, though ſmall, could by no means be reconciled to part with the man, by whoſe miniſtry ſo many of them thought they had been conducted

* Among the Doctor's papers is found a journal, containing an account of his life, religious exerciſes, &c. which he had kept a number of years, for the aſſiſtance of ſerious reflection in his own breaſt.

to a ſaving knowledge of the truth. After much deliberation, prayer and conſultation with his fathers in the miniſtry, he determined to accept their call; and was accordingly ordained to the goſpel miniſtry, and the paſtoral office over the church in Bethlem, in the Spring of 1740. In this retirement from the world, he devoted himſelf, with uncommon ardor, to his ſtudies, and the duties of his office among his people, till the memorable revival of religion in New England, and other parts of America, as well as Europe, which began in 1740, and was moſt conſpicuous in 1742. From that time he could not be contented to wait at home. The ſpirit of ardent piety, which had marked his path for ſeveral years, kindled on this occaſion, into a flame. Seeing the fields white unto harveſt, he thought he had a divine call to more extenſive labours. Taking care that his own pulpit ſhould be vacant as little as poſſible, he devoted a conſiderable portion of his time, for ſeveral years, to itinerating in different parts of Connecticut, and the neighbouring colonies; preaching the goſpel daily, and, often, repeatedly in a day; multitudes flocking to hear the word, and crouding to his lodgings for private inſtructions.

During the continuance of this extraordinary attention to religion in the land, Dr. Bellamy perſevered in unremitted labours, deſirous, as far as poſſible, to "preach the goſpel to every creature." And, ſo far as man could judge, he was inſtrumental of the ſaving converſion of many, and of building them up in the moſt holy faith. It is, however, to be acknowledged with deep humiliation, that the latter part of that wonderful ſeaſon was by no means equal to the expectations of its pious friends. In the early ſtages of the work, it ſeemed to be happily free from impure mixtures; and many pious miniſters were ready to believe that the latter day glory of the church was dawning. But, towards the concluſion of thoſe religious operations, the proſpect began ſenſibly to decline. Satan, who had in vain attempted to put a ſtop to this good work by open oppoſition, at length transformed himſelf into an angel of light. This produced a flood of enthuſiaſm and falſe religion, under various names. Many ignorant and vain pretenders to uncommon attainments in religion, ſet up for public teachers; diviſions and ſeparations were multiplied—the religious awakening declined faſt—the enemy triumphed; and the friends of Zion mourned.

The proſpect of any conſiderable uſefulneſs, from itinerating,

rating, being now clouded, Mr. Bellamy, as well as others, returned to a more conſtant attention to his own charge. At this time he entered on the important taſk of writing his piece, entitled, *True Religion Delineated.* Though but a youth at this time, he ſeems to have been peculiarly qualified for a work of this kind: not only from his diſtinguiſhed abilities, ardent piety, great diligence in treaſuring up theological knowledge, and an intimate acquaintance with ſome of the moſt eminent divines then in New England, eſpecially the Rev. Jonathan Edwards, whoſe praiſe is ſtill in the churches; but alſo from the uncommon attention which he had given to the marks of diſtinction between true and falſe religion, in judging of his own ſincerity, from the firſt of his religious impreſſions, and from his very extenſive acquaintance with perſons under all kinds of religious operations, during the remarkable out-pourings of GOD'S Spirit, referred to above. This book was printed about the year 1750, and was well received.

From this period, his abilities, as a divine, became more conſpicuous; and young men, who were preparing for the goſpel miniſtry, applied to him as a teacher. He continued to be eminently uſeful, in this branch of his work, till the decline of life induced him to relinquiſh it.

As his method of inſtruction has met with the approbation of many to whom it was known, and may probably be beneficial to others, the following ſummary is inſerted.

After ſome conference on religious ſubjects, with thoſe who applied to him for inſtruction, by which he might learn their abilities and caſt of mind, he commonly gave them a number of queſtions, on the leading and moſt eſſential ſubjects of religion, both natural and revealed, in the form of a ſyſtem.

With this ſyſtem of queſtions before his pupils, he directed their reading to ſuch books on the leading topics as treat them with the greateſt perſpicuity and force of argument: and uſually ſpent his evenings in examining into their improvements, ſolving difficulties which they found, or propoſing and ſolving others, till they had obtained a good degree of underſtanding in a general ſyſtem. After which, he directed them to write on each of the queſtions before given them, reviewing thoſe parts of the authors which treated on that ſubject. Theſe diſſertations of his pupils were ſubmitted to his examination. He pointed out where their arguments were inſufficient, and ſubſtituted others more ſuitable in their place—ſtated ſuch objections

jections as are to be found in the writings of the moſt able and learned oppoſers of the truth; and when his pupils were unable to anſwer them, he pointed out the mode of ſolution. As they advanced in ability to make proper diſtinctions, he led them to read the moſt learned and acute oppoſers of the truth, on the deiſtical, trinitarian and other leading ſubjects of controverſy: and laid open to them the fallacy of the moſt ſpecious reaſonings in thoſe writers.

When his pupils, by reading, converſation and writing, in the form of diſſertations, had gone through with a ſyſtem of theological queſtions, he led them to write on ſeveral of the moſt important points, ſyſtematically, in the form of ſermons. Next to this he led them to peruſe the beſt experimental and practical diſcourſes, and to compoſe ſermons on like ſubjects. This courſe he purſued with them, reviſing and correcting their compoſitions, and inculcating the great importance of acquiring the beſt method of preaching the goſpel, and of performing all branches of the miniſterial work: and alſo the neceſſity, for this end, of a heart truly devoted to the ſervice of Chriſt, and a life of watching and prayer—diſcourſing occaſionally on the various duties, trials, comforts and motives of the evangelical work; that his pupils might be, as far as poſſible, "ſcribes well inſtructed in the kingdom of God,"

His doctrinal ſentiments, on many of the moſt important principles, may be learned from his printed works, which are the following:

1. Early Piety Recommended. A ſermon, from Ecc. xii. 1.
2. True Religion Delineated.
3. Sermons on the Divinity of Chriſt---The Millennium —and the Wiſdom of GOD, in the permiſſion of Sin.
4. Dialogues on Theron and Aſpaſio. By Paulinus.
5. Eſſay on the Goſpel.
6. The great Evil of Sin. A ſermon.
7. The Law, a School-maſter. A ſermon.

Beſides theſe, he publiſhed ſeveral ſmall pieces on Creeds and Confeſſions----on the Covenant of Grace----and on Church Covenanting. Alſo, ſome in anſwer to objections publiſhed againſt his other works.

He was a Proteſtant, and a Calviniſt. He taught the truths contained in the Weſtminſter Confeſſion of Faith and Catechiſm, and other approved Creeds and Confeſſions. But he called no man Father; and endeavoured to build all his opinions on the word of GOD.

As

As a preacher, he had perhaps no ſuperior, and very few equals. His voice was manly, his manner engaging. Even thoſe who were unfriendly to his religious ſentiments, were pleaſed to hear him preach. His voice was muſic to their ears; his method inviting. In the deſk, he appeared to underſtand human nature to perfection, and knew how to addreſs himſelf to his auditory, ſo as ſeldom to fail of gaining univerſal attention. He was maſter of his ſubject when he ſpake, and had a ſingular faculty of adapting himſelf to the meaneſt capacity. As his field was boundleſs, he gave ſcope to his penetrating genius, and favoured his hearers with a rich variety. By this means, their advantages were great to make ſwift progreſs in knowledge, and they became a people of much underſtanding. Yet, the more important things of religion were chiefly dwelt upon by him in his public performances. His primary aim was to promote the glory of God, and the good of immortal ſouls. His talent was ſurpriſing at painting divine truth in the moſt lively colours, and making inviſible things appear near and real. The paſſions of his auditory were at his command, and he well knew how to inſtruct the underſtanding, and touch the heart.

When the law was his theme, Mount Sinai was all in a ſmoke; the thunder and the lightning iſſued from his lips, and all was ſolemn as the grave. On the contrary, in the moſt melting ſtrains would he deſcribe the ſufferings of Chriſt, his matchleſs love for ſinners, and, in perſuaſive eloquence, invite them to be reconciled to God. With what amazing terror would he repreſent the torments of the damned; and in what lively pictures lay open the glories of heaven, and paint the joys of the paradiſe of God! He was truly a workman who needed not to be aſhamed.

As a paſtor, he was diligent in the diſcharge of his duty, taking heed to all the flock over which the Holy Ghoſt had made him an overſeer. He taught his people publicly, and from houſe to houſe. He was eſpecially attentive to the riſing generation, and ſpent much time in teaching and warning the children and youth. Beſide his ſtated labours on the Lord's day, he frequently ſpent an hour, in the intervals of public worſhip, in catechiſing the children of the congregation. He was a ſkilful guide to enquiring ſouls; and was ever ready to inſtruct his own people and others, who applied to him in private, in the great concern of man, and in all caſes of conſcience. He had an excellent talent

at compoſing differences, and preventing or healing breaches in churches: He was much employed in ſuch caſes, and his name will long be had in honourable remembrance.

His heart was eminently formed for chriſtian friendſhip. Among his intimates and tried friends, he was open and free —ever careful to ſpend the interviews of friendſhip on ſubjects uſeful and important. His company was much ſought, and enjoyed with pleaſure; and his friends rarely parted from him without ſenſible improvement, unleſs they were wanting to themſelves.

He poſſeſſed a ſufficient degree of natural fortitude—was a firm and decided defender of what he believed to be divine truth; but was a friend to the perſons of thoſe whoſe errors he oppoſed.

His writings procured him the eſteem of the pious and learned at home and abroad. They have been read, and ſeveral of them re-printed, in Great Britain. As a mark of this eſteem, he, in the year 1768, received his Doctor's degree in Divinity from the Univerſity of Aberdeen.

During the active part of life, he maintained an extenſive epiſtolary correſpondence, by which he was beneficial to many, and obtained much uſeful knowledge to himſelf. By means of his correſpondence in Britain, and eſpecially by his worthy and conſtant friend, the Rev. Dr. John Erſkine, of Edinburgh, he annually received regular accounts of whatever materially affected the ſtate of religion and the intereſt of the churches in England, Scotland, and other parts of Europe. It has already been mentioned that, in the early part of his miniſtry, he contracted an acquaintance with the late Preſident Edwards: this produced an intimate friendſhip, which continued till the Preſident's much lamented death. To this early acquaintance and friendſhip with that eminent Divine, may be attributed, in part, the Doctor's improvement in theological learning, and his uſefulneſs in the churches.

In a variety of reſpects, he ſhone with diſtinguiſhed luſtre. Extenſive ſcience, and eaſe of communicating his ideas, rendered him one of the beſt of inſtructors. He was not unacquainted with perſons and things, as he peruſed every author which came to his hands. This enabled him to converſe with propriety, and to edification, on almoſt every ſubject.

His taſte for divine things excited him to ſearch with indefatigable induſtry after knowledge, that he might become more thoroughly acquainted with the things which appertain

tain to the kingdom of God. Application, aided by eminent natural abilities, rendered him one of the moſt able divines, and brighteſt luminaries in the weſtern world.

A ſuperficial knowledge of things did little ſatisfy his great, contemplative mind. He ſearched for knowledge, as for ſilver, and took a peculiar pleaſure in finding out, not only *what* was true, but *why* it was ſo.

His benevolent feelings were not confined to a narrow circle, but were extenſive as the globe. Zion lay near his heart; her ruins he lamented, and her proſperity filled him with exceeding joy.

The reader may perhaps wiſh to ſee the Doctor in a more private walk.—The leading indications of his countenance were dignity and firmneſs. He was tall, and, in his youth, ſlender and of a thin habit—in middle life, well proportioned—in old age, his aſpect and mien were commanding and venerable. About the year 1744, he married Miſs Frances Sherman of New-Haven, a lady poſſeſſed of many amiable accompliſhments, and eminent piety. By her he had ſeven children, five of which ſurvive their parents:—two are no more on earth.*

From nature, education and piety, Mrs. Bellamy was qualified to fill her ſtation with uncommon uſefulneſs. Among other important branches of her character, it is worthy of remark, that, during the courſe of many years, and till the decline of health prevented, ſhe ſuſtained almoſt the whole weight of family care, with a cheerful readineſs—that her huſband might be interrupted as little as poſſible in his ſtudies, and other duties of his office. In her domeſtic relations, ſhe was a great bleſſing—ſhe was the joy of her huſband and children. She merited and poſſeſſed the affections of the congregation and the numerous viſitors

* Of the two children who died before their father, the firſt, *Jonathan*, finiſhed his academical education and graduated in Yale-College, in 1772; and, having purſued the ſtudy of the law under an able teacher, and paſſed the accuſtomed examination, was admitted to the bar, as a practiſing attorney: ſoon after which the commencement of hoſtilities between Great Britain and America induced him to take an active part; and at the cloſe of the campaign of 1776, juſt as he was returning to the ardent wiſhes and prayers of his parents and friends, he was ſeized with the ſmall-pox, and died at Oxford, in the State of New-Jerſey, on the 4th of January, 1777—in the 24th year of his age.

The other child who did not ſurvive her father, was *Rebecca*, his ſecond daughter; ſhe was married in her youth to the Rev. Mr. Hart, of Preſton, and died in her 42d year, December 24th, 1788.

who entered her hoſpitable door. Faithful to her family—to her friends—to the poor—to the church of God, and, above all, faithful to her God.

She finiſhed the labours of mortality on the 30th of Auguſt, 1785, in the 62d year of her age.

Dr. Bellamy was one of thoſe who do what their "hand findeth to do with all their might." In his ſtudy and pulpit, his exertions were ardent and perſevering. It was, therefore, to be expected that he ſhould ſpend faſt; and that, in declining life, the decays of age ſhould be rapid. This was obſerved by his friends, with painful ſenſibility, in ſome of his laſt years of active ſervice—and was accelerated by the loſs of the wife of his youth, and the joy of his heart.

However, the year following her death, he contracted a ſecond marriage with Mrs. Storrs, relict of the late Rev. And. Storrs, of Watertown, in Connecticut. But the proſpect of a ſerene old age was blaſted, ſoon after their marriage, by his being ſeized with a paralytic ſhock. This happened on the 19th of November, 1786. It wholly deprived him of the uſe of his limbs on the left ſide, and greatly impaired his intellectual powers. Able phyſicians were conſulted, but without ſucceſs. He continued more than three years in this ſtate of deep calamity, with little variation of his diſorder, excepting that he had ſome lucid intervals—in which he appeared to be himſelf, for a ſhort ſpace. In theſe ſeaſons, he diſcourſed to thoſe about him, on the great things of the goſpel, the diſpenſations of infinite wiſdom in regard to the church and himſelf, and his joyful hope of approaching glory; to the great ſatisfaction of his chriſtian friends, and, as might be expected, from his former life and miniſtry. But theſe intervals of reaſon, became ſhorter and leſs frequent, in the latter ſtage of his complaint. About three weeks before his death, he appeared to be afflicted with a cold and oppreſſion of the lungs, which produced an ulceration:—And, after a painful ſtruggle, he received his diſmiſſion from ſin and ſorrow, at eight o'clock, in the evening of Saturday, March 6th, 1790, in the 72d year of his age, and 50th of his miniſtry: and, we doubt not, received a welcome to that bleſſed ſociety, where the imperfections and ſorrows of mortality ſhall never come.

His funeral was attended, the Tueſday following, by the Clergy of the vicinity, his own congregation, and a numerous concourſe of reſpectable and worthy friends from the neighbouring

neighbouring towns; who did him honour at his death, and mingled their ſorrows with thoſe of his family and particular connexions, in a manner which expreſſed the common ſentiment that a great man was fallen in our Iſrael: and, after the funeral diſcourſe, and the connected ſolemnities, in the houſe of God, his remains were depoſited in the houſe of ſilence, with every mark of reſpect and ſolemnity.

FOREIGN CORRESPONDENCE.

LETTER I.

Baſil, Nov. 7th, 1798.

To Mr. Robert Cowie, a Director of the Miſſionary Society in London.

Honoured Brother in Chriſt,

I RECEIVED on the 10th of October your favour of the 24th of Auguſt, with which you was pleaſed to accompany the letter of the Directors of the Engliſh Miſſionary Society; and both letters were directly communicated to the members of our Committee. The contents were of ſuch importance to us, that we held an extraordinary meeting on the 31ſt of October, wherein the two letters were read under ſenſations of the moſt heartfelt joy and gratitude towards God, and the following reſolutions were unanimouſly paſſed:

I. To inſert your letters, together with a letter of the Directors of the Dutch Miſſionary Society, and ſome other miſſionary accounts, into our journals for the general information of all the brethren of our ſociety, and to have ſeveral hundred copies of them printed ſeparately.

II. To call upon all our brethren in a particular printed addreſs, here incloſed, to join with us in ſupporting the glorious Miſſionary inſtitutions in England and Holland, by ardent interceſſion and charitable contribution.

III. To make the beginning of it in the circle of our dear brethren here at Baſil, by gathering a mite for that purpoſe.

Be pleaſed then to accept the incloſed bill of 12l. We know very well how ſmall this ſum is, if we conſider it in relation to the greatneſs of your work; but we know alſo, that it is a gift of love, offered with a chearful heart, which you will not diſdain to receive, as the Lord looked graciouſly

ouſly upon the mite of the widow. Our dear Engliſh brethren will look more to the heart, from which the willingneſs proceeds, than to the gift itſelf; they will receive with love, what is given with love; they will ſee in it a proof and token, how much it is the deſire and prayer of their brethren abroad, that Zion may be built.

We felt ourſelves particularly honoured by the reſolution of the general meeting of your venerable ſociety in the month of May, by which you have been pleaſed to chooſe the preſident of our ſociety for the time being to be one of your directors. But our preſent ſituation being ſuch, as to make it neceſſary and adviſeable to uſe every wiſe precaution, and to avoid even the ſhadow of interference in politics, permit us to aſk the favour, that all the members of our committee, as *one perſon*, as *one heart* and *one ſoul* may be united to you in the ties of brotherly love, to engage and aſſiſt in promoting the great concern of the heathen, as much as lies in their limited power.

As the oldeſt member of our committee, the Rev. *Dr. Herzog*, a venerable profeſſor of divinity, above 70 years of age, in whoſe houſe we hold our meetings, has undertaken, in a particular letter of his own, to ſignify to you the ſentiments of reſpect, love and gratitude, which our hearts feel towards the directory of your ſociety; our letter ſhall be chiefly employed in anſwering your queſtion, *What is the preſent ſtate of religion in Paris, and other parts of France, as well as in the Netherlands?*

We are not able to give a full and ſatisfactory account on this ſubject, as we have no intimate acquaintance at Paris, or in other parts of interior France. Only from our friends and brethren in that country, which was formerly called *Alſace*, and in *Montpeillard*, we know for certain, that there are, here and there, among the Roman Catholics, but chiefly among the Proteſtants of thoſe parts, many worſhippers of God in ſpirit and in truth, and living members of the body of Chriſt. Of theſe, there are alſo ſome faithful miniſters in towns and villages, who are not aſhamed of the goſpel of ſalvation, and who are alſo allowed to enjoy the pleaſure of ſeeing their work to be not in vain in the Lord. Two of them are particularly remarkable.

One is a venerable old man, upwards of 90 years of age, of the appearance of a Patriarch, who, in that advanced period is ſtill ſo vigorous and active, that he writes letters and treatiſes full of the anointing Spirit. The heart of this

ſecond

ſecond Simeon, waiting for the conſolation of Iſrael, and for the ſpeedy dawning of the glorious kingdom of God, was filled with lively joy and hope, at hearing the account of the origin and bleſſed progreſs of your Miſſionary Society. The other is a young active and pious man of 27 years of age, the miniſter of a numerous congregation in Alſace. He was put into priſon in the horrible time of Robeſpierre and in danger of his life; but being faithful to his Lord he was delivered from the jaws of the lion, and led home in triumph by his congregation, where his labour beſtowed on the young and old is ſtill abundantly bleſſed.

All that we can ſay in general of the religious ſtate of France, is this; that, by all accounts, the corruption of religion and of morality in moſt places of this large country is great indeed. And this was naturally to be expected. Not to mention other cauſes, it appears, from a recent calculation, that 28000 clergymen have emigrated from France. There were amongſt them undoubtedly many bad and ſuperfluous ſenſualiſts; but at the ſame time it is to be lamented, that many towns, and particularly village-congregations, have no religious inſtruction at all; and are, in a literal ſenſe, flocks without a ſhepherd. For thoſe Clergymen that have taken the oath, have loſt the confidence of the people; and thoſe that will not take the oath, are not tolerated. Add to this, that Government endeavours to aboliſh, more and more, the Sunday and Chriſtian feſtivals, and to introduce the celebration of the Decadi. They have not, however, ſucceeded in this; and many celebrate the Chriſtian feſtivals with a ſtill greater zeal than before. According to the newſpapers in the year 1797, even at Paris, the memorial days of the ſuffering, death, and reſurrection of our Lord and Saviour, were celebrated with a ſtriking conflux and devotion of the people; the temples of reaſon being empty, and the Chriſtian churches quite full. We muſt, however, adore the holy and righteous judgments of the Lord, who has given, by this revolution, a fatal blow to Popery, to the Hierarchy, to ſuperſtition, and to the vain ceremonial worſhip; although it is grievous to obſerve, that infidelity, ſtill more terrible in its effects, has powerfully raiſed itſelf upon the ruins of ſuperſtition; and that with the droſs alſo the pure gold has moſtly been thrown away. The reign of unbelief, however, will not laſt long. It is impoſſible that the heart of man can ſuffer itſelf to be deprived of all the pillars of comfort and hope;

hope; it muſt have ſomething to rely on; it feels the want of an Almighty Deliverer and Saviour in public and private diſtreſs. What a happy thing would it be, if this ſenſe did bring the people to a living faith in Chriſt; and there is reaſon to think that it will not be quite ineffectual. In many places of France there appears to be excited a longing deſire after the word of God, and Providence finds ways and means to ſatisfy it. We received but lately the joyful news, that, from French Switzerland, many thouſand Bibles, and other edifying Chriſtian writings have been ſent and diſtributed in France, chiefly in the Southern Provinces, and that there exiſts a private ſociety for that very purpoſe, by the ſeed of the word of God, to propagate a better religious knowledge in France.

We and our German brethren have had an opportunity, by the frequent marches and quarters of French troops in our country, to obſerve, that, in the midſt of ignorance, fierceneſs, and contempt of God and Chriſt, which, alas! in many is too apparent and ſtriking, there are ſome ſtill to be found, in whom the ſenſe of religion and Chriſtianity is not entirely extinguiſhed. We have had the ſatisfaction even to hear of ſome French ſoldiers who conducted themſelves in words and actions as peaceable children of God. But lately ſome have been ſeen at Baſil and Zurich praying upon their knees for hours; and others reading almoſt perpetually the word of God and other good books. At the deſolation of the Canton Unterwalden, where the French, enraged at the deſperate defence of the inhabitants, ſet fire to whole villages, killing men, women, and children, and committing many abominations, ſome French officers were ſeen to ſhed tears, and to give 4 or 5 louis d'ors for the ſupport of the widows and orphans that ſtrayed about in rags and in miſery. We have printed in our Magazine a letter which was written by ſome French parents, 30 leagues beyond Paris, to their ſon in Germany, full of Chriſtian ſentiments and admonitions. Theſe inſtances, though *ſcarce*, are proofs that true Chriſtianity is not yet entirely fled from France; and open, to a religious mind, an agreeable proſpect and hope, that in this great empire there are more than 7000 who have not bent their knee before the Baal of falſe illumination, but before the Son of God, confeſſing with their tongues, to the honour of God the Father, that Jeſus Chriſt is the Lord.

As for your queſtion concerning the *Netherlands* we are not

not quite certain, whether you mean the *United* Netherlands, that is, Holland, or the *Auſtrian* Netherlands, now in the poſſeſſion of the French, which are called alſo *Belgium*. We rather ſuppoſe that you mean the latter; for it is not unknown to you, that in Holland there are many true diſciples of Jeſus, with whom our ſociety is partly united; and that there is formed, by your example, and upon your model, a Miſſionary Society at Rotterdam, with which already 30 other places have aſſociated.

With regard to the French Netherlands, we can only ſay, that we had but lately information of a ſmall party of true Proteſtant Chriſtians at Dornyek by a religious ſoldier coming from that place, and that we have publiſhed one of their edifying letters in our journals.

This is all we are able to anſwer to your propoſed queſtions. Certain it is, that in France the Lord has ſtill a ſeed to ſerve him, particularly amongſt the two millions of French Proteſtants, that have declared their principles in the preſent revolution; and ſtill more certain it is, that the church of Chriſt cannot be overpowered by the utmoſt exertions of hell. Darkneſs may overſpread many places; and the ſtrong deluſion (2 Theſſ. ii. 5—13.) has already by the judgment of God begun to operate; it is even poſſible, that the candleſtick of the goſpel may be put from its place in what has been called hitherto Chriſtian Europe, if the great apoſtacy increaſes, and the Son of God is, as it were, crucified again and trampled upon; but yet, in the midſt of Egyptian darkneſs there will remain a ſmall country of Goſhen, and perhaps before we are aware of it, the word of the Lord may go forth to his long infatuated people: "*Ariſe, ſhine, for thy light is come and the glory of the Lord is riſen upon thee.*" Till that happy time comes may the Lord make us joyful in hope, patient under tribulations, and fervent in prayer!

I conclude with our moſt heart-felt wiſhes for all the Directors and Members of your Miſſionary Society, with the aſſurance of our diſtinguiſhed regard and love toward your perſon.

Written in the name of the Committee, by
M. C. F. STEINKOPF, Secretary.

P. S. I beg you reſpectfully, to be pleaſed to ſend us the Miſſionary Magazine together with a notification of the price for our account.

LETTER II.

To the Directors of the Miſſionary Society in London.

We, the Members of the Committee of the *Baſil German Society*, united for promoting pure doctrine and true piety, with grace and peace from "Him, that was, and is, and is to come,"—from Jeſus Chriſt, "who has loved us and waſhed us from our ſins by his blood!"

Reſpectfully and heartily beloved Fathers and Brethren in Chriſt!

With the livelieſt pleaſure we have ſeen from your letter of the 24th of July of this year, that you have not only well received our addreſs to you, and approved our exertions for the cauſe of the Lord; but alſo aſſured us of your friendſhip, by adopting us as members of your reſpectable ſociety. This your kind confidence is a great encouragement to us, with double efforts to put our hands to the work of the Lord, and to be active in the promotion of it, with full aſſurance and hope, that the Lord our God and Saviour, according to his promiſe, where brethren with one ſpirit endeavour to promote and propagate his kingdom upon earth, will give bleſſing and life, now and for ever.

Deareſt Fathers and Brethren! we acknowledge with you the hand of the Lord, that, while in the preſent wicked times hypocriſy on one hand, and unbelief, impiety and ungodlineſs on the other, boldly raiſe their head; and whole armies in array of battle defy the Lord of glory and the Son of David; the Lord alſo in all places fits out his ſervants that oppoſe the torrent, ſaying in his power; "Here is the ſword of the Lord! Here is Immanuel! We come to you in the name of the Lord of Sabaoth, the God of Iſrael, whom you defy and inſult. Be ye ſure, that he will deliver you into our hands, as he formerly by David ſlew Goliath."

To theſe favourable ſigns of our preſent time we refer, worthy fathers and brethren, your moſt important Miſſionary Inſtitution, which, however expenſive, dangerous, and extenſive, has found hitherto many friends and praying, active promoters, and has had a moſt remarkable beginning and progreſs. Here we recollect the words of the Lord: "Other ſheep I have, which are not of the former Jewiſh, or preſent Chriſtian fold, but who ſit ſtill in darkneſs and the ſhadow of death; them alſo I muſt bring in; to theſe a great light ſhall ariſe; theſe ſhall hear my voice, and when all the Heathen ſhall have entered into the ſheepfold

ſheepfold of Chriſt, all Iſrael alſo ſhall be ſaved, that then there may be but one flock, as there is one Shepherd."

Encouraged by you, venerable gentlemen and friends! we offer up to the Lord our God the ſacrifice of our humble thanks and praiſes for the hitherto bleſſed beginning of your Miſſionary work, praying at the ſame time, that he will be pleaſed ſtill to give increaſe to your watering and planting, to preſerve ſheep and ſhepherds from hurtful wolves, and to give to both the healthful paſture of eternal life. How ardently do we wiſh to be able to contribute a mite to the building of this new temple, ſacred to Jehovah! But almoſt all that we can contribute, conſiſts merely in prayer and interceſſion. May the Lord himſelf bleſs abundantly your endeavours, and the labours of thoſe that have been ſent! May he take the Miſſion under his holy protection, and add daily ſome that are ſaved!

We beg you to continue your friendſhip, and to communicate to us the accounts of the ſtate and further progreſs of your work, and remain with the ſincereſt ſalutations,

Deareſt Fathers and Brethren in Chriſt,

Yours,

United in the Lord,

THE MEMBERS OF THE COMMITTEE,

And in their name

HERZOG,

Dr. and Profeſſor of Divinity, who has written this.

Baſil, 7th Nov. 1798.

ADDRESS

TO THE MEMBERS AND FRIENDS OF THE GERMAN SOCIETY.

(Above referred to.)

Our ſelect Committee at Baſil has received letters from the directors of the Engliſh and Dutch Miſſionary Societies at London and Rotterdam, which have given us, and will no doubt give great pleaſure to our dear brethren, to whom they are to be communicated in our collections for December.

Above 30 Miſſionaries are now in the South Seas; God's preſerving grace conducted them ſafely through the great deep, and inclined the heart of the Heathen to receive with joy theſe meſſengers of peace. At Otaheite the High-Prieſt came to them, and ſaid affectionately: "I am old and deaf; otherwiſe I would ſit down at your feet, and learn and hear what you have to announce to us. All

other prieſts may hear and learn from you in what manner the Otaheiteans can become and remain truly happy."

Already is the peaceable tree of the croſs planted in thoſe diſtant regions of the world, and many of the Heathen, enveloped hitherto in blindneſs, hear the ſweet voice of the goſpel: "Be ye reconciled to God!" Probably many are by this time enlightened by the heavenly light, pardoned, baptized, and received into the great fraternity of the children of God.

Dear brethren, the angels of God in heaven rejoice at the converſion of *one* ſinner, that repenteth; ſhould we not then rejoice, if a divine light ariſes to thouſands, yea to millions of loſt ſinners? Should we not pray with increaſed fervency, "Let the kingdom of thy Son come! Send faithful labourers into thy vineyard! Prepare a way for Jews, Turks, and Heathens, and come ſoon to thy grand review! Bleſs all Miſſionaries every where, who have left their native country and friends, and preach now the ſaving goſpel in Aſia, Africa, the Eaſt and Weſt Indies, and Southern Iſles! Give ſpirit and power to thy word, and let their labours in the Lord be not in vain?"

But ſhould we not be alſo willing with joy to contribute a mite to the building of the ſpiritual temple of God? We, at Baſil, have begun to make a collection for the Engliſh Miſſion, and the Lord ſo inclines the hearts of his people here, that we hope ſoon to have 12 louis d'ors.

Juſt now we hear with great joy, that a faithful follower of Jeſus in Saxony, Baron von Shirnding, is reſolved to ſpend a great part of his property; and, in conjunction with the Engliſh Miſſionary Society to ſend ſome German Miſſionaries to the South Seas. Whom ſhould not the love of Chriſt conſtrain to do ſomething for the propagation of his kingdom? With full confidence we lay before our brethren our petition, to make, in their reſpective places, a charitable collection.

Whoever finds himſelf inclined to contribute ſomething, is requeſted to deliver it at the chief place of each particular ſociety, from whence it will be forwarded to Baſil.

In the name of the Committee,

STEINKOPF.

THE

THE TRIUMPH OF MERCY.

THERE is no perfection of Deity more celebrated in the Scripture than that of Mercy. Such is the ſtate of man as a poor guilty creature, and ſo prone is he to offend his Maker, that in all his concerns with God he has need of the exerciſe of this amiable attribute; which is one, and indeed the main reaſon, why it is often, and ſo emphatically expreſſed. When theſe two (man's miſery and God's mercy) are placed in contraſt one with the other, they form a very ſtriking oppoſition, and while our hearts are humbled for the weakneſs and folly of human nature, we are impreſſed, in the moſt pleaſing manner, with a view of the Divine compaſſion, which is always ſo ſeaſonably and effectually diſplayed. God might juſtly puniſh. Where is the man who deſerves not his hot diſpleaſure? Who feels not within himſelf the conſciouſneſs of guilt, and the deſert of wrath? Were the Chriſtian's views directed only to the juſtice of the Almighty, he would like Moſes exceedingly fear and quake; his belly would tremble, and rottenneſs would enter into his bones; but, with the Bible in his hand, he ſees that fury is not in his Maker; that Juſtice lays its vengeance by, and that ſmiling Mercy, diſplayed in all its variety of grace and ſalvation, removes his fears, and raiſes in him the joyful hope of pardon and acceptance with God. The mercy of the Lord is from everlaſting to everlaſting towards thoſe who fear him. It is higher than the Heavens, what canſt thou know? and deeper than the ſea, what canſt thou tell? No caſe of man is beyond its reach, nor any ſituation below its notice. Mercy is God's darling attribute, but Judgment is his ſtrange work.

Let us ſee this ſubject exemplified in ſeveral ſtriking caſes. Indeed the firſt interview which man had with his Creator, after his fall, is a full proof of the point. Man, guilty and trembling, flees from God and hides his face, which is covered with ſhame. What unuſual feelings poſſeſs his mind! What new horrors ſeize his ſoul! God calls him to a juſt tribunal. He reaſons with him on the nature of his crime, which can neither be palliated nor denied. What could ſinful man now expect? What did he deſerve? If Juſtice had been ſevere, and Mercy had not ſtayed his hand, our unhappy parents would have been as miſerable by puniſhment as they had rendered themſelves odious to the Divine holineſs, and obnoxious to God's wrath. But behold the compaſſion of God! He feels for them in their low eſtate, and Mercy triumphs over judgment. Now the

pity

pity which had occupied the heart of Deity from everlaſting, on the view of this awful tranſaction, is firſt diſplayed. "I have ſeen, I have ſeen the affliction of my people, and I will deliver them." That ſpring of love which had been hid from ages, in the counſels of Heaven, here iſſued forth in all its plenitude; a river of mercy in the garden of Eden begins to flow, which has divided itſelf into more than four ſtreams already, and which we hope will ſoon water the whole earth. How ſoon, and how effectually does this mercy lighten the hearts of the miſerable tranſgreſſors! Though the crime is proved, puniſhment is not barely put off, but transferred. Through the tender mercy of our God, the day-ſpring from on high begins to ariſe, the ſeed of the woman is promiſed; the deſtruction of the enemy is foretold; and the complete deliverance of man was to be the certain effect. Thus the thick cloud which lately hung over the heads of theſe two criminals is diſperſed, becauſe God declares that fury is not in him.

This firſt example of Divine compaſſion has been the invariable rule of all his conduct to the Church in every age. How often did Iſrael prove alternately his chaſtizing ſtrokes, and the pity of his tender heart? Their whole hiſtory is an eminent diſplay of judgment and mercy. In Egypt, in Babylon, and indeed from their firſt calling, to their final diſperſion, we ſee the variations of Providence towards them, exhibiting at once, God's diſpleaſure againſt ſin, and how ready he was to forgive, and to remove his ſtrokes when they humbled themſelves under his mighty hand. Many times did he deliver them; but they provoked him with their counſel, and were brought low for their iniquity. Nevertheleſs, he regarded their affliction when he heard their cry; and he remembered for them his covenant, and repented according to the multitude of his tender mercies. Their ſins were many and provoking. How often did they act in direct contradiction to his poſitive commands! How diſcontented, how fickle and falſe! Is it not ſurpriſing that they are not entirely cut off? That one judgment does not overtake another till wrath is come upon them to the uttermoſt? Hear the reaſon why this was not the caſe: "He being full of compaſſion, forgave their iniquity, and deſtroyed them not; yea, many a time turned he his anger away, and did not ſtir up all his wrath." This is the way in which he deals with all his creatures. What provocations are in the beſt! Our fretfulneſs, murmurings, and the many corruptions in our hearts, are enough to exclude

clude us from his favour for ever. But he bears with our weakneſſes, makes every allowance for our infirmities, and does not deal with us as we deſerve. "As a father pitieth his children, ſo the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are but duſt."

No inſtance can be brought to diſplay the triumph of Mercy more particularly, than the conduct of God towards a repenting ſinner. To ſuch a man every bowel of his heart moves with the ſofteſt compaſſion. Like the father of the prodigal, he ſees the rebel come, whoſe whole life has been a ſcene of the moſt complicated wickedneſs; but now that he repents of his folly, acknowledging that he has ſinned againſt Heaven and in his ſight, the Lord has pity on him, receives him graciouſly, and loves him freely. "Let the wicked forſake his ways, and the unrighteous man his thoughts, and return to the Lord, who will have mercy upon him, and to our God, who will abundantly pardon." The tranſgreſſor himſelf does not expect ſuch kind treatment. He knows what his life has been, and his fears of deſerved wrath run very high, and fill him with dreadful apprehenſions. Like the aſtoniſhed King of Babylon his knees ſmite one againſt another, and the joints of his loins are looſed. "The arrows of the Almighty ſtick faſt within him, and his moiſture is turned into the drought of Summer." But what ſhall he do? Where ſhall he go for relief? Behold the penitent on his knees. When the ſtate of his mind can get vent, through the burden which lies upon his ſoul, he ſpreads his ſore diſtreſs before the Lord. Sighs prevent his expreſſions, and the falling tears indicate his inward ſorrow. At length his feelings are put into words, the ſum of which is, "God be merciful to me a ſinner." Thus like the men who put ropes upon their heads, acknowledging their deſert of death, and at the ſame time founding their pleas on the mercy of the Kings of Iſrael; this poor heavy-laden tranſgreſſor, between hope and deſpair, ventures to look up to God, reſolved that if he periſh, it ſhall be calling for mercy. "This is the time of Jacob's trouble, but he ſhall be delivered." There is mercy in ſtore for him. "Let Iſrael hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption." Gracious ſoul, lift up thy head, for the time of thy ſpiritual reſt draweth nigh. Hear what the Lord ſays to thee, "Is Ephraim my dear Son, is he a pleaſant child? For ſince I ſpake againſt him, I do earneſtly remember him ſtill; my bowels are moved for him, I will ſurely have mercy

mercy on him, ſaith the Lord God." The aſſurance of mercy to one in thy caſe is backed with the moſt ſolemn aſſeverations of Heaven, and confirmed with the oath of God. When Joſeph's brethren went before him, he ſpake roughly to them, and ſaid they were ſpies; which made the remembrance of their ſins bitter; but when they went the ſecond time, and he ſaw their anguiſh, he could not refrain himſelf; but he diſcovered who he was, his relationſhip to them, and what he felt. He fell on their necks, and wept. All their ſin was forgotten, and he and his brethren were completely reconciled. Thus doth God deal with returning ſinners: Take with you words and return to the Lord, and he will remove your guilt according to the riches of his grace, and love you freely.

This view of the mercy of God, ſhould have a practical effect upon man, not only to encourage his mind in all his approaches to a throne of grace, where his buſineſs principally is to obtain mercy, but alſo in reſpect to his diſpoſition, and conduct towards his fellow-creatures. As we need mercy from God, ſo do we from one another; and as we expect to find mercy, we ſhould be ready to ſhew it. "He ſhall have judgment without mercy that ſhewed no mercy; and mercy rejoiceth againſt judgment." Read that remarkable account given by Chriſt. Matt. xviii. 23—35. and enter into its true deſign, "Bleſſed are the merciful for they ſhall obtain mercy." We are to be followers of God as dear children. The divine conduct is our copy, and the nearer we can imitate it, the more happy we ſhall be. An unfeeling heart is very unlike the view which the Scriptures give us of the compaſſions of the Almighty. What was the life of Chriſt in this reſpect? Every calamity of man met with ſympathy and relief from him. He looked at the poor miſerable object who had fallen among the thieves, and had compaſſion on him. In a ſpiritual view he knew how to have compaſſion on the ignorant, and ſuch as were out of the way. In imitation, therefore, of theſe bleſſed examples, which are exhibited ſo conſpicuouſly in the character of the Father, and his Son Jeſus Chriſt, let us put on, as the elect of God, bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; forbearing one another, and forgiving one another, as God for Chriſt's ſake has forgiven us.

Halifax, Dec. 13, 1798. EUMENES.

ON

ON FRIENDSHIP.

IF we attentively examine the various temporal bleſſings which the bountiful Creator of the univerſe has beſtowed upon man, to ſmooth the rugged paths of life, and render the evils inſeparable from a ſtate of probation at leaſt ſupportable; we ſhall find few, if any, that deſerve ſo high a place in our eſteem as friendſhip. When the mind is wounded by the keen arrows of misfortune, when the dark clouds of adverſity have eclipſed our brighteſt earthly proſpects, or the relentleſs hand of death has torn from us an object which was, perhaps, dearer to us than ourſelves; what can ſo effectually ſoothe our anguiſh as a tender friend who will kindly ſhare our ſorrows, and pour into our tortured boſoms the balm of ſympathy and love? When the ſun of proſperity ſhines upon our heads, and the goodneſs of God cauſes our cup to overflow with bleſſings, what can be ſo great an addition to theſe undeſerved mercies as to have a faithful friend, whoſe generous heart will glow with pleaſure at the recital of our happineſs, and who will unite with us in paying the delightful tribute of praiſe and thankſgiving to the adorable Author of all good? What are all the advantages that this vain world can give to the wretch who has not one friend to participate his joys, or alleviate his diſtreſſes? Should wealth, honour, pleaſure, power, be heaped upon him, ſtill he would feel a void within; and if he rightly knew to appreciate the enjoyments of a mutual reciprocation of friendſhip and eſteem, he would give all theſe trifles, were it poſſible with them to purchaſe a real friend. Even kings themſelves find the ornaments of regal dignity only a ſplendid burden, if they are deſtitute of a faithful confident, in whoſe ſociety they can forget, for a while, the fatigues of a throne, and enjoy, in ſome meaſure, the ſweets of private life—to whom they can unboſom themſelves without reſerve, and on whoſe attachment they think they can rely.

In every ſtation of life friendſhip is one of the moſt invaluable bleſſings that Heaven can grant to man. It remains to enquire how we may be aſſured that our ſearch after this deſireable acquiſition ſhall not be in vain; and here, who is there among the ſons and daughters of mortality that will not blend a ſigh with that which has juſt heaved the boſom of the writer? Who is there that has not found that all human delights are fleeting and uncertain;

that all ſublunary enjoyments are vain, and ſubject to viciſſitude? "Often," perhaps, may the tender and ſuſceptible reader exclaim, "often have I thought that I had found this deareſt of earthly gifts, and cheriſhed for a time the fond deluſion. But, ah! at laſt, the friend in whom I confided, has forſaken or betrayed me; and, although the memory of our former affection is ſtill dear, their defection has taught me, by painful experience, the folly of placing confidence in the ſons of men!" This, my dear reader, is the experience of many; but ſhould you or I be ſo highly favoured as to find a friend whoſe affection ſhould, through life, glow with encreaſing ardour, yet there muſt come an hour, when the univerſal conqueror of all men ſhall draw near, and ſever the ſilken bonds that unite our hearts with equal force; then, we muſt either ſee the objects of our regard weeping round our bed, and waiting the hour that ſhall tear us from their embraces; or have the much harder taſk of cloſing thoſe eyes which once enlivened us with their ſmiles, and following to the mournful tomb, the companion of our happieſt hours. And is this the ultimate end of earthly friendſhip? It is: Yet, let us not deſpair; let us rather wipe from our eyes the tear which this melancholy picture may draw forth, and fix them with humble joy and devout gratitude on that Friend who ſticketh cloſer than a brother. He who created, and who upholds unnumbered worlds; who gave light and heat to yonder glorious ſun, and taught the ſtars to run their courſes, condeſcends to offer us his friendſhip; and (amazing thought) to aſk our love in return. "My ſon, give me thine heart," is the kind, the gentle language in which the omnipotent Jehovah ſtoops to addreſs the creatures he has formed: and can we for a moment heſitate? Oh, no: let us fall low before his footſtool, and entreat him firſt to make us willing to give up our hearts, our affections, our all to him; and then to accept the unworthy offering.

Here we may indulge the moſt ardent affection of our ſouls without reſerve, for here we ſhall find a friend who will not, yea, who cannot, change. His juſtice, his goodneſs, and his truth all ſtand engaged on the behalf of thoſe whom he honours with his friendſhip. And as he is omnipotent, and therefore can never want the power to ſave us, ſo he is omniſcient, and conſequently always able to direct and counſel us;—omnipreſent, and therefore ever at hand to ſuccour and aſſiſt us. With ſuch a friend on our ſide, we need not

fear

fear the evils of life, but may paſs on ſecure and undiſturbed through all its dangers; and when the hour arrives that muſt ſeparate us from every other connexion, then ſhall we beſt know the ineſtimable value of this Almighty Friend, whoſe powerful arm will ſuſtain our drooping heads, and enable us to triumph in circumſtances where the greateſt heroes have been overcome. The king of terrors ſhall, at his command, aſſume an heavenly ſmile, and ſtrip us of this mortal covering with a tender hand; and, when our ſouls are diſunited from their old companions, then ſhall our God receive us into a cloſer embrace, and take us to thoſe manſions of eternal bliſs, where we ſhall enjoy his ſmiles, and triumph in his love for ever.

Reader, take thy choice: The friendſhip of the world is enmity with God. Thou canſt not ſerve two maſters ſo widely different from each other. Conſider, then, whoſe friendſhip thou wilt ſeek after; and may the Spirit of God direct thee aright! For me, my choice is fixed; and, in a firm dependance on the guardian care and perſevering grace of my Almighty Friend, I would ſay with Joſhua, "I will ſerve the Lord."

Sandwich. E. T.

THE IMPORTANCE OF A LIVELY FAITH

PARTICULARLY WITH RESPECT TO

MISSIONARY UNDERTAKINGS.

Mr. EDITOR,

I HAVE been a good deal impreſſed of late with a perſuaſion that in our miſſionary undertakings, both at home and abroad, we ſhall not be remarkably ſucceſsful, unleſs we enter deeply into the ſpirit of the primitive Chriſtians, particularly with reſpect to faith in the divine promiſes. I am apprehenſive that we are all deficient in this grace; and therefore ſuppoſe a few hints on the ſubject may not be unſeaſonable.

When Iſrael went out of Egypt they greatly rejoiced on the ſhores of the Red Sea: but the greater part of them entered not into the promiſed land, and that on account of their unbelief. The reſemblance between their caſe and ours has ſtruck my mind with conſiderable force. The grand *object* of their undertaking was to root out idolatry, and to eſtabliſh the knowledge and worſhip of the one liv-

ing and true God; and ſuch is ours. The *authority* on which they acted was the ſovereign command of Heaven; and ours is the ſame—*Go, preach the goſpel to every creature.* The *ground* on which they were to reſt their hope of ſucceſs, was the divine promiſe. It was by relying on this alone, that they were enabled to ſurmount difficulties, and to encounter their gigantic enemies. Thoſe amongſt them who believed, like Joſhua and Caleb, felt themſelves well able to go up: but they that diſtruſted the promiſe, turned their backs in the hour of danger. Such alſo is the ground of our hope. He who hath commiſſioned us to *teach all nations*, hath added, *Lo, I am with you always, even to the end of the world.* The heathen nations are given to our Redeemer for an inheritance, as much as Canaan was given to the ſeed of Abraham; and it is our buſineſs, as it was theirs, to go up and poſſeſs the land. We ſhould lay our account with difficulties as well as they; but according to our faith in the divine promiſes, we may expect theſe mountains to become a plain. If the Lord delight in us, he will bring us into the land: but if, like the unbelieving Iſraelites, we make light of the promiſed good, or magnify the difficulties in the way of obtaining it, and ſo relax our efforts, we may expect to die, as it were, in the wilderneſs.

It is true, there are ſome differences between their caſe and ours; but they are wholly in our favour. We are not, like them, going to poſſeſs countries for ourſelves, but for Chriſt. They went armed with the temporal ſword; we with the ſword of the Spirit: They were commiſſioned in juſtice to deſtroy men's lives; we in mercy to ſave their ſouls: They fought not them, but theirs; we ſeek not theirs, but them. Now, by how much our cauſe exceeds theirs in the magnitude and beneficence of its object, by ſo much the more ſhall we incur the frowns of heaven, if we fail of accompliſhing it through unbelief.

On a certain occaſion *the diſciples ſaid unto the Lord, increaſe our faith.* It is worth while to conſider what that occaſion was. Read the paſſage. (Luke xvii. 3—6.) There was a hard duty enjoined, to forgive lamented injuries, even though committed ſeven times in a day. The Apoſtles, very properly, turn the injunction into a petition, praying for great grace to enable them to diſcharge ſo difficult a duty: "they ſaid unto the Lord, increaſe our faith!" But why aſk for an increaſe of faith? Poſſibly *we* might have ſaid, Lord increaſe our love, our ſelf-denial, or our patience.

Aſking

Aſking for an increaſe of faith, was aſking for an increaſe of every other grace; this being a kind of firſt wheel that ſets the reſt in motion. Our Lord's anſwer intimates that they had hit upon a right petition: for faith, even in a ſmall degree will enable us to ſurmount great difficulties; difficulties, the ſurmounting of which, is as the removal of mountains. The paſſage taken in its connexion, teaches us *the efficacy of faith in diſcharging duties, and ſurmounting difficulties.*

Where there is no faith in the truths and promiſes of the goſpel, there is no heart for duty: and where it is very low and defective in its exerciſes, there is but little ſpiritual activity. If a good man be entangled in ſceptical doubts reſpecting the truth of the goſpel, or any of its leading doctrines, he will, during that time, be not only unhappy in his own mind, but of little uſe to others. He admits, that God uſed in former ages to hear the prayers, and ſucceed the labours of his ſervants, and that there will be times in which great things will again be wrought for the church: but of late, and eſpecially in the preſent age, he imagines we are not to expect any thing remarkable. This is no other than a ſpice of that atheiſtical ſpirit, which ſaid, *the Lord hath forſaken the earth; he regardeth not man*; the effect of which is an indifference to every exerciſe and enterprize of a religious nature. Faith operates as a ſtimulus; unbelief as a palſy.

If faith in divine truths and promiſes be low, though we ſhould be drawn in with others to engage in religious enterprizes, yet we ſhall not follow them up with ardent prayer, or look for the bleſſing of God with that earneſt expectation which generally precedes the beſtowment of it. Inſtead of forgetting the things which are behind, and reaching forth unto thoſe things which are before, we ſhall be in danger of reſting ſatisfied in preſent attainments; and ſo of loſing the things which we have wrought, for want of following up the work to which we have ſet our hands.

All the great things that have been wrought in the church of God have been accompliſhed by this principle. It was by *faith* that the worthies "ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions, quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valiant in fight, and put to flight the armies of the aliens." It was by faith that the Apoſtles and primitive Chriſtians went

went forth as ſheep among wolves, and at the expence of all that was dear to them on earth, carried the goſpel into all nations. Wherever they went they were previouſly perſuaded that they ſhould go in the fulneſs of the bleſſing of the goſpel of Chriſt: and it was ſo. God always cauſed them to triumph in Chriſt, and made manifeſt the ſavour of his knowledge by them in every place. Could we but imbibe this ſpirit, ſurely we ſhould be able, in ſome good degree, to ſay ſo too. "Believe in the Lord our God, ſo ſhall ye be eſtabliſhed; believe his Prophets, ſo ſhall ye proſper."

But why is it that God ſhould thus honour the exerciſe of faith? Is is not becauſe faith is a grace that peculiarly honours him? We cannot do greater diſhonour to a perſon of kind and generous intentions than by thinking ill of him, and acting towards him on the ground of ſuch evil thoughts. It was thus that the ſlothful ſervant thought and acted towards his lord. On the other hand, we cannot do greater honour to a character of the above deſcription, than by thinking well of him, and placing the moſt unreſerved confidence in all he ſays. Any man who had a juſt regard to honour, would in ſuch a caſe feel a ſtrong inducement to anſwer the expectations which were entertained of him. And God himſelf hath condeſcended to intimate ſomething like the ſame thing: "The Lord taketh pleaſure in them that fear him, in thoſe that hope in his mercy." In believing his word we think well of him, and he takes pleaſure in anſwering ſuch expectations; proving thereby that we have thought juſtly concerning him. It was on this principle that our Lord uſually conferred the bleſſings of healing in anſwer to the faith of the patient, or of thoſe that accompanied him—"If thou canſt believe, all things are poſſible to him that believeth.—According to your faith be it unto you."

GAIUS.

CHRIST THE HEAD OF THE CHURCH.

THE relation of Chriſt to his people is expreſſed by a variety of terms, as numerous as they are ſignificant. The deſign of this Eſſay is to contemplate the character of our adorable Redeemer, as THE HEAD OF HIS BODY, THE CHURCH. This title is attributed unto him in the Scriptures, and it is peculiarly comprehenſive.

The

The term *Head* frequently conveys the idea of *ſupreme dignity and pre-eminence.* In this ſenſe it is properly applicable to Chriſt. * For the ſalvation of his people, he condeſcended to a ſtate of ignominy and ſufferings; but contemplate his native poſſeſſions, his original glory, and he poſſeſſes a dignity indeed ſurpaſſing all conception. He is not only fairer than the children of men, and higher than the Angels, but God over all bleſſed for ever.† On account of the infinite, undivided, and independent glories of his perſon, and becauſe of his infinitely important mediatorial character and work, he deſerves the pre-eminence in our eſteem and in our praiſes; and from confirmed Angels and redeemed men he will receive the higheſt aſcriptions of praiſe, through the boundleſs ages of eternity.‡

The *Head* is likewiſe frequently deſigned to expreſs a ſtate of *ſupreme power and authority.* Thus the head of any ſociety is he who holds the higheſt official power or government therein. In this ſenſe of the term, Chriſt is the Head of the Church, in oppoſition to all who would ſacrilegiouſly uſurp the title. No man, or body of men have a right to ordain any thing that relates to the Church, but Chriſt alone. To him we owe ſubjection in all things. We are to call no man maſter but Chriſt. He not only poſſeſſes the right of government *in* the Church to regulate all its concerns, but alſo an unbounded authority over all things *for* the Church, to promote its ſecurity and welfare. ‖

But the *Head* is ſometimes more literally uſed, as expreſſing the relation which that part of the body ſuſtains to the members with which it is vitally connected. Strong and expreſſive as the figure may appear, Chriſt is, in this ſenſe, as to all the purpoſes of ſpiritual life, the head of his body the Church.¶ This idea deſerves our more particular attention.

It denotes the ſtrict and inimate union that ſubſiſts between Chriſt and his people.** There was a covenant union between them from eternity; like that which ſubſiſts between the ſurety and the perſon for whom he is bound. It was in conſequence of this, that what Chriſt did and ſuffered was accepted in their behalf, and that they enjoy the benefits thereof. But a vital union takes place between them in due time, as between the head and the members of a living body. Chriſt effects this by the communicatio-

* Col. i. 18. † Rom. ix. 5. ‡ Rev. 5. 9. § Eph. i. 22, 23. ¶ Eph. iv. 15, 16. ** 1 Cor. xii. 12, 13.

of

of his Spirit. Hereby he vitally unites himſelf to his people; and the Spirit communicated produces in them the graces of faith and love, whereby they cleave unto him, and thus the union becomes mutual. They are properly one with Chriſt; and the union for ever remains indiſſoluble. By this union, believers are quickened from a death in treſpaſſes and ſins, and partake of that principle of ſpiritual life which will iſſue in glory.

It likewiſe conveys an idea of the comprehenſive and infinite fullneſs of Chriſt. The head is the ſeat of ſenſe, and ſource of influence to the whole body. If Chriſt therefore be the Head of his body the Church, it implies that there is in him a fulneſs adequate to the wants of all his needy members. This is emphatically true.* He has infinite ſtores of grace to ſupply the wants of his members individually, however conſtant, various, and extenſive their neceſſities may be. His fulneſs is ſuch that it can never be either exhauſted or diminiſhed, becauſe it has an infinite ſource.† What encouragement and conſolation does this afford under a ſenſe of our own emptineſs and inſufficiency.

Moreover, this lively metaphor inſinuates that the Lord Jeſus Chriſt communicates or imparts from his fulneſs to every individual member of his myſtical body. There is a communication of influence from the natural Head to all the members vitally united to it. And there is a ſimilar communication of ſpiritual influence from Chriſt to believers.‡ It is by virtue of this, that they grow and are active in the Divine Life.§ All the Divine influences they receive, to melt their hearts into godly ſorrow, to invigorate their faith, to ſtrengthen them for duty, to ſupport them under trouble, to inflame their love, to raiſe their joys, &c. all theſe Divine influences, from the firſt communication of ſpiritual life to its completion in glory, are from Chriſt their Head. Hence we learn to live dependent on Chriſt alone, and on him every moment, for freſh communications of gracious influence; and to give him the praiſe of all we receive.

Further, this figure expreſſes the ſimilarity of nature that ſubſiſts between Chriſt and his people. If the head and the members were of two different natures, the union would conſtitute a monſter. That Chriſt might become a ſuitable head to his people, he aſſumed their nature, and

* John i. 14. Col. i. 19. † Col. ii. 9. ‡ John i. 16. § Eph. iv. 14, 15. Col. ii. 19.

became

became incarnate:* And, that they may become ſuitable members, he renews their natures, and conforms them to his own in holineſs. This was divinely purpoſed.† It is effected in a meaſure below, and ſhall be perfected above.‡ No perſon has reaſon to conclude that he is a member of Chriſt's body, except he be conformed, in a degree, to him.

Once more, if Chriſt be the vital Head of his church, and believers his members in particular, it indicates the mutual concern they have for each other. Such a concern there is between the head and members of the natural body; and ſo between Chriſt and his people.§ Believers have an affectionate concern for Chriſt. They cannot endure that his cauſe ſhould be hurt by themſelves, or by others. No ſufferings they meet with for his ſake can alienate their affections from him. And Chriſt has an infinitely more affectionate concern for his members, than they can have for him. He has manifeſted, and ſtill does manifeſt it in a variety of ways: He loads them with his benefits; he ſympathizes with them in trouble; he is concerned for their ſafety and honour; and reſts in his love. There is ſuch a mutual affection between Chriſt and his people, that they long to be together in glory.‖

Laſtly, this relative character of Chriſt ſuppoſes the abſolute need which he and his people have of each other, in order to the completeneſs of the body. As the members are not complete without the head; ſo neither the head without the members. On this account, the church is called the *fulneſs* of Chriſt.¶ Chriſt was appointed as the head of the new Creation from eternity. The number and identity of his members were then determined. He has been gradually bringing them into a ſtate of vital union with himſelf, ever ſince the fall; and never will his myſtical body be complete, till the laſt elect ſoul becomes thus united to him. This relative character of Chriſt, as the head of his body, effectually ſecures the converſion of the yet unconverted elect, and the certain preſervation and glorification of thoſe who are converted; for the body of Chriſt would be incomplete if a ſingle member were wanting at the Laſt Day.** On the ground of this, let us fervently pray, and confidently expect, that he will gather his people from the ends of the earth, and make them willing in the day of his power. MANCUNIENSIS

* Heb. ii. 11—14. † Rom. viii. 29. ‡ 1 John iii. 2. § Eph. v. 29—31. ‖ Phil. i. 23. John xvii. 24. ¶ Eph. i. 22, 23. ** John vi. 37—40.

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The notes to this edition are curious and entertaining; and the poſtſcript contains an opinion of the ingenious author, that the irruption of the French in the Eaſt, is deſigned by Providence to effect the downfall of Mahometaniſm. He apprehends terrible ſlaughter may yet be expected from a combined attempt among the Catholic powers to reſtore the throne and dominion of the Popiſh Beaſt.

Intellectual Electricity, Novum Organum *of Viſion, and grand Myſtic Secret, &c. By a Rational Myſtic. 8vo. boards, 4s.* Lee and Hurſt.

184 pages, looſely and incorrectly printed, for 4s. in boards! And what are the contents of this wonderful book? Electricity, oxygen, vapour and ſmoke!—The proclamation of Saturn, concluding with "the Devil take Jupiter!"

The author, in his preface, very truly ſays, ſpeaking of Sir Iſaac Newton, "Sir Iſaac diſcovers no trace of any idea ſimilar to mine;—— or he might not like to be ſuſpected for a knave, viſionary, or enthuſiaſt, *as I ſhall now probably be.*"

A Short Catechiſm for Children, with a ſerious Addreſs to Parents. By JAMES BROWN, *of Harlow. Small, 48 pages.* Button.

THE Author informs us, that this Catechiſm was compoſed for the children under his care, who were thought too young for the Aſſembly's Catechiſm, but advanced too far for the firſt Catechiſm of Dr. Watts. It contains 73 queſtions and anſwers, of which the laſt 15 relate to the diſcipline of congregational churches, and one of them reſtricts it to the uſe of Anti-pœdo-baptiſts. Except the good intention of the writer, it appears to us to have little to recommend it beyond its original circle—the author's own pupils.

Solemn Queſtions for ſerious Chriſtians, who profeſs themſelves Members of the Church of England, as well Miniſters as People: From a view of the leading Doctrines which are incorporated in all the parts of the Liturgy. By R. HAWKER, D. D. *Vicar of Charles, Plymouth, &c. 2d Edition, ſmall, 24 pages, 2d.* Nettleton, Plymouth; Chapman, London.

ANOTHER benevolent attempt of the author to awaken the attention of his pariſhioners and the public to the moſt important truths; and to apply a touchſtone, by which mere profeſſors may be able to detect their own hypocriſy. It is ſcarcely needful to ſay this little tract is admirably adapted to circulate among thoſe who boaſt in being Members of the Eſta-

bliſhed Church, without embracing thoſe leading truths which fill her articles, and animate all her public ſervices.

SINGLE SERMONS.

Motives to Gratitude: a Sermon, delivered at Birmingham, on occaſion of the Public Thankſgiving, Nov. 29. 1798. *By* S. PEARCE, M. A. 8*vo*, 24 *pages*, 6*d*. Button.

AFTER properly elucidating his text, which is Luke xvii. 15. 16. (the caſe of the grateful leper) the ingenious preacher enlarges his ſubject to the nature and motives of gratitude in general, and particularly conſiders our obligations to this delightful duty as *men*—as *Chriſtians*—and as *Britons*, eſpecially in being preſerved from the horrors of an invaſion. This ſermon is equally addreſſed to the underſtanding and the heart; and while it is replete with inſtruction is alſo full of piety and benevolence.

The Lord protecting Great Britain for his Name's ſake: A Sermon, preached at the Lock Hoſpital, and at St. Mildred's Church, Bread Street, on Nov. 29, 1798, *the day of the late Thankſgiving. By* T. SCOTT, *Chaplain of the Lock Hoſpital.* 8*vo*. 40 *pages*, 1*s*. Matthews, and Button.

THE character of this diſcourſe nearly correſponds with that of the above. It is a ſeaſonable call to gratitude and humility, particularly cautioning Britons againſt boaſting in the hour of ſucceſs. To thoſe acquainted with Mr. S.'s writings, it may be needleſs to ſay, it is evangelical and judicious.

OBITUARY.

MRS. MARIA F. C. COWPER.

OCTOBER the 9th 1797, Mrs. Cowper ſent to Mrs. W——, that ſhe would be glad to ſee her. Mrs. W. found Mrs. C. ſitting on the ſofa, very weak and pale. Mrs. C. took her hand and ſaid, ah! my dear madam—my work is done; bleſſed be God, I am inexpreſſibly happy—*Such* proſpects!—I have not a wiſh—I can leave my children, (and all who know me, know how I doated on my children!) and my dear ſiſter too—but I can leave her with my God." Mrs. C. talked in this ſtrain 'till ſhe was quite exhauſted.—Mrs. W. then propoſed to retire, but Mrs. C. ſaid, with great affection, "Do not go, for though I cannot talk to you, I love to look at you."—On recovering, Mrs. C. added, "I cannot expect theſe joys to continue; the Lord may ſee fit to permit *the enemy* to aſſault me; but if you hear that it is ſo, and my comforts are withdrawn, be not diſcouraged by it. The foundation ſtandeth ſure—all will *end well*, I ſhall have deliverance before I am removed."

This was Mrs. W——'s laſt interview with Mrs. Cowper, who took to her bed that evening. On Wedneſday Mrs. C. told her ſervant that ſhe ſhould be in heaven by Sunday. On Friday the 13th Mrs. C. ſang very diſtinctly the hymn of "Jeſu, Lover of my ſoul," &c.—and alſo that written by her beloved mother (Mrs. Madan) "In this World of Sin and Sorrow."—On the 14th inſt. Mrs. C. ſaid to her ſervant—"when any of my friends enquire after me, ſay, I am very well, I ſhall keep

keep my Sabbath in heaven to-morrow; it will be a glorious Sabbath—I ſhall not need the ordinances which they will be partaking of."

October 15th, Mrs. C. *did* exchange theſe earthly ſcenes for the realms of bleſſedneſs;—and on October 21 was buried at South Audley Chapel, next her mother. At the bottom of the inſcription on her tomb are theſe words—

"A ſinner ſaved by Grace—"

She called for the Bible a ſhort time before ſhe died, wiſhing to read in it—but could not—and ſhe deſired it might be placed under her pillow and remain there—ſhe liked to die with it under her head.

The prayers of the church had been propoſed to her for her recovery, but ſhe would not hear of it.

Copy of Mrs. Cowper's Letter to the Rev. Mr. C——l a little time before her laſt illneſs—and read by him from the pulpit after her deceaſe.—His Text Revelation xxii. 4.

"I DAILY find, though I have lived to old age (almoſt to the age of man) I am but a learner in the ways of God; yet ſhall not my feet ſtumble upon the dark mountains, for I have a light given me, and I will walk by it—there are ſeaſons in which the light may become dim, but bleſſed be God, through whoſe faithfulneſs not all the powers of Earth or Hell can extinguiſh it . . . . . Sir, the Lord has laid me by, but I know for a certainty, he does not forget me—oh no—he ſees me ſitting at the foot of the croſs; he ſees me on my watch tower of prayer, waiting to know his will concerning me, he calls me to pour out my heart before him, ſo as cannot be done before the deareſt friend upon earth; he hears me tell of my troubles; he takes my caſe in hand; it is a tranſaction between the moſt High God, and a poor vile worm.

"Such is his ſtupendous love and condeſcenſion—he brings me into the wilderneſs, and ſpeaks comfortably to me. O Sir! theſe are a ſmall part of his ways—I want words to ſpeak about the Lord's dealings with me, and how his infinite and everlaſting compaſſion conſiders my weakneſs, and comes over the vaſt mountains of my ſins, and unworthineſs (ten thouſand ways aggravated) to ſave me. Glory be to his Name, this is *your* God and *my* God! He takes us by the hand; we approach him as children to a Heavenly Father—as ſinners to a pardoning God—as dependant creatures to an all-ſufficient friend—

"If the moſt part be not legibly written, 'tis from the weakneſs of my afflicted hand, which with labour directs the pen."

[*Further particulars from Mrs. C's. Medical Attendant.*]

ON Friday October the 6th 1797, I viſited Mrs. C. and found her ſitting upon a ſofa, pale and languid; and ſuffering from a dyſentery, which ſhe had permitted to continue during four or five days, without taking any medicine. She ſaid to me, ſmiling, "I don't expect that you or any medical perſon can do me any good, for I am old and feeble, and I am going home." She ſpoke with great thankfulneſs on the experiences of Divine Providence to herſelf and family . . . . . She ſhewed me a letter from Mrs. ——— of Windſor, ſpoke of her with great affection and anticipated with pleaſure, the comfort ſhe expected from a viſit Mrs. ——— had promiſed to pay her at ——— Green. The next day Mrs. C. was a little better; but ſhe complained of extreme languor and feebleneſs; and was continually ſaying, "I am very ill." She ſuffered no particular pain, and was as lively and cheerful as her complaints would permit. On the 8th ſhe was evidently weaker, and expreſſed great ſatisfaction in the perſuaſion

perſuaſion that ſhe had not long to continue in this world. She bleſſed God that in the near proſpect of eternity, ſhe was ſupported by believing the ſame goſpel truths which had been ſo long her comfort. I did not think her to be in any immediate danger, but ſhe had no deſire or expectation of living. On the 10th ſhe conſented with great reluctance to have a conſultation on her caſe, urging, that ſhe had no proſpect of deriving any advantage from it; but that ſhe would comply with the wiſhes of thoſe about her. On the 11th ſhe was confined entirely to her bed; began to ſleep more than uſual; but ſhe was perfectly ſenſible, and expreſſed herſelf with her accuſtomed diſtinctneſs and propriety, whenever ſhe was ſpoken to. Her mind was calm, ſerene, and filled with heavenly peace; and ſhe received every little office of kindneſs and attention from her attendants and friends, as obligations conferred upon her. On the 12th Mrs. C. ſeemed much better in every reſpect; as I was ſtanding at her bed-ſide, ſhe turned her eyes towards me and ſaid, "Oh how good and gracious is my Lord to me! I abound with conſolations; and I long to depart and to be with him for ever. I could not always expreſs myſelf thus: but bleſſed be God, he now enables me to bear a teſtimony to his faithfulneſs." I ſaid, Madam, it is a great encouragement to thoſe who are walking the ſame path, to ſee the power of religion ſo ſtongly diſplayed at ſuch a period. She replied, "I am glad to hear you ſay ſo—O how I wiſh it may prove ſo! and that you and others may learn from me to rely on the grace and power of my Lord! I am going home—I am going to my Father"—then, claſping her hands together, and lifting up her eyes, ſhe added, "O bleſſed be his name!" After a little pauſe ſhe turned towards me, and ſaid: "I pray that God may bleſs you and all your family; I thank you for your kind attention to me, but it is all in vain." I was too much affected to reply, and therefore immediately retired. On the 13th her complaints had relapſed with great violence, and ſhe was much weaker. She was very drowſy; only ſpake at intervals, and had the countenance of a dying perſon. As I was ſtanding at her bed-ſide, ſhe ſuddenly fixed her eyes upon me, which had now almoſt loſt their luſtre, and ſaid with great firmneſs—"Sir, you know how long I am to be here—I ſhall not now be long from my Father's Houſe. I am a weary Pilgrim going home to my Father and my God. O bleſſed be his Name for the abundant conſolations which I feel. If you knew my whole life, you would be much ſurprized to ſee me in this ſtate of mind. I once dreaded death; and during many years I combatted with fears and diſtreſſes; but they are all gone. O the multitude of my mercies! my life has been a ſeries of mercies—and as my Saviour beſtowed upon me *living grace*, ſo now you ſee he has given me *dying grace*." She then deſired the ſervants to leave the room, and ſaid to me; "Give my kind love to Mr. C——l, and to Mr. N——n, and to Mrs. C——l, and tell them what you have ſeen and heard: I know it will give them pleaſure. I want to ſend my love to ſeveral other friends, but my memory and my tongue fail me." I ſaid, I will tell all thoſe chriſtian friends who enquire after you, that you intended to remember them; to which ſhe replied, "I wiſh you would," then addreſſing herſelf to me, ſhe ſaid, "and to you, ſir, I would ſay, go on in the ways of the Lord; and may God bleſs you and all your family, every one of them." She was now almoſt exhauſted, and lay as if aſleep during a conſiderable time, after which ſhe mentioned having been ſubject many years to much pain and diſturbance in her head, attended with a conſtant noiſe of the moſt diſtreſſing kind; and ſhe now remarked how very gracious God had been during this ſickneſs, in preſerving her head clear and diſtinct, without the leaſt attack of her former head complaint;

plaint; "but (ſaid ſhe) I do ſometimes feel myſelf confuſed." I reminded her, that ſhe always anſwered very diſtinctly when ſpoken to. She replied, "that is another inſtance of mercy, that I always poſſeſs my mental faculties when I want to exert them."

She lay dozing the greateſt part of the afternoon; in the night ſhe frequently claſped her hands, and ſaid, "Oh my Father, my Father!" In the middle of the night, to the great ſurprize of her attendants, ſhe began firſt to repeat, and then to ſing the two firſt verſes of "Jeſu, lover of my ſoul," and ſhe ſang them feebly indeed, but as correctly as at any former period of her life. On the 14th ſhe lay nearly inſenſible; made no effort to ſpeak; and the remaining powers of life gradually diminiſhed, 'till early in the morning of the 15th being *Sunday*, (and *the day* ſhe had herſelf ſaid to her maid ſervant, four days before, ſhe ſhould leave this world) her bleſſed ſpirit—

"Clapt her glad wings and tower'd away,
To mingle with celeſtial day."

MRS. BIRKS.

ON Sabbath-day, in the morning, Sept. 22, 1798, died Mrs. Sarah Birks, relict of the late Mr. Joſhua Birks of Staveley, Derbyſhire, in the 65th year of her age. In the early part of her life, by the divine bleſſing on parental inſtruction and the miniſtry of the late Rev. John Pye, of Sheffield, ſhe became acquainted with the power of the goſpel, and it might be truly ſaid of her, that, from a child, ſhe had known the Holy Scriptures. During a long ſeries of years, her chriſtian walk was remarkably ſteady and honourable to her profeſſion; being endued with ſtrong intellectual faculties, ſhe ſtudied her Bible to great advantage, and became indeed a mother in Iſrael. Her heart was knit with unalterable attachment to, what are juſtly ſtiled, the *doctrines of grace*; and, from a deep conviction of the ſtate of ſinners as helpleſs and hopeleſs, ſhe knew how to appreciate that manifeſtation of divine mercy which is made in the goſpel to the worthleſs and the miſerable. The name of Jeſus was as ointment poured forth, and ſhe entertained very enlarged and exalted ideas of the perſon and work of the great Redeemer. He was the foundation of her hope, and the object of her warmeſt affection, and, with the Apoſtle, ſhe deſired to know nothing but Jeſus Chriſt and him crucified.

In her converſe with her friends, inſtruction dwelt on her lips, ſhe always directed her diſcourſe to uſeful ſubjects, and ſuch as tended to Chriſtian edification. A dignified addreſs, tempered with much ſweetneſs and modeſty, rendered her converſation peculiarly uſeful and acceptable to young perſons. She was a ſtrict obſerver of the courſe of the Divine Providence in the "ſhakings of the nations," and always expreſſed her confidence that theſe dark diſpenſations were "the womb of a bright morning to the church."

It pleaſed God to exerciſe her with great trials; ſome, peculiarly calculated to touch, in a mind like hers, the fineſt ſprings of ſenſibility. She felt, but ſhe kiſſed the rod: when, about two years ago, Providence by a ſudden ſtroke deprived her of her huſband, a kind, affectionate, and long endeared friend, ſhe held her peace; her neareſt relations teſtify that they never witneſſed an angry, deſponding, or complaining word; in patience ſhe poſſeſſed her ſoul; ſeemed, in ſpirit, to fly to the happy ſtate he had, through grace, obtained; and from that time appeared only to be waiting her Maſter's call, to enter into his eternal reſt, "the boſom of her Father and her God."

She

She was confined to her bed, through extreme weakneſs, for 18 months prior to her diſſolution, and the only ſupport ſhe took for ſeveral of the laſt weeks was toaſt and water.

A few days before her death, when her children ſtood about her bed, ſhe ſaid, ſhe was glad to ſee them once more, that though ſhe loved them all, ſhe loved her God better, and wanted to be above. Through the whole of this viſitation her mind was tranquil, God was her refuge and ſtrength;

"Her God ſuſtain'd her in her final hour,
"Her final hour brought glory to her God." YOUNG.

Cheſterfield Iron Works. E. S.

RELIGIOUS INTELLIGENCE.

ERRATUM

IN ſome copies of our laſt number—in the letter to Captain Robſon, page 4, line 31, after "and" read "when you may find it expedient to depart from theſe inſtructions, the grounds," &c.

MISSIONARY SOCIETY.

Ship Duff, Downs, Dec. 3, 1798.

Rev. and Dear Sir,

IT was your particular deſire that I ſhould write you from the different places we may have occaſion to ſtop at. I with pleaſure take this opportunity of gratifying you. We left Graveſend on the 30th ult. and arrived ſafe in the Downs on Sunday the 2d. inſt. In the courſe of which time, we have been, in a particular manner, favoured with pleaſant weather and a ſmooth ſea; notwithſtanding which, ſeveral of our brethren have been affected by the motion of the ſhip, but are all at preſent in perfect health and good ſpirits, chearful and happy amongſt themſelves, even to a wonder: and, viewing us collectively, a little floating ſociety, (for, in fact, Captain, officers, ſailors, and miſſionaries, all ſeem intereſted in each others happineſs) we are to be envied. I only wiſh that we could be placed in ſome convenient ſpot where all the world could have a view of us, that they might ſee and be convinced, what joy, what peace, what happineſs, an intereſt in new-covenant mercy is capable of producing even in this world. Oh, may we in a peculiar manner ſtrive in our ſeveral ſtations to promote the glory of Him who created us for his glory; and who hath taken ſome of us out from amongſt the company of the wicked, to participate in the joys of his ſaints in this life, and, I truſt, in their eternal happineſs in a world to come!

Bleſſed be my God and Redeemer, who affordeth me ſtrength to embark in this glorious cauſe, nothing doubting; without any ſlaviſh fear, or imagining to myſelf troubles and difficulties, which doubtleſs may occur in the courſe of ſo long a voyage, but which it is in the power of God to carry us through. He has promiſed, and he will perform: may none of us be ſo far left, as to doubt his promiſes. "Lord, we believe," but, alas! we believe but as weak, ſinful men; do thou, O Lord God Almighty, "help our unbelief," with a firm faith enable us to reſt upon ſuch promiſes as theſe, "When thou paſſeſt through the waters I will be with thee, for I am the Lord thy God, the Holy One of Iſrael, thy Saviour—fear not, for I am with thee, even to the end."

Dear friend, with a heart lifted up to God, the fountain from whence every

every good ſprings, I beg leave to return you thanks as the inſtrument of introducing and recommending me here; for my ſoul already reaps the advantage of it: and, I hope, by Divine Grace, I ſhall in this voyage enſure to myſelf a more valuable treaſure than all the gold and ſilver I could have earned in a trade which encourages ſlavery, wretchedneſs, and woe; where every new day exhibits freſh ſcenes of horror; where, but too often, the young and tractable mind is led aſtray in the paths of iniquity, to the utter ruin of both ſoul and body. Bleſſed be God, I now ſee the day I have often wiſhed for, namely, that I could live among a people where I could ſerve my God freely, and without reſtraint. The Lord is with us of a truth, and wherever we come, we meet friends. We are ſometimes, when the weather will permit, as much crowded here as when in Blackwall dock. We had the pleaſure of your brother's company to dinner yeſterday, with ſeveral of his friends, who brought us an abundance of the good things of this life, ſo much that to ſpecify the different articles would take up too much of my paper; and, in my opinion, if we do not get away ſoon, the Society had better fit out another ſhip in order to carry ſome of the ſtores.

I ſhall expect to ſee you at Portſmouth, when it ſhall pleaſe God to bring us ſafe there; but at all events, I will eſteem it a particular favour to hear from you on receipt of this. Remember me in an affectionate manner to Mrs. T—— and family, to all my brethren and acquaintance in the meeting. I hope you will never forget me in both public and private devotions. I would write you our general remarks, but time will not permit. You know the confuſed ſtate of the ſhip, and what a great deal of my time is taken up in getting things in order to make us all comfortable; but if I do not ſee you at Portſmouth, I ſhall tranſmit you a copy of our proceedings. I add no more, but that the Lord may be your light and your ſalvation; your ſtrength in life, and ſupport in death, is the earneſt prayer of

Your obliged and obedient ſervant,
And ſincere wellwiſher in Chriſt,

Rev. J. T. Rotherhithe. DAVID SMITH.

The writer of the above is the *firſt mate* of the *Duff*. He occupied a ſimilar ſtation on board a large Weſt Indiaman, and was juſt going to ſea. Application being made to all the parties concerned in the ſhip, they very obligingly gave him up for the accommodation of the Miſſionary Society, and he chearfully ſacrificed advantages of a pecuniary nature, to take part in the navigation of a veſſel embarked in a voyage of Chriſtian benevolence.

FRIENDLY ISLANDS.

MISSIONARIES AT TONGATABOO.

Dear Sir, *Deptford, 8th January*, 1799.

AGREEABLE to the intimation you gave me the other evening, I have examined my Diary, in which I find that the American Snow, Capt. Garden, arrived at Manilla on the 1ſt January, 1798, from Port Jackſon, and New Zealand; but not having made any further memorandums, muſt refer to my recollection for his account of touching at the Miſſionary Iſlands. From him I underſtood, that, after leaving Port Jackſon, he proceeded to New Zealand; and took off the remaining part of the crew of the ſhip Endeavour, formerly the Lord North Indiaman, and left the greater part of them at Norfolk Iſland, according to an agreement made with the Governor of Port Jackſon; a few remaining on board to aſſiſt in working the veſſel: That in his paſſage to the northward, through the Pacific Ocean, he touched at ſeveral Iſlands to obtain refreſhments and trade for pearls, among which was the Iſland of Tongataboo, where, he informed me,

he had ſeen the Miſſionaries ſent out from England, and that two of them were on board the veſſel, and he bartered with them for ſeveral neceſſaries which he ſtood in great need of, and of which they had abundance; giving them in return nails and pieces of iron, &c.: That they poſſeſſed the entire confidence of the natives, who treated them with the utmoſt deference and reſpect, having entruſted to their care ſeveral children of both ſexes; but that they had not commenced the important part of their miniſtry, but were endeavouring to acquire a perfect knowledge of their language, as a neceſſary preliminary ſtep to the promulgation of the truths of the Goſpel. I cannot take upon me to aſſert from recollection, that he actually viſited the Iſland of Otaheite, or that his ſtatement of the number of Miſſionaries at the Iſlands was from the accounts he received at Tongataboo alone. I likewiſe underſtood that two of thoſe people, whom he had brought on from New Zealand by their particular requeſt, were left at one of the Iſlands, believe it to be Tongataboo.

I think we may venture to date the time of his being at the Iſlands, ſometime in the month of October, 1797, which will allow a ſufficient time for a ſhort detention at the Sandwich Iſlands, where he ſtopped to obtain yams and other refreſhments, and proceeded direct to Manilla.

At the time of my receiving this information from Mr. Garden, my unfortunate detention at Manilla, with the very diſtant proſpect of ſeeing this country, rendered it very improbable that I ſhould be able to give any information to the Friends of the Miſſionary Society, or I would have obtained the time of his viſiting thoſe Iſlands, with a ſatisfactory detail of the Miſſionaries, as far as his information tended on this ſubject. But happy in being able to give the ſmalleſt information to thoſe benevolent minds who are earneſt for the extenſion of Chriſt's kingdom among the innumerable inhabitants of the Pacific Ocean, I conclude with my moſt ſincere prayer that God the Father of our Lord Jeſus Chriſt will acknowledge the work, and grant his peculiar bleſſing to attend on all his faithful miniſters, and make them inſtruments in his hands of calling the Gentiles out of darkneſs into his marvellous light, by the redemption ſet forth in Chriſt Jeſus our Lord.

Yours ſincerely,

Mr. J. Rate. DANIEL PAINS.

The *American Snow* appears to have been at Tongataboo about two months after the Duff's departure; and the circumſtance of touching at the above Iſland affords this conſolation in addition to the pleaſure of hearing of the Miſſionaries, that there can now remain no doubt as to their perſonal ſafety.

Letter from the Rev. Dr. Burckhardt.

Dear and Honoured Sir, *Savoy, Dec.* 15, 1798.

I herewith ſend you the tranſlation of the Baſil papers*, together with the originals, thanking you at the ſame time for the opportunity of participating of the pleaſure which theſe letters will give to the Society.

I have not heard yet from Baron von Shrunding or the Rev. Mr. Dyſand; but ſeveral private letters from the Continent inform me of the ſafe arrival of the latter at his uſual place of reſidence, and that the Baron is buſily employed in recruiting for the miſſion.

Be pleaſed, Sir, to accept the incloſed foreign piece of gold coin, which I received lately by the hands of the Rev. Mr. Schrader, being tranſmitted to him by Mr. Kaufmann of Ratzeburg, as a mite for the miſſion, from ſome inhabitants of the Bailiwick of Newhaus.

In

* Printed in the Foreign Correſpondence of this Number.

In a box of books, which I received from Tubingen, Mr. Hebeiſen of Straſburg has packed up ten copies of an Eccleſiaſtical Hiſtory in German, which he deſires me to ſell, and to give the amount of it, in his name, as a ſmall gift for the miſſion. I ſend you a copy of it as a ſpecimen for the inſpection of the Directors, whom I beg to aſſure of my reſpects and further humble ſervice and aſſiſtance in the German department.

Yours reſpectfully,

Joſeph Rainer, Eſq.

J. G. BURCKHARDT.

MISSIONARY PRAYER MEETINGS FOR 1799:

Jan. 7.	Charlotte Street Chapel, Wapping.	
Feb. 4.	Princes Street Chapel, Moorfields	Rev. Mr. Buck.
Mar. 4.	Well Street Meeting, Oxford Street	—— Waugh.
Apr. 1.	Buckingham Chapel	—— Bennett.
May 6.	Roſe Lane Chapel	—— Williams.
June 3.	Hampſtead Chapel	—— Wraith.
July 1.	Great Queen Street Chapel, Lincolns-Inn-Fields.	
Aug. 5.	Torrington Street Chapel	—— Freer.
Sept. 2.	Orange Street Chapel.	
Oct. 7.	Camomile Street	—— Reynolds.
Nov. 4.	Iſlington Chapel	—— Wills.
Dec. 2.	Jewin Street Meeting	—— Prieſtley.

DONATIONS, &c. to the MISSIONARY SOCIETY ſince our laſt.

Aberdeen Correſponding Branch of the London Miſſionary Society,			£. 105	0 0
Portſea, Rev J. Griffin,	—	—	— 46	8 9
Staines, Rev. Mr. Yockney,	—	—	— 12	12 6
Trowbridge, Rev. Mr. Clark,	—	—	— 13	0 0

WIDOWS' FUND.

WE underſtand a few private gentlemen in London have opened a ſubſcription in favour of this infant Society: £260-7-0 were ſubſcribed in two days: An act of Chriſtian benevolence which we hope will be imitated by many others, who will thereby tend to reduce the annual ſubſcriptions of the miniſters belonging to this infant ſociety, or to increaſe the annuity to their widows and children, when it ſhall pleaſe God to remove them from their labours and families.

LONDON ITINERANT SOCIETY.

Report of the Committee at their Annual Meeting.

THIS Inſtitution ought to be conſidered one of the many happy conſequences reſulting from the eſtabliſhment of the Miſſionary Society. The tranſition from the view of the deplorable ſtate of the Heathen *abroad* to that of the Heathen at *home* is eaſy and affecting.

An individual now on board the Duff, was much concerned in witneſſing, by frequent viſits, the benighted ſtate of the village of *Dulwich*, ſituate about four miles to the ſouth of the metropolis, and began to revolve upon ſome method of introducing the Goſpel in that place. Entering into converſation with two religious friends upon the ſubject, they coincided in his views. Having failed in the attempt to procure a place where the word of life might be diſpenſed, the beginning was made with-

out doors in the year 1796. Much oppoſition was experienced; but by patiently perſevering a room was procured, in which the word hath been preached from that time.

From what paſſed at Dulwich, the thought was ſuggeſted that a Society for the purpoſe of preaching the Goſpel in the Villages contiguous to the town might prove a great bleſſing. The ſcheme being approved, a few friends met weekly to deviſe means of carrying the deſign into execution. Several months elapſed before they ventured to make their intentions more public, when meeting with countenance from perſons of age and ſtanding in the church, they formed themſelves into a body, and have been enabled to raiſe an intereſt in ten different villages, to open as many Sunday ſchools, and to direct into a channel of uſefulneſs the talents of 10 Preachers and 32 Teachers, who have given themſelves up to labour gratuitouſly under the direction of the Society.

The progreſs of the work has been gradual. The reception of the Brethren has not been exactly ſimilar in all places. In ſome they obtained a peaceable entrance; in others met with conſiderable oppoſition. But hitherto the Society has been the object of ſo kind a Providence that it has not ſuffered the leaſt harm in any of its members, notwithſtanding the brethrens' journeying, early and late, throughout the year.

The known ſucceſs reſulting from theſe labours is encouraging, though no doubt what has been ſeen is only a ſmall part of the good already done. At Lewiſham, the encouragement has been ſuch as to induce the erection of a chapel and ſchool room. Here about an hundred children attend in general with evident pleaſure, and there happily ſubſiſts a mutual attachment between the teachers and the ſcholars.

It is a great felicity to have the manifeſt tokens of divine approbation among the children. Their tempers and diſpoſitions are generally improved ſince they have been under the Society's care. Some of their parents have teſtified that they are more obedient to them; and there are not a few become praying children. It is unneceſſary to enlarge reſpecting the other ſchools. The ſpiritual advantage of all the ſcholars is a primary object in teaching them to read, and learn the catechiſm, and the ſame means are uſed for the attainment of it. The preachers and teachers in each village receive ſufficient encouragement to enable them to perſevere. There are from 5 to 600 children under inſtruction, (moſt of them taken out of the ſtreet,) taught to keep the Sabbath to the Lord: a reflection highly gratifying, even if there ſhould at preſent appear no real marks of ſanctifying grace upon their minds.

Jan 15, the annual Sermon was preached before this Society at the Tabernacle, by the Rev. J. Moody, of Warwick, when a collection was made on the occaſion amounting to 60l. 10s. 6d.

ORDINATIONS.

Rev. J. T. PARSONS (late a ſtudent at Hoxton Academy) was, on Sep. 6, 1798, ordained at Truro. The Rev. Mr. Paddon prayed, read the Scriptures, gave an introductory diſcourſe, aſked the queſtions, and received the confeſſion of faith. Mr. Jones, of Plymouth-Dock, prayed the ordination prayer, and gave the charge, from 2 Tim. iv. 5. "Do the work of an evangeliſt." Mr. Lewis of Launceſter prayed the interceſſory prayer—Mr. Redding of Truro preached to the people from 1 Theſſ. v. 12, 13, and Mr. Morris, of Penzance, gave out the hymns. A crowded auditory attended, and expreſſed much ſatisfaction on the occaſion.

Rev.

Rev. J. ROWLAND was, on Oct. 13, 1798, ſet apart as Paſtor of the old particular Baptiſt Church at Perſhore, in Worceſterſhire. The ſervice was conducted in the following manner: Mr. Edmonds of Upton began with prayer—Mr. Williams of Cheltenham preached from 2 Cor. xiii. 11. laſt clauſe—Mr. Butterworth of Eveſham preached from 1 Cor. xv. 11.—and Mr. Davies of Tewkeſbury concluded the morning exerciſes with prayer.

In the evening Mr. Bedford (an occaſional preacher, member of the New Particular Baptiſt Church in the ſame town) prayed, and Mr. Belſher, of Worceſter, preached from 1 John iii. 8. and concluded the pleaſing and friendly ſervices of the day with prayer.—The preſence of the great Head of the Church was evidently experienced on the occaſion.

SWALWELL, *County of Durham.*

THE Congregation under the paſtoral care of Rev. A. D. Nelſon, at the above place, through the generous aſſiſtance of their friends, and particularly through the intereſt of thoſe in London, have reduced the mortgage which was on their meeting and dwelling-houſe of 165l. (including intereſt) to 85l. and have diſcharged ſeveral incumbrances for repairing the premiſes.

Part of the ground being a gift, and built on free land, it is made over in truſt for the uſe of the church of Chriſt for ever.

SCOTLAND.

Comprehenſive Plan of a Religious Society, agreed to at Old Deer, Aberdeenſhire, Nov. 24. 1798.

DESIGN OF THIS SOCIETY.

THAT real Chriſtians of different denominations may unite, and comfort one another in the fellowſhip of the Goſpel, at a time when Infidelity ſpreads ſo rapidly in the world, the following Plan is adopted for forming a Society of thoſe who profeſs the *Truth*, (i. e. the *Divine Sovereignty* and *Election in Chriſt, Juſtification by free Grace, Faith alone as imputed for Righteouſneſs and leading to a Holy Life, the corruption of Man's nature, and the neceſſity of a New birth*) independent of *party diſtinctions*; conſidering that many lines are drawn by Man's device, but that Chriſt is not divided, and that all who ſincerely love the *Truth* are One People—whoſe whole deſign and buſineſs ſhould be to ſtrengthen themſelves in this Goſpel, and propagate the ſame, as what always has been and is ſtill the power of God unto ſalvation, by which alone Jeſus Chriſt is applied to the ſaving of men's ſouls, "the ſame yeſterday, to-day, and for ever."

RULES.

I. EVERY Member ſhall think himſelf bound to encourage the above deſign in the uſe of all lawful and ſuitable means.—II. No Member ſhall be admitted for the ſake of any temporal advantage, whoſe principles and conduct in Society are not agreeable to the uncorrupted Goſpel. A Chriſtian Profeſſion and real integrity of heart will be eſſential to make any perſon a good and uſeful Member; without the former he cannot ſerve the cauſe, and without honeſty he may betray it. And if any thing of a contrary tendency appear in the conduct of any Member, it will be a friendly part in us to reprove him, for "thou ſhalt in anywiſe rebuke thy neighbour, and not ſuffer ſin upon him."—III. Small parties of the Society

ſhall

ſhall meet in different places, as may be found expedient. (If only two or three meet in one place, it will be ſufficient for our Lord's promiſe.) Every Meeting of the Members ſhall be conducted with reading the Scriptures, making enquiry into them by *converſation*, and earneſt prayer for the Divine bleſſing; but worldly and political matters ſhall not occupy the time of theſe meetings, becauſe "Chriſt's kingdom is not of this world."—IV. Any Meeting of Members, as of the ability which God giveth, ſhall afford anſwers to queſtions of a religious nature propoſed to them by perſons who are concerned to be ſatisfied in ſuch points, thus "by love to ſerve one another, and to do good and to communicate forget not."

The above union comprehends Members of the Eſtabliſhed Church of Scotland, Seceders, and Epiſcopalians, who embrace and love each other for the Truth's ſake. W. W.

DISTRIBUTION OF PROFITS.

ON Monday, Jan. 21, 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*	£.
S.	Methodiſt	Dr. Haweis	5
M. C.	Ditto	Ditto	5
H. A.	Ditto	Mr. Brewer	5
E. S.	Independent	Mr. Burder	5
M. T.	Ditto	Mr. Roby	5
M. S.	Ditto	Mr. Eyre	5
A.	Ditto	Mr. Wilks	5
P. C.	Ditto	Mr. Lambert	5
E. M.	Ditto	Mr. Kingſbury	5
M. W.	Ditto	Ditto	5
M. W.	Ditto	Mr. Wilks	5
A. M.	Ditto	Mr. Fuller	5
E. R.	Baptiſt	Ditto	5
M. T.	Ditto	Ditto	5
G.	Ditto	Ditto	5
P.	Ditto	Ditto	3
E. W.	Ditto	Dr. Ryland	5
S. H.	Ditto	Ditto	5
J. B.	Ditto	Ditto	5
W.	Ditto	Ditto	5
P. M.	Ditto	Ditto	5
E. J.	Ditto	Mr. Greatheed	5
J. H.	Ditto	Ditot	5
S.	Ditto	Mr. Bottomley	5
E. R.	Ditto	Mr. Simpſon	5
B.	Ditto	Mr. Pearſe	5
A. G.	Ditto	Mr. Townſend	5
S.	Ditto	Mr. Cockin	5
E. M.	Ditto	Mr. Platt	5
A.	Seceder	Mr. Smart	5
C.	Ditto	Mr. Duncanſon	5
J. S.	Ditto	Ditto	5
H.	Ditto	Ditto	5
M. A.	Ditto	Mr. Waugh	5
E. D.	Ditto	Ditto	5

POETRY.

POETRY.

HAPPINESS IN CHRIST.

YE troubled ſeas of earthly joy,
No more my wiſhes ye employ,
I ſeek a nobler prize:
To higher bliſs would I aſpire,
And calmer pleaſures fain deſire,
Nor build below the ſkies.

To Satan's yoke I bid adieu,
And ſin's embitter'd ſervice too
My ſoul doth now reſign:
Jeſus, I'll ſeek my reſt in thee,
No refuge can I elſewhere ſee,
But thine is all divine.

'Tis true my ſins have riſen high,
Nor can I name a reaſon why
Thou ſhouldſt thy favour give:
But Jeſus died—in him I'll truſt,
And in his righteouſneſs I'll boaſt,
And thou the praiſe receive.

Come Holy Spirit, from above,
Thy powerful influence may I prove,
My ſinful heart renew:
Let Jeſus' image in me ſhine,
And mark me as a child of thine;
Give me that token true.

May I paſs thro' this vale of tears
With ſtedfaſt faith and watchful fears,
And holy caution bleſt:
And when my warfare here is paſt,
Jeſus ſhall take my ſoul at laſt
Into eternal reſt.

MINIMUS.

EXODUS xiv. 13.

"Stand ſtill and ſee the Salvation of the Lord."

WHAT ſtillneſs does the Lord require,
Of ſinners, who in danger are?
This I will boldly now declare,
'Tis not a ſtillneſs of deſire,
But a beholding of his power
Deliv'ring in each dang'rous hour.

"Now haſten thy ſalvation, Lord,"
The ſinking ſoul may juſtly cry,
Tho' ſhe on Jeſus doth rely,
Believing his moſt holy word,
That he'll the needed bleſſing grant,
Deliv'rance in the time of want.

The uſe of means for ſaving life,
Believers are not to deſpiſe;
But they ſhould lawful means deviſe,
And ne'er indulge a feeble ſtrife
With the Allwiſe about the way,
For God can boundleſs power diſplay.

His all-ſupporting arm can bear
The weakeſt ſaint above the tide,
While paſſing through, however wide;
Then Chriſtian truſt his ſovereign care,
And his commands in faith obey,
Beholding his myſterious way—

His way to ſave in perils great,
Amidſt ſurrounding, daring foes,
Who thy eternal weal oppoſe,
And would Omnipotence defeat;
But God's almighty conquering hand
Will all their mighty force withſtand.

His pow'r will thee completely ſave,
Tho' ſcarcely it may ſeem to thee,
Becauſe the way thou canſt not ſee,
While daily trav'ling to the grave;
For hindrances diſcourage ſtill,
Tho' God's performing all his will.

Their glorious Captain gone before,
Their leader here on earth below,
Who will his counſel ſtill beſtow,
And bring thee on rich Canaan's ſhore,
That thou his praiſes e'er mayſt ſing,
Who ever reigns as Sion's King.

W. G.

DIVINE COMPLAINT AND HEALING MERCY.

I have ſeen his ways, and will heal him.
Iſai. lvii. 18.

"I'VE ſeen thy wand'rings far from me,
"Yet I am ſtill the ſame;
"Salvation is both full and free,
"And knows no other name.

"I've ſeen the hardneſs of thy heart,
"How languid is thy love;
"How much thy thoughts from me depart,
"And from their centre rove.

"I've ſeen how much affection's plac'd
"On things of empty worth;
"How much thy ſoul hath been debas'd
"By trifling cares of earth.

"I've ſeen, (how long!) thy forward ways,
"Yet I am gracious ſtill;
"Approach my throne and aſk my grace,
"My promiſe I'll fulfil.

I'll

" I'll heal the breach that ſin hath made,
" I'll give thy conſcience peace:
" Joys thou ſhalt know that never fade,
" Bliſs which ſhall never ceaſe.

" I will betroth thee for my own,
" And that in righteouſneſs;
" I have in heav'n prepared a throne,
" Where thou my name ſhalt bleſs.

" With joy receive my faithful word,
" And all to me reſign;
" I've drawn thee with ſoft loving cords,
" Already art thou mine.

" Nothing I ſee in thee to move,
" The mercy which I give;
" But 'tis my own unchanging love,
" That bids thee, aſk and live."—

Theſe words, how much they cheer the ſoul!
'Tis love I can't explain;
Experience only knows the whole,
While my attempts are vain.

EUSEBIA.

VANITY OF EARTH AND JOYS OF HEAVEN.

VAIN world adieu!—
I've had enough of you;
Vain your every promis'd good,
Nought they are but gilded baits,
Sharp the hook within the food,
Wounding deep the thoughtleſs ſoul that eats!

Brief thy joy, and fluctuating,
Long, and certain woes creating;
Yet what multitudes will chooſe thee
For their portion? wretched part!
As their only good they uſe thee,
Thou their treaſure art, and thou haſt all their heart!—

Only vanity is here,
Terminating in deſpair;
Wide and eaſy is the path to view,
But the laſt ſtage thereon brings certain woe!

Then I'll ſeek a different road,
One that leads to ſolid bliſs,
Bliſs, both genuine and laſting,
Pleaſures never waſting;
There on a radiant throne ſits my Redeemer, God;
The Man who ſhed his blood,
Almighty Juſtice to appeaſe,
And fallen man to raiſe:
There he ſhews his ſmiling face
Beaming with celeſtial grace!—
Arch-angels praiſe his name above,
While ſaints ſurround his throne, and hymn
Redeeming love.

O, that I were there!
That I might join that heavenly choir,
It is my ſoul's deſire—
That I the fullneſs of that love might taſte,
Of which I ſometimes have ſo ſweet an antepaſt:
There ſhall I be freed from ſin,
From ſorrow and deſpair;
No guilt can there alloy,
My intellectual joy,
But all be holy, all divine!

Jeſus, fit me for that place,
Thy ſaints eternal reſt;
Give, O give me quick'ning grace;
Give thyſelf, and then I ſhall be bleſt;
Speak the word and call me hence,
To dwell in thine abode;
But if it be thy will,
That I muſt tarry ſtill,
Warfare yet to undergo,
Ere I leave this ſtate of woe—
My Redeemer and my God,
Be thou ever my defence:
Never leave me nor forſake me,
Till to glory thou art pleas'd to take me.
Then cheerfully I'll wait,
For thine appointed time,
To change this baſe imperfect ſtate,
For one where happineſs is perfect and ſublime.

JULIUS. S. D. Regt.

Portſmouth.

LONG NIGHTS AND JOURNIES SHORTENED.

WHEN I whole nights no reſt can take,
But, lying ſleepleſs, dream awake,
Whilſt my fond thoughts with vagrant flight
Range this vain world with vain delight,
How long to me is then the night!

Whene'er I travel far abroad,
And beat with lonely ſteps the road;
If then my thoughts at random move,
And ev'n my wand'ring feet out-rove,
How tedious does my journey prove!

But when in bed, or in my walks,
My God with me confers and talks;
Whilſt to my heart his word I lay,
Nor from that conſort let it ſtray;
How *ſhort* are then my nights and way!

J. LAGNIEL.



Rev.d RICHARD ALLIOTT.

Nottingham

Published by T. Chapman, 151 Fleet Street March 1, 1799.

THE

Evangelical Magazine,

For MARCH, 1799.

BIOGRAPHY.

MEMOIR OF THE REV. LEWIS HOPKINS.

THE ſubject of this Memoir was the ſon of Lewis and Margaret Hopkins, of Hendre-Evan-Goch, near Bridgend, Glamorganſhire, South Wales; who, having themſelves the fear of God, endeavoured to bring up their children in the nurture and admonition of the Lord; and, at length, had the happineſs to ſee that their ſalutary counſels were not in vain.

Lewis Hopkins, ſenior, was a man eminent for piety, and univerſally reſpected; by occupation he was a joiner, but towards the latter part of his life took a farm, and devoted great part of his time to praying and expounding the Scriptures among his poor illiterate neighbours.

His ſon Lewis was, from his childhood, fond of reading; but the work of grace upon his heart began not at a very early period. As he grew up in life he was unſettled and reſtleſs, and following different employments, found no ſolid ſatisfaction. At length he determined to be an Exciſeman, but juſt as he was entering upon the office, a miniſter in that country thus addreſſed him: "Lewis, how can you, after profeſſing yourſelf a Diſſenter, think of receiving the Sacrament in the Church of England, merely to qualify you for an Exciſeman?" which words made ſuch an impreſſion on his mind that he immediately relinquiſhed his intention.

In a remark of his own upon this part of his life, he reckoned himſelf happy in being brought by ſome of his friends to attend the miniſtry of the Rev. Lewis Jones, and ſome of the Methodiſts, and fell under ſtrong convictions, which led him to reſiſt all ſinful actions, ſo far as he could in his own ſtrength. Soon after, it pleaſed the Lord to give him (as he expreſſed it) a delightful ſpecimen of the pleaſures of a religious life. He now joined with the Lord's

people in prayer and religious exercises, and was greatly esteemed by all for that spirit of meekness, humility, and love, which so evidently discovered itself in the whole of his life and conversation.

In the year 1759, he entered into communion with the Church at Cymner, a large congregation of Dissenters, upon which it appears that the following solemn engagement was entered into by him. "I renounce all the vanities and cursed idols and evil courses of this world; I engage that I will ever have the great God my best good, my last end, and my only Lord: that I will be ever rendering acknowledgments unto the Lord Jesus Christ in all the relations which he bears unto me; that I will be ever studying what is my duty in these things, and wherein I find myself fall short I will ever make it my grief and shame, and for pardon betake myself to the blood of the everlasting covenant. Now, humbly imploring the grace of the Mediator to be sufficient for me, I do as a farther solemnity subscribe my name with both hand and heart unto this instrument.

LEWIS HOPKINS, JUN.

So help me God."

In the year 1761, he was chosen one of the Deacons of the Church; in which capacity he exemplified the character which the Apostle Paul lays down for a Deacon in his Epistle to Timothy. He was now employed in husbandry; but was also very active in the improvement of his mind, by diligently perusing the Scriptures, and used frequently to take a book in his pocket, and read, both in going to, and returning from, his labour. At this time the Rev. Mr. Morgan, the Pastor of the congregation to which he belonged, persuaded him to devote himself to the work of the ministry, which was not contrary to his inclination, though diffidence and humility prevented him from running before he was sent; but being greatly encouraged by his friends and fellow-christians, he gave up his secular employment, and in the 27th year of his age went to the Academy at Abergavenny, to prepare for the service of the sanctuary. Having been there a little time, his parents went to enquire the tutor's opinion concerning him, who greatly rejoiced their hearts, by the information, not only of his singular piety, but of the great probability of his future usefulness in the church. His abilities and intense application attracted the notice and merited the applause of his superiors; and his literary proficiency, united with his agreeable disposition, procured him affection and esteem from all that knew him.

Having

Having completed his academical ſtudies, he was ſent by the Rev. Dr. Davis, to ſupply for the Independent Congregation at Bromyard, Herefordſhire, and having laboured amongſt them about half a year, was unanimouſly choſen to be their Paſtor, and ordained Sept. 5, 1769.

About this time he entered into the matrimonial ſtate, with the daughter of a worthy man, a Deacon of the church, with whom he lived very happily almoſt 20 years, and who, with ſix children, ſurvives to lament his loſs. Being now ſettled among this people, it was the earneſt deſire of his ſoul to ſpend and be ſpent for their ſpiritual advantage; he was therefore diligent in reproving, in rebuking, and exhorting, with all long-ſuffering, and gentleneſs; and diſcovered much of the ſame mind which was in Chriſt Jeſus.

Mr. Hopkins's income was very narrow for ſeveral years; but was at length augmented by the death of an old gentleman, who left ſomething for the ſupport of the Goſpel in that place. A ſmall ſubſiſtence, with an increaſing family, would ſometimes occaſion anxious fears in the breaſt of this good man; but that God who ſent his ravens to feed Elijah, always ſent ſeaſonable ſupplies. Conſcious that He, who fixes the bounds of our habitation, had placed him here as a watchman for ſouls, he never ſought or deſired any other ſituation; and the reſignation and ſubmiſſion of his mind was great. In one of his letters to his friends, he ſays, "If poverty, afflictions, and diſtreſs, overtake me welcome, O my ſoul, all theſe things, for my heavenly Father knoweth what I want."

Mr. H.'s miniſterial gifts were far from contemptible; he was a ſcribe well inſtructed in the great myſteries of the kingdom of Heaven, a workman that needed not to be aſhamed, rightly dividing the word of truth. The ſubject-matter of his preaching was evangelical and weighty; his diſcourſes were remarkable for chriſtian ſimplicity; and his miniſtrations were attended with a divine bleſſing to the ſouls of many of his hearers. Several diſtant congregations courted his occaſional labours, and ſtill mention his name with the greateſt affection and reſpect.

In moral character few Chriſtians were more ſtrict than Mr. H. It was his daily ſtudy to conduct himſelf without blame towards his family, the church, and the world; and in his whole behaviour he was an "Epiſtle of Chriſt, known and read of all men." His temper was affectionate and generous to the laſt degree; he treated the people with much affability

affability and tenderneſs, and by his meek and humble behaviour greatly gained the affections of the poor. The latter well remember with what ſympathetic love and compaſſion he viſited them in affliction and diſtreſs; and how freely he converſed with them concerning the ſtate of their immortal ſouls. He was alſo remarkable for his chearful and affable demeanour to all within the circle of his acquaintance, which rendered him a very pleaſing companion; and few left his company without deriving ſome degree of improvement and pleaſure from his converſation.

Love to Chriſtians of all denominations was a very prominent feature in his character. His breaſt was not the ſeat of party-zeal or bigotry; he eſteemed all that bore the image of his divine Maſter; and, with the Apoſtle Paul, could cordially ſay, "Grace be with all them that love our Lord Jeſus Chriſt in ſincerity." This diſpoſition procured him the love and eſteem of Chriſtians of every name; ſo that when he went into Wales to viſit his numerous friends there, Diſſenters and Methodiſts equally rejoiced to ſee him, and were all deſirous of his labours of love amongſt them. He always ſpoke in the moſt humiliating terms of himſelf and his performances, and ſometimes felt ſuch a ſenſe of his own unworthineſs, that he was almoſt aſhamed to aſcend the pulpit.

He was an utter enemy to detraction and ſcandal, and always ready to caſt the mantle of love over the imperfections of others; nevertheleſs he was a bold reprover of ſin, but his reproofs were mixed with that gentleneſs and meekneſs which was moſt likely to make them uſeful.

Mr. H. had a great concern for the ſouls of his relations and acquaintances: in one of his letters to them he ſays, "Reſt not in a profeſſion, for a profeſſion without life and love is a mere drudgery; and a name and a place among God's people will prove the heavieſt curſe to thoſe who have not given their hearts and ſouls to God in Chriſt. Think not that your being diſſenters and members of the church is any thing at all in itſelf. A diſſenter without faith and love is no better than a Turk or a Pagan."

He preached three times on the Lord's day, ſummer and winter, and uſed to expound the Scriptures every Friday evening in his own houſe; and occaſionally in the adjacent country.

The laſt time he viſited his relations in Wales, he affectionately bade them all farewel, ſaying he ſhould never ſee them

them again till they met in Heaven; although it was ten years before his death, and he was then in tolerable health. As he drew towards the close of life, his people expected that they should soon lose him, as he appeared to be ripening for glory in every sermon he preached, and his conversation was much in Heaven.

He preached occasionally at the house of Mr. Donne, of Suckly, a pious clergyman, who had been instrumental in bringing some to the knowledge of the truth, and with whom he lived in habits of great friendship. After preaching there one evening he was taken violently ill in the night, and with great difficulty returned home next morning, when he was almost immediately to ascend his own pulpit, being the day appointed for a thanksgiving for the recovery of the King. He began with prayer, gave out a hymn which he had composed on the occasion, and took his text out of Proverbs, "By me Kings reign, and Princes decree justice:" but not being able to proceed, he came down from the pulpit, and desired the people to conclude with prayer. They returned home with disconsolate hearts, and this was the last time that he appeared in public.

His disorder was of that nature that it caused a great stupor upon his senses, which continued till he left the earthly house of his tabernacle, except at some few intervals. In one of these being visited by a lady who came to Bromyard to sit under his ministry, she said to him, "Your ministry and conversation has been a source of great consolation to me, have you no word of comfort for me now?" He spoke not for some time; but recollecting himself a little, he said, "O Mrs. J. trust in the Lord, for in the Lord Jehovah is everlasting strength;" but added no more. Another time he asked if his children were in the room; being answered in the affirmative, he said, "I will endeavour to pray with them once more." He then kneeled down, and prayed with great fervour for a few minutes; in which he surrendered himself and his family into the hands of God in the most solemn and affecting manner; but before he concluded, his speech and senses failed him, and he must have sunk down, had not Mrs. H. supported him.

One of his children being from home was brought to see him; when putting his hands upon his head, he lifted up his eyes toward Heaven, and said, "The Lord bless thee, my son;" but added nothing farther. About a day or two before he died, Mr. Donne, the gentleman before-mentioned, calling on him, asked him to give him his hand,

and he immediately ſtretched it forth, and with great difficulty expreſſed his name. Mr. D. then aſked him if he was comfortable in his mind, he endeavoured to ſpeak; but could not be underſtood; at length, however, ſummoning all his powers, he emphatically pronounced the word—"Happy;" and on the 10th of May, 1789, he breathed out his ſoul into the hands of his dear Redeemer, and entered into eternal reſt.

His remains were interred the Wedneſday following, juſt at the entrance of his meeting-houſe in the burying-yard, a place he had choſen for himſelf ſome years before his death; and the Rev. Mr. Thomas, of Leominſter, whoſe life is given in a former number*, and who was his intimate friend, preached his Funeral Sermon, from Rev. xiv. 13.

Thus lived and died this good man, who by an upright walk and holy life confirmed the doctrines that he preached. Whilſt here below he acted with an eye to the glory of God, and now, we doubt not, is joining with the glorious company above in ſongs of praiſes that ſhall never end.

Reader, may thy life, thy death, and thy eternal portion be like his!

FOREIGN CORRESPONDENCE.

LETTER I.

From a Miniſter in Switzerland to a Director of the Miſſionary Society in London, dated Dec. 12. 1798.

Reſpectfully beloved Brother in Chriſt,

WE take the liberty of ſending you the ſecond bill of exchange in caſe the firſt for £. 12, incloſed in our letter of the 20th of November, ſhould have been loſt. At the ſame time, we have the ſatisfaction to acquaint you of the lively and cordial intereſt which our United Brethren in Switzerland and Germany take in the joyful accounts of the ſafe arrival of the Miſſionaries in the South Seas, and in the bleſſed progreſs of the Miſſionary work; and that they haſten to ſend their charitable mite for the ſupport of this glorious inſtitution, under praiſe, thankſgiving, and hearty wiſhes, which, we hope, will enable us ſoon to remit a greater ſum than the firſt was.

Since our laſt diſpatch we have been informed, that, in the French Province of Languedoc, much inward, practical

* See Evangelical Magazine for March 1798.

Chriſtianity

Chriſtianity prevails, and that the faithful there have expreſſed a deſire of having Preachers ſent to them, which are neither of the Catholic, nor Reformed, nor Lutheran party; but who preach the pure goſpel in the demonſtration of the Spirit and of Power. There are alſo, it is ſaid, ſmall numbers of genuine Chriſtians at B———, and the adjacent places, ſtanding in communion with the dear Society of the United Brethren.

Juſt now ſome Quakers from Philadelphia travel through Germany, and hold public prayer-meetings. Intelligent and upright Chriſtians in Germany aſſure us, that they do it with much unction, dignity and bleſſing. Their chief deſign is, they ſay, to go to Paris, and to ſee if there are not ſtill men in that capital that have courage enough to unite with them in the adoration of God.

Baron Von Shirnding, who is the ſame that ſent the Rev. Mr. Dyſand to London to take an active part in your bleſſed work, employs at preſent about forty Chriſtian men to travel in Germany, and to diſperſe ſmall religious tracts, either gratis, or for a trifle.

" It is extraordinary, (as one of our Brethren in Germany writes) and excites many ſerious conſiderations, to obſerve what uncommon things take place in our times. Let us be attentive to every thing, and encouraged to prayer and vigilance. I think, there is at preſent the ſame appearance in the empire of religion and morality, as in the political world. In the ſame manner as in the worldly empires two great parties are forming, both which prepare with all their might for the conflict, courting allies, and endeavouring to extend and maintain their territories; ſo the two great inviſible powers, the Lord of Heaven and Earth, and the Prince of Darkneſs prepare for the great approaching conteſt, *Who is to remain Lord of the world and of immortal ſouls?*—Both theſe Powers encreaſe the number of their friends; uſing many uncommon means, by private and public exertions, for obtaining their end. As at preſent in the political world the moſt anxious expectation is raiſed, whether there will be peace or continuation of the war; how both parties will act or come to an agreement; and what will be the final iſſue and conſequence of the whole: So all the Chriſtian world is on the tiptoe, to ſee what progreſs the unheard of conflict between Light and Darkneſs, already begun, will have—how the combatants will uſe their powers, which party will yield at laſt to the other, and on whoſe ſide will be the victory. Heaven prepares for new ſongs of triumph,

and Hell with premature joy glories in the ſucceſsful attempts of its enterpriſe. Among the armies of the Lord of Hoſts there is an alternate ſucceſſion of hope and fear; and the party of Lucifer, as if infatuated by a poiſoned cup, is boldly reſolved, coſt what it will, to attack the Rock of Zion. But, praiſed be God, that our great Conqueror, our Saviour, has promiſed us the certain victory. We know and experience indeed, that *the Devil has great wrath at preſent, becauſe he knoweth that he has but a ſhort time;* but we are alſo firmly aſſured, *that the kingdoms of this world will become the kingdoms of our Lord, and of his Chriſt*; and that the Prince of this world, who ruleth in the children of diſobedience, will ſoon be bound and caſt into the pit. Hallelujah! Wiſdom, and power, and ſtrength, and honour, be unto our God, and unto the Lamb for ever."

With the beſt aſſurances of reſpect and love from our Committee to your Society and Directors, I remain,

Yours, &c. C. F. S.

LETTER II.

From a Miniſter in Sweden to the Directors of the Miſſionary Society.

(Tranſlated from the Swediſh.)

Moſt Honoured Fathers, and
Beloved Brethren,

YOUR truly praiſe-worthy undertaking, as a mean to guide the heathen from darkneſs to light, and from the power of Satan to God, by ſending forth the goſpel of our Lord Jeſus Chriſt, which is effectual to ſalvation, even to the end of the world, has proved to my heart the moſt joyful and delightful news that could come to the knowledge of man; for till then I felt deep affliction, not only becauſe of the heathen darkneſs in which ſo many millions of my fellow-creatures are immerged; but likewiſe for the ſpiritual drowſineſs and blindneſs which more and more ſeems to gain ground, even among thoſe called Chriſtians, and in the moſt enlightened countries.

I view, as it were in a pleaſing trance, the treaſures of bleſſing you will reap, the ſweet delights your hearts will experience, and the glorious rewards that one day will be diſtributed among you, if you but hold on as you have begun, in this your grand occupation: Never, for one twinkling

ling of the eye, allowing the intruding views of frail man to intermeddle with it; but act ſimply and purely from the warmeſt zeal for ſpreading into a wider field the kingdom of our Lord Jeſus Chriſt, and the guidance of ſouls to the knowledge and experience of ſalvation.

To labour for Jeſus and the furtherance of his views, repreſenting his love to man; for his ſake to ſurrender property, health, ſtrength, comforts, mortal friendſhips, nay, our credit, and the vital ſpark itſelf; how glorious! how beneficial!—Is not this noble minded and bleſſed? On what object could man to better purpoſe beſtow whatever is lent him?—For what attainments is he called upon to run greater riſks? and from what ſource could he draw a ſweeter peace than from ſuch a ſacrifice?

If our dear Lord himſelf could ſay—"It is my meat to do the will of him that ſent me," O, how much more ought each of us to ſay, "It is my meat, the very longing and deſire of my heart, to contribute my part to the glorifying of this Emanuel, by guiding ſouls purchaſed with his blood, to the knowledge of him?"

No doubt but this is the ſentiment of every perſon who knows what it is to be conſtrained by the love of Chriſt, and to be actuated by his Spirit.

O, how my heart pants for an opportunity to contribute, even in the ſmalleſt degree, to this your labour of love for immortal ſpirits! but in whatever light I view my means, the reſult is painful. Perhaps, indeed, I might be able to collect a few pounds among my friends; but, alas! what would that do? The grandeur of your plan, and the liberality of your nation, would make ſuch a mite unworthy of being noticed. My warmeſt and moſt heartfelt prayers for a proſperous iſſue of all your undertakings, ſhall, however, through divine grace, never be forgotten: And I pray that the Friend of Souls, in a very ſpecial manner, may accompany with his Spirit's might and power, the teſtimony that your Miſſionaries ſhall deliver of him, of his love to ſinners, the high price he paid as an atonement for their ſins, the efficacy of his death and reſurrection, and the complete ſalvation that there is in him.

Happy men, your lot is enviable; your occupation is a glorious one. I look up to the Father of Mercies daily in your behalf, as well as I am able; and this not only gives life and vigour to my ſoul, but my ſpirit ſeems alſo to participate in it, and is frequently ſo engaged that it ſometimes feels as it were out of the body, and aſſiſting you in offering

ing to theſe poor heathens that unſpeakable tranſcendant ſalvation which Jeſus has purchaſed for them, and which he is ſo deſirous ſhould be made known to all his blood-bought band.

Your claim on us and our aſſiſtance is *juſt* in every point of view. I pray God that you may find among us an active co-operation, anſwerable to the hope you have of us in this reſpect, and the confidence wherewith you favour us: Although I otherwiſe eſteem it an honour to be born in honeſt Sweden, yet muſt I bluſh when I conſider that my nation has contributed ſo little to the diffuſion of the light of the goſpel among the heathen nations. Overwhelmed as our Swediſh Zion on one hand is, with religious ſects and parties, who teach philoſophy in place of religion, ſhake to the very foundation the doctrine of faith, endeavour by their new ſyſtem to make us out of humour with the word of God, and reject every thing that their reaſon cannot fathom; and on the other hand, with a liſtleſs, lukewarm, dead, Chriſtian formality; yet, bleſſed be the name of the Lord Jeſus, he has in the midſt of us a goodly number of faithful and true witneſſes; many ſteady and lively ſouls, in all degrees and ranks of life, who adhere to the truth, and are not toſſed to and fro; but, as well in their knowledge as walk, are an honour to his goſpel; who bear in their heart the tendereſt ſympathy to his cauſe, and are zealous for the ſpread of his kingdom. But how far theſe may have it in their power to give any conſiderable aſſiſtance towards erecting that noble and beautiful temple of God, for which you are ſending materials, among the heathen, I dare not as yet take upon myſelf to pronounce, nor to expreſs any certain hope: I pray God that my weak faith alſo in this reſpect may be diſappointed!—May I ſome day have the happineſs to hear that Sweden alſo, in one way or other, has contributed to give you a powerful aid, and aſſiſted in procuring a plenitude of ſheaves for the goſpel harveſt; thoſe ſweet realizations of a precious Saviour's atoning paſſion, death, and reſurrection.

I join, with heartfelt ſincerity, the goſpel ſentiment which reigns among you, excluding none that love our Lord Jeſus Chriſt in ſincerity and truth, although differing from you in private peculiarities; for your object is the glory of God, and to love as brethren. I alſo believe that every one who, in a living faith, has received our Lord Jeſus Chriſt as his atonement with God, and as his might and ſtrength to break the power, the dominion, the guilt, and the puniſhment of

ſin,

ſin, is a child of God and an heir of eternal glory; although he ſhould differ from me in certain modes of worſhip and educated opinions. Yes; each one, and all who, with undivided heart, believe in, and love our Lord Jeſus Chriſt, as his or their God and Saviour, and in conſequence keep cloſe to his commandments, and walk in all his ways to his glory and well-pleaſing; they are my brethren, and my coheirs, were I even to meet them in formerly benighted Otaheite; and, I cannot hide it from you, that rivers of tears of joy ran down my cheeks, when in the public papers, I firſt read an account of this Miſſionary work; and that my ever adorable Saviour had united in this labour men of different private ſentiments in England; men conſtrained by love to him to unite, and lay aſide ſentiments which, although excellent in themſelves, yet from the frailty of nature and prejudice, had tended to make the Church of Chriſt as a rope of ſand. Oh, happy, happy England! what a glorious pattern doſt thou preſent to all the Chriſtian world! Allow me to tell you, honoured fathers, and beloved brethren, that for the ſake of you and other praying friends, Jehovah Sabaoth will probably go forth in his might, and bleſs the arms of your country againſt thoſe of your enemies whoſe aim is to extirpate the glory of the name of Chriſt upon earth.

Oh! that your Miſſionaries may in all things anſwer your hopes, your confidence in them, and the magnificent object for which they are ſent forth! May neither temporal wants, nor temporal cares; neither diſtreſſes, nor ſucceſſes, impede or choak the work of the Spirit in their ſouls! May neither the fear of man nor the praiſe of man, nor any kind of private ends make their way into their heart! May their ſouls be emptied of every deſire and every ſenſation which has not Jeſus, love to him, and holineſs, for its ultimate object! May they burn to bring ſouls ſpeedily into the kingdom of our Lord! May no earthly motive whatever interfere to weaken their zeal for the cauſe in which they have embarked! Then ſhall bleſſings follow them in their going out and coming in, and although they may now be ſowing the ſeed of life in tears, they ſhall notwithſtanding "return with joy, bringing their ſhearers with them." That joy you will ſhortly ſhare with them, and both you and they, and I alſo in my poor corner, be joined in ſpirit to give honour, praiſe, and glory to Sion's King.

May the Lord Jeſus give a bleſſing on your and their labours! May his love conſtrain them! the efficacy of his blood

blood enliven them! his Spirit guide them! his peace cauſe love and peace to dwell among them, and ſway all their intentions! his faithfulneſs implant, root, and fix in them a true Apoſtolic ſpirit! Then, according to his precious promiſe, their labour in the Lord ſhall not be in vain.

May the grace, peace, and bleſſing of our Lord Jeſus Chriſt remain for ever with the whole Miſſionary Society! So prays the moſt inſignificant and leaſt worthy of all its witneſſes

LAURENCE CHRISTOPHER PETZIUS,
CURATE.

Storcberg, near Lidkoping, in Sweden,
the 12th December, 1798.

I requeſt my ſincereſt reſpects to my countryman, the Rev. Mr. Niſſer, Miniſter of the Swediſh Congregation in London.

If you deſire it, ſhall endeavour to collect as much money as in this poor neighbourhood can be had: But, alas! I cannot flatter you that it will be much, for all my endeavours have not yet produced Twenty Pounds, to ſet on foot a ſmall ſchool for inſtructing poor people's children, and my own revenue is very little more than *Ten Pounds* per annum.

ON THE PROPHECY OF THE SEVEN VIALS.

To the Editor.

Sir,

IF the following attempt to illuſtrate the Prophecy in the 16th chapter of Revelation relating to the Vials, is thought worthy of a place in your uſeful publication, it is at your ſervice. If it did not contain a view of this ſubject, in ſome material reſpects, different from that in which it has been repreſented by thoſe writers whoſe ſentiments I have had the opportunity of conſulting, I ſhould not preſume to offer it to the attention of your readers; and I now do it with conſiderable diffidence, not only on account of the peculiar difficulty with which theſe ſubjects are attended, but, alſo, becauſe my purſuits in life do not allow me ſufficient leiſure to enter deeply into theſe enquiries. I conceive then, with others, that the firſt five Vials relate to the divine judgments which were to be inflicted principally on the ſtates connected with the Papacy, that they began to be poured out about the æra of the French revolution,

and

and that they reſpectively refer to different orders of ſociety, beginning with the inferior, aſcending by a regular gradation through the intermediate claſſes and terminating in the higheſt. It is this latter idea which I am deſirous of ſuggeſting, as I am not apprized that it has before been ſubmitted to conſideration. I think alſo, although there is a ſucceſſion with reſpect to their commencement, yet that they are partially contemporaneous, and that their contents will not be fully exhauſted until the concluſion of the ſixth and ſeventh Vials; which latter appear to have alſo ſome relation to the States connected with Rome; but which taking a more extenſive range, refer principally to a ſeries of warfare and revolution, by which the political condition of many other nations will undergo a great alteration, preparatory to the introduction of an eſſential moral change, which, it appears probable, from other parts of the ſacred writings, will eventually be connected with the enlargement of the kingdom of our Saviour in the world.

The firſt Vial is poured out upon the earth. As the terms which are uſed in the prophetical writings are admitted to be, in general, enigmatical, and are frequently borrowed from the ſyſtem of the univerſe; ſo that governments, potentates and the higher claſſes of ſociety are repreſented by the Heavens, the Sun, and other eminent parts of the creation, it follows that the Earth in its prophetical ſignification may, very probably, relate to the *lower orders of the people*. The effect of this Vial is a grievous and malignant ulcer upon the men who had the mark of the beaſt. This does not convey any idea of warfare or deſtruction; but receives a conſiderable illuſtration, if, diſmiſſing the literal meaning of the words, we conſider that it is the political body to which the prophecy refers, and which it particularly delineates as in a diſordered and ulcerated ſtate. The diſeaſes of the political body are inſubordination, popular commotions, and inſurrections; and to what an extent theſe have prevailed among the inferior ranks of ſociety, in thoſe countries which are connected with the Papacy, as well as thoſe new principles relating to government in its civil and eccleſiaſtical branches, from which they have ſprang, are hiſtorical facts with which every one is converſant. I conceive, therefore, that the diſſemination of theſe principles among the multitude, and their effects in producing the political diſturbances which ſo remarkably diſtinguiſhed the earlier periods of the French revolution, and which were

the ſource of the ſubſequent events, are ſtriking illuſtrations of the prophetical terms reſpecting the 1ſt Vial.

The 2d Vial was poured upon the ſea, which became as the blood of a dead man, &c. The ſea is the medium of external commerce, and conſidered as a prophetical term, has a ſuitable and perſpicuous relation to the *commercial order*. It is this claſs of ſociety which, I preſume, is affected by the contents of this vial. The blood of a dead man, which is ſtagnant and without circulation, is a juſt illuſtration of the ſtate of foreign commerce in moſt of thoſe countries connected with the church of Rome, which is ſuppreſſed and annihilated in an unprecedented manner; and the feeble and critical ſtate of thoſe nations, in that communion, in which ſome degree of commerce is ſtill carried on, prepares the mind to expect that this prediction will in due time, receive a ſtill more comprehenſive and complete fulfilment.

The 3d Vial was poured upon the rivers and fountains of water. Theſe are the ſources of fertility in nature, and furniſh, therefore, a fit emblem of the *Eccleſiaſtical Orders*, whoſe appropriate duty it is to be the ſources of fruitfulneſs in the moral world. The application of this vial to this order of ſociety appears to me deciſive, from the celebration which the Angel of the waters offers to God, on account of the equity of his retributions, in giving them blood to drink, becauſe of the perſecuting ſpirit by which they have, in different ages, ſhed the blood of ſo many ſaints and prophets. It receives its verification in the ſuppreſſion of their order in ſeveral countries, in the general diminution of their influence, and, particularly, in the immenſe deſtruction which has been made of the individuals connected with the prieſthood ſince the commencement of the French revolution.

The 4th Vial, which is poured on the ſun, aſcends to a ſtill higher claſs of ſociety, and relates to Monarchy, of which the ſun is the acknowledged ſymbol. Power was given to it to ſcorch men by fire, and this effect is illuſtrated by the great deſtruction of armies, which have been called forth to war with the exerciſe of regal authority. But as the Sun is itſelf the ſubject on which the vial terminates, it has received, in part, its accompliſhment in the ſuppreſſion of Monarchy, not in France only, but in other countries connected with the Romiſh Church.

The 5th Vial completes the climax, and falls upon the ſeat

ſeat or throne of the beaſt; and has, I conceive, been lately fulfilled, in part, by the capture of Rome, the expulſion of the Pope, the overthrow of his ſecular dominion, and nearly the annihilation of his ſpiritual influence. The infidelity, impenitence, blaſphemy and miſery which diſtinguiſhed the region over which he preſided, are exactly delineated in the words of the prophecy.

Thus it appears to me probable, that the firſt five vials have, for ſome time been, and ſtill are, pouring forth their contents, and that they relate more eſpecially to the ſupporters of the Romiſh hierarchy, whoſe intereſts they affect univerſally, and through every gradation of ſociety. I think, alſo, that the prophetical terms admit of this explanation, conſiſtently with ſimplicity, analogy, and their general uſe. Several explanatory marks are mentioned in the ſacred text to which I have not adverted, as it is my deſign merely to ſuggeſt a few hints, and not to attempt a full expoſition.

The 6th Vial ſeems to contain two diſtinct and prominent parts, the firſt may be expected to affect the ſtates in the neighbourhood of the Euphrates, in order, probably, to prepare the way for the Goſpel to the eaſtern nations. The ſecond ſeems to relate to a ſucceſsful attempt to produce a very extended combination of different nations for the purpoſe of warfare, the effects of which form the ſubject of the enſuing vial. An attentive conſideration of the preſent political aſpect of the world will probably induce us to conclude, that ſome part of the contents of this vial is already poured out.

The 7th Vial contains the conſummation of the Divine judgments upon the enemies of the church. It is emptied in the air, which is the region of ſtorms and tempeſts, and the ſeat of the dominion of the powers of darkneſs. The influence of this vial upon the ſtate of the world is of tremendous contemplation. It appears in general, to refer to political concuſſions, and agitations of greater extent than ever took place in any previous period of time. It ſuggeſts the ideas of univerſal diſorder and revolution, in which ſome intimation ſeems to be given that three great powers will be formed upon the ruins of the anti-chriſtian kingdoms; in which alſo the cities of the nations, perhaps the Gentile or Heathen Powers will be overthrown, and great Babylon, in its univerſal ſignification, comprehending every thing inimical to the Church of God, and the progreſs of our Saviour's kingdom upon earth, will fall. But the particular

events which are to take place under this and the preceding vial muſt remain in impenetrable obſcurity till the light of Providence illuſtrates the terms of the prophecy. In the mean time our attention is peculiarly demanded by the intereſting circumſtances which are continually occurring, and on which the impreſſion of divine ſuperintendance is ſignally conſpicuous. We perceive that ſuperſtition, which has produced and nouriſhed infidelity for ages, is now falling by the hands of its own offspring, and its expiring groans reſound in every direction. We ſee that infidelity, which has declared open war againſt the cauſe of religion and its aiming at its deſtruction, is, nevertheleſs, over-ruled to ſubſerve its intereſts, to aſcertain its truth, to verify its predictions, and to remove the obſtructions which impede its progreſs. We obſerve alſo that the individuals in different nations, into whoſe hands great power and extenſive influence over human affairs is committed, and whoſe views too are in direct hoſtility to each other, are yet equally inſtrumental in producing thoſe changes in the ſtate of the world which the Scriptures foretel; and it will hereafter very probably be ſeen, that war itſelf will at laſt be the means of deſtroying the military ſyſtem, and of eſtabliſhing the univerſal reign of righteouſneſs and peace. Theſe reflections naturally terminate in the devout exclamation—Oh! the depths of the riches of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! for of him, and through him, and to him are all things, to whom be glory for ever! Amen.

Feb. 1799. J. H.

ON THE DOCTRINE OF ELECTION.

THE diſtinguiſhing doctrines of the Goſpel are, without exception, offenſive to the carnal mind. When perſons diſapprove of a doctrine, they frequently endeavour to miſrepreſent it, in order to excite the prejudices of others. No ſentiment has been ſo generally diſliked, and ſo awfully miſrepreſented as the doctrine of Election. It is certain that the Scriptures very frequently treat on this ſubject: It ought therefore to be ſeriouſly and humbly enquired into.

The ſacred Oracles clearly convey the ſenſe of the *term*. To *elect*, literally ſignifies to chuſe ſome out of a certain number in preference to the reſt: and that God hath thus elected a certain number of mankind as a peculiar

liar people to himſelf, is expreſsly aſſerted in the divine records.* We cannot therefore deny the doctrine, without denying, at the ſame time, that the Bible is a revelation from God.

The Scriptures as poſitively declare the *end* to which God hath elected this peculiar people. He hath choſen and appointed them, not merely to poſſeſs the ſupernatural advantages of revealed religion, as he did the Jewiſh nation; not merely to certain offices, as Cyrus, and Judas; but to eternal ſalvation, and to all the means leading thereto.†

The *date* of divine Election is likewiſe expreſsly revealed. When perſons begin to believe, &c. their election is *manifeſted;* but the Scriptures teach us to look beyond this period for the date, or the time, of their election. They inform us that God choſe them before they had a being; yea, before the foundation of the world.‡

If we enquire what were the *motives* whereby God was diſpoſed thus to elect ſome to ſalvation? the Scriptures will anſwer this enquiry. They do not ſay it was becauſe he foreſaw they would be better diſpoſed, or more deſerving than others; but attribute it entirely to his own free grace and ſovereign good pleaſure.§ God could not be diſpoſed to chuſe his people in preference to others on account of their own comparative holineſs, or deſert, whether actual or foreſeen; becauſe mankind in general, in a moral point of view, are naturally on one common level, and equally undeſerving;—ſome of the elect, before their converſion, have been the moſt immoral characters in conduct;—every part of ſalvation is of grace, and conſequently this. So far is perſonal holineſs from being the cauſe or motive of election, that election is the cauſe of holineſs.‖

Are we ready to find fault with the doctrine, and to object, if this be the caſe, there is unrighteouſneſs with God? The Scripture aſſerts the *equity* of the divine proceedure in this reſpect, and ſolemnly forbids every preſumptuous remonſtrance, with a "Nay but, O man, who art thou that replieſt againſt God?"¶ If it be a revealed fact that God does thus elect a peculiar people to ſalvation, we may reſt aſſured that it is done in righteouſneſs, and that he will be clear when he is judged. God evidently acts in a way of diſtinguiſhing kindneſs to individuals, in

* Mark xiii. 20. John xv. 19. 1 Pet. ii. 9. † 1 Theſſ. v. 9. 2 Theſſ. ii. 13. ‡ Eph. i. 4. § Rom. xi. 5, 6—ix. 11. 13. ‖ Eph. i. 4. Rom. viii. 29. 1 Pet. i. 2. ¶ Rom. ix. 14—21.

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the diſpenſations of his providence, and in his diſtribution of the means of grace. We dare not challenge him with unrighteouſneſs on theſe accounts: But if there be injuſtice in the diſtinguiſhing decree of election, there muſt be a *meaſure* of injuſtice in theſe alſo; for they are acts ſimilar in their nature. God's decree of Election harms no one; it cannot therefore be inequitable. The ſtate of the non-elect themſelves is not made worſe thereby: it only leaves them in the ſtate of ſin and miſery into which they have brought themſelves; and his conduct toward them, in this reſpect, is as juſtifiable as his conduct toward the fallen angels. So far is God's election of ſinners from being chargeable with cruelty or injuſtice, that it is an act of pure mercy and kindneſs; as it raiſes ſome from the miſeries of the fall who might have been juſtly ſuffered to periſh.

Are we convinced of the truth of the doctrine, and deſirous of knowing whether we are the objects of divine Election? God himſelf, in his word, deſcribes the *evidences* of an intereſt in this favour. In order to the complete ſalvation of his choſen, God hath revealed his intention to call them by his grace;* to draw them to Chriſt as their only Saviour;† and to ſanctify them by his Spirit.‡ Thoſe perſons, therefore, who have experienced theſe intermediate deſigns of election, are manifeſtly intereſted in the bleſſing itſelf. Hence the Apoſtle knew that the Theſſalonians were elected of God, becauſe the Goſpel came unto them, not in word only, but in power, and in the Holy Ghoſt, and in much aſſurance, and they became followers of the Lord.§ So likewiſe, if the Goſpel come with power to our ſouls, convincing us of ſin; drawing us to Chriſt, and diſpoſing us to evangelical obedience, it is a certain evidence of our election. Hence we ſee, this doctrine has nothing in it diſcouraging to the penitent ſinner; has no licentious tendency in its nature; but entirely the contrary.

Finally, the Scriptures declare the *bleſſedneſs* connected with an intereſt in this diſtinguiſhing favour. They ſpeak of it as matter of peculiar joy and thankfulneſs.‖ And with very great reaſon; for, as it determined the redemption of its objects, and ſecures their effectual calling; ſo, it eſtabliſhes the final perſeverance of every converted ſoul in faith and holineſs in this life; and ſtands inſeparably connected with eternal glorification in the next.¶

* Rom. viii. 30. 2 Tim. i. 9. † John vi. 37. ‡ 2 Theſſ. ii. 13. 1 Pet. i. 2. Eph. i. 4. § 1 Theſſ. i. 4, 5, 6. ‖ Luke x. 20. 2 Theſſ. ii. 13. ¶ Rom. viii. 29. 30.

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The Reformers have expreſſed their ſentiments very clearly on this ſubject, in the 17th Article of the Church of England, and with their teſtimony I conclude this eſſay. "Predeſtination to life, ſay they, is the everlaſting purpoſe of God, whereby, before the foundations of the world were laid, he hath conſtantly decreed by his council, ſecret to us, to deliver from curſe and damnation, thoſe whom he hath choſen in Chriſt, out of mankind; and to bring them by Chriſt to everlaſting ſalvation, as veſſels made to honour. Wherefore they who be endued with ſo excellent a benefit of God, be called according to God's purpoſe by his Spirit working in due ſeaſon; they, through grace, obey the calling; they be juſtified freely; they be made ſons of God by adoption; they be made like the image of his only begotten ſon, Jeſus Chriſt; they walk religiouſly in good works; and at length, by God's mercy, they attain to everlaſting felicity." MANCUNIENSIS.

ON THE ERRORS OF THE DAY.

THE ſacred Scriptures, at the ſame time they afford ſuch divine information and advice, as perfectly to furniſh the godly man unto all good works, put us on our guard againſt the corruptions of the Goſpel of Chriſt; which, under different forms, and in different ages, men of perverſe minds will attempt to introduce; and, leſt we ſhould be ſeduced by the influence of example, united with ſophiſtical plauſibility, they predict that "the time will come when men will not endure ſound doctrine; but, according to their corrupt inclinations, heap to themſelves teachers, turning from the truth unto fables." The hiſtory of Chriſtianity bears the fulleſt teſtimony to the accompliſhment of this prediction; and if we enquire the ſigns of the times, when theſe events have occurred, or may be expected to occur, it may without heſitation be affirmed, that ſeaſons of *peculiar proſperity to the Church of Chriſt*, have been generally accompanied with theſe affecting tokens of the deep depravity and ſtrange verſatility of man. The dreams of Gnoſticiſm in the primitive times, and the triumphs of infidelity at preſent, are only particular illuſtrations of the general experience of intervening ages, when God hath been eminently performing his great work on the earth. Whenever the huſbandman puts the good ſeed in the ground, we muſt expect that the enemy will caſt in his tares; nor muſt our faith be ſhaken if the providence of God ſuffer them to grow

grow together for a ſeaſon. We live in a day which exhibits unequivocal tokens of revival in the church of Jeſus; when Chriſtians, in the Spirit of their Lord, melt with compaſſion over the moral miſeries of mankind; and zealous combinations, hitherto unprecedented, are labouring to impart the invaluable bleſſings of the goſpel to lands the moſt remote, and people the moſt uncivilized; ſaying to *India* and *Africa*, and the *Iſlands of the great ſea*, "That which we have ſeen, and heard, and taſted of the word of life, *that* declare we unto you, that ye may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt." As the inhabitant of the lonely cottage trembles at the gathering of the clouds, which preſage a violent ſtorm; or as the mariner is agitated when the wild tornado threatens him with ſpeedy deſtruction; ſo Satan trembles at theſe ſymptoms of the ruin of his kingdom, and the termination of his empire in our world. Did the circumſtances of the times allow him, no doubt he would employ the infernal machinery of racks and fires to repel the vigorous efforts of the Redeemer's friends; but denied the uſe of theſe, the arts of ſubtlety are ſubſtituted for methods of violence; and by the introduction of errors, no leſs dangerous than ſpecious, he is ſeeking to cool the zeal of Chriſtians, or to employ it in domeſtic contention. We are not ignorant of Satan's devices: we are not ſurpriſed at his policy, neither will we yield to his deſigns. Still let us flock to the ſtandard of the Captain of Salvation, who will not only make the "holy weapons of our warfare effectual to the pulling down of his ſtrong holds," but "will bruiſe Satan himſelf under our feet ſhortly."

The multifarious errors by which the ſtability of profeſſed Chriſtians is now tried, are, on this principle, to be eaſily accounted for. If our minds can be ſhaken reſpecting the truths which we hold, what will become of our zeal for their propagation. But, Chriſtians, let us ſtand faſt in the faith; let us quit ourſelves like men, and be ſtrong. As we have received Chriſt Jeſus the Lord, ſo let us walk in him; let us cleave to the Lord and to one another; let us walk in love; let us be determined to know nothing but Jeſus Chriſt and him crucified; let us glory in his croſs alone; let us cultivate the moſt enlarged and friendly intercourſe among ourſelves; let us walk cloſely with God; let us aim at a more ardent devotion—a more enlarged benevolence—and univerſal purity: finally, let us be looking for that bleſſed hope, and the glorious appearing of the great God and

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our Saviour Jeſus Chriſt; ſo ſhall we fruſtrate the deſigns of hell—adorn and enjoy the religion of love—be ever ready to do good and communicate—and be faſt ripening for that bleſſed world whither we ourſelves are going, and where we hope to meet a multitude of all nations, and kindreds, and people, and tongues, who ſhall unite with us in aſcribing everlaſting glory to God and to the Lamb. S. P.

To the Editor.

ON THE DUTY OF PRAYING FOR OTHERS.

"BY PRAYING for others, ſaid good Mr. *Rutherford*, I was helped; for, in making an errand to God for them, I got ſomething for myſelf." Give me leave, Sir, to recommend this practice to all your readers. It is one of the genuine effects of the love of our neighbour; and the omiſſion of it forms the prevalence of a vicious ſelf-love. *God forbid*, ſaid the pious Samuel *that I ſhould ſin in ceaſing to pray for you.* The man who cares not for his neighbour has been juſtly compared to *a hedgehog*, who laps himſelf up in his own ſoft down, while he preſents his briſtles to all the world beſides; or, as the excellent Mr. *Adam* expreſſes it, when complaining of himſelf, "Shut up in *ſelf*, like a toad in a hole."

On the contrary, "Love ſeeks not her own." Love conſiders herſelf "a debtor to the Greek and to the barbarian, to the wiſe and to the unwiſe." Our great Legiſlator has ordained that we ſhould "love even our enemies," and, as the beſt proof of our love, that we ſhould "pray for thoſe who deſpitefully uſe us." The very form of the Lord's Prayer ſhews that we are to make "ſupplication for all Saints;" and the Apoſtle of the Gentiles, by his authority, directs "that prayers and ſupplications be made for *all* men." When the Iſraelites were captive in Babylon, they were commanded "to ſeek the peace of the city, and pray unto the Lord for it, in the peace whereof they were to have peace." Moſes and Samuel were eminent pleaders for their country; Abraham wreſtled hard for Sodom; and if David were not always heard for others, his prayer returned with bleſſings unto his own boſom.

The Romans had a law, ſaith Mr. *Gurnal*, that no perſon ſhould approach the Emperor's tent in the night, upon pain of death; but it once happened that a ſoldier was found in that ſituation, with a petition in his hand, waiting for the opportunity of preſenting it. He was apprehended, and was going to be immediately executed; but the Emperor,

having overheard the matter in his pavilion, cried aloud ſaying—" If the petition be for himſelf, let him die; if for another, ſpare his life." Upon enquiry it was found that the generous ſoldier prayed for the lives of his two comrades, who had been taken a ſleep on the watch. The Emperor nobly forgave them all. Chriſtian ſoldier! emulate the Heathen; and remember thou haſt to do with a God who heareth prayer, who never forbade thy approach at any hour, and who " never ſaid to the ſeed of Jacob, ſeek ye me in vain."

The ſame author obſerves that a cenſure was paſſed on that *Athenian*, who in the true ſpirit of ſelf-love and narrow patriotiſm, prayed thus—" O Jupiter! rain upon the fields of the Athenians," while he loſt ſight of the wants of his neighbours. Let not *Chriſtians* commit the fault which a Pagan reproved. See the widely-extended plains on which not a drop of heavenly rain deſcends; pity five hundred millions periſhing by the drought, and implore the Almighty to open the bottles of heaven, and cauſe the parched deſert to flouriſh as the garden of the Lord.

I ſincerely rejoice in the revival of a ſpirit of prayer for the ſpread of the Goſpel, and the ſalvation of ſinners at home and abroad. It is a token for good. I truſt it is an evidence of our advancing in grace. " The man who ſtands upon the ground, cannot look over the next hedge;" and thus the carnal mind is contracted, ſeeking only " its own;" but grace elevates the ſoul, and the higher the believer aſcends the hill, his proſpect is more and more enlarged; he can ſee the condition of his fellow-men, and by prayer procure bleſſings for them. Thus he riſes, till he partakes of the nature of the heavenly orbs, which ſhed their benign influences over all the world."

PRECATOR.

EVIDENCES BY WHICH TRUE AND FALSE IMPRESSIONS UPON THE MIND MAY BE DISTINGUISHED.

SATAN quoted Scripture in order to corrupt the mind of Chriſt, and draw him from the path of duty. Some carnal profeſſors do the ſame; and wreſt the Scriptures to their own deſtruction. The way in which the Holy Spirit impreſſes the mind, is *not by making any new revelation;* but by a ſuitable application of the truths already revealed, according to our ſtate and circumſtances. Though ſome perſons may be deceived by ſudden impreſſions, for want

want of a due enquiry from whence they come; yet the *ſuddenneſs itſelf* is no proof that they are falſe. The Lord can, and many times in diſtreſſing caſes, does help ſpeedily and even inſtantaneouſly. He who called to Abraham at the very inſtant when he was about to ſacrifice his ſon, can, if he pleaſe, inſtantly relieve the mind by a ſuitable word, when in the greateſt diſtreſs.

But ſeeing the mind is capable of receiving falſe impreſſions from Satan, inordinate ſelf love, &c. to diſtinguiſh the true from the falſe, is a matter of the greateſt importance. For example: Suppoſe the mind ſhould be impreſſed with this Scripture: "Son, thy ſins be forgiven thee." Before a perſon can conclude that this impreſſion is from God, he ſhould ſeriouſly aſk himſelf ſuch queſtions as the following.

1. Do I poſſeſs that ſpirit to which the general tenor of Scripture promiſes forgiveneſs? Before David received a ſenſe of divine mercy, he earneſtly ſued for it, and confeſſed the depravity of his nature, and the tranſgreſſions of his life. Nor did he merely plead for pardon, but alſo for renewing grace: "Create in me a clean heart, O God; and renew a right ſpirit within me." Under the goſpel diſpenſation we are directed to ſeek mercy in the name of Chriſt; pleading his blood and mediation, through whom God hath promiſed forgiveneſs; for "Whoſoever believeth in him ſhall receive remiſſion of ſins."—What is my character with reſpect to theſe things?

2. What effect has a ſenſe of the forgiving mercy of God produced in my mind? Do I poſſeſs a holy love to God, who hath magnified his mercy, and to Chriſt through whom I enjoy the invaluable bleſſing? She who had "much forgiven, loved much."*

3. Am I influenced by the love of God, to devote my ſoul and body to him, that I may be his ſervant for ever? "Now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life."† If ſuch be my ſpirit and character, I may be aſſured that the bleſſing contained in the paſſage of Scripture thus impreſſed belongs to me. The concurrence of the things impreſſed with the general ſenſe of Scripture, and with the holy effects produced in the heart and life, are, in all caſes a criterion by which we may diſtinguiſh the operations of the Holy Spirit, from all falſe impreſſions. The latter, whether proceeding from Satan, or from human depravity, though accompliſhed by means of ſome paſſage of

* Luke vii. 47. † Rom. vi. 22.

Scripture; yet, the intention being to corrupt and misapply that passage, they are condemned by the general voice of Scripture; and if acceded to, will be productive of nothing but error and sin.

Satan frequently suggests to wicked men that God is merciful. This is a glorious truth; and its proper effect is to encourage a returning sinner to hope for mercy. But as it is here suggested, its tendency is to lull the sinner asleep in security, persuading him that though he continue in sin, yet it shall be well with him at last. Again, Satan sometimes suggests to a carnal professor, that the sheep of Christ shall never perish. This is true; but the design of Satan is, to persuade him that he shall get to heaven, though he hate the path which leads to it. It seems as if Satan could have access to the human mind in sleep; for some persons have a misrepresentation of their state in dreams, whereby they are strangely infatuated.* Yet God sometimes speaks this way, but always agreeably to his written word.

Once more, Satan frequently suggests to a person under convictions, that he is the chief of sinners. But his design is, to drive him to despair, and to persuade him that his sins are too great to be forgiven; whereas the tendency of the like suggestion from the Spirit of God is to lead the sinner to apply earnestly for mercy.

FOXTON.

ANECDOTE.

MR. Erskine, in one of his excellent sermons, mentions a little Anecdote which, however trifling in itself, may afford a very useful hint, of a practical kind, to every hearer of the gospel.

A person who had been to public worship, having returned home, (perhaps somewhat sooner than usual) was asked, by another of the family who had not been there, "Is all done?" "No, replied he, all is *said*; but all is not *done*."

No, indeed! *saying* and *doing* are two things. How *little* is commonly done of all that is said; however *well* said! Nevertheless—"Blessed are they who hear the word of God, and *keep* it." And "If ye know these things, happy are ye if ye *do* them."

* A certain person at ———, dreamed that she was conducted into the presence of Christ in glory, who looked on her with a smile. When she was reproved for a total neglect of all the means of grace; she replied, "I have no occasion to use any, I am sure of heaven."

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

LETTERS *on Frequent Communion. By* John Maſon, A. M. Paſtor of the Scot's Preſbyterian Church, in the City of New York, 8vo. 128 *pages.* Ogle, Gray's Inn Lane, London.

THE infrequency of the celebration of the Lord's Supper, in the Preſbyterian churches in Great Britain and America, hath long been a cauſe of grief, and matter of ſerious complaint, to devout men of both nations. In many pariſhes the ordinance is adminiſtered but once in the year, and in very few, if any at all, more than twice. The deſign of the author of the letters before us, is to urge on the conſciences of his brethren the duty of frequent communion; to ſift the objections by which it is oppoſed; and to place in the light of truth ſome of thoſe obſervances which obtain among them, particularly faſt days and thankſgiving days, before and after the communion, which the author views as incumbrances on the inſtitution, and unwarranted by ſcripture.

Having ſtated that the very words of inſtitution—"as *often* as ye eat this bread, and drink this cup," imply the duty of frequent communion, the author proceeds to urge it, from a view of the nature of the ordinance itſelf. He conſiders the ſacrament of the ſupper as an important part of our practical teſtimony to the croſs; as an affecting repreſentation of the communion which believers have with Chriſt Jeſus; as an exhibition of the fellowſhip which they have with each other in him; as the luminous point in which the leading doctrines of redemption concentrate their rays; as an inſtitution of mighty efficacy in quickening the graces, and mortifying the corruptions of believers; and, finally, as an ordinance in which they are often admitted to near intercourſe with the God and Father of our Lord Jeſus Chriſt. "And now, chriſtians," adds the author, "ſay, as in the ſight of thy Beloved, is it not thy duty, and thy privilege, *often* to keep the feaſt in remembrance of him? Wilt thou refuſe to diſplay, before the world, a bold and generous teſtimony for his name? Is it to thee unprofitable or unpleaſant to recognize, at ſhort intervals, thy union and communion with him, and in him, with all the houſehold of faith? Art thou in danger of entertaining, from the frequent commemoration of his death, too deep an abhorrence for ſin? Of realizing too ſenſibly its eternal oppoſition to Jehovah's purity? Of eſteeming too highly his pardoning grace? Of being unduly affected with the love of Jeſus? Of admiring to exceſs that holy plan by which God is infinitely magnified, and thou haſt eſcaped the wrath to come? Canſt thou not find frequent employment for a *ſanctifying* Saviour? Haſt thou no luſt to ſubdue? no grace to quicken? no mercy to aſk? Haſt thou won the crown? Are all thine adverſaries ſlain, and all thy conflicts over? Art thou indifferent about meeting with thy God? Are his conſolations ſmall with thee? or, the light of his countenance a thing of nought?—But why rend thy boſom with queſtions like theſe? No believer can think thus. And can he apologize to his own conſcience? Can he apologize to his Lord for infrequent, very infrequent attendance upon that ordinance in which *his ſelf*, and all the benefits of his covenant are repreſented ſealed and applied? Did he intend, ſuppoſe ye, that this memorial of his death ſhould be thruſt into a corner of the year? or, could they who heard the tender and piercing words, *Do this in remembrance of* ME, have believed that any who love his name would treat it with ſuch indignity? No, never,

never, never! Were Paul to riſe from his reſt, and to viſit our churches, one of the firſt things he would miſs is the communion-table. What would be our confuſion, ſhould he addreſs us in enquiries like theſe—'How often do you remember your Redeemer in the ſacramental feaſts? Every ſabbath? Every other ſabbath? Every month?'—'Alas! no: this was never heard or thought of among us.'—'How often then?'—Oh, I feel the riſing bluſh—but the ſhameful truth muſt come out.—'Generally, not more than twice in the year.' What aſtoniſhment would ſeize the apoſtle. He would hardly own us for diſciples. Is this, Chriſtian brethren, our kindneſs to our friend? This our reverence for his injunction, our return for his love? We are verily guilty concerning our brother. It becomes us to rouſe from our lethargy; to throw ourſelves abaſhed at his feet; to implore his forgiveneſs; to evince our ſincerity by correcting our fault, and no longer, by diſobeying him, forſake our own mercies."

Our author then proceeds to conſider the weight of the objections which are commonly brought againſt frequent communion. He begins with "innovation." Here he ſhews that, in apoſtolical times, the celebration of the Lord's ſupper was a part of the ordinary ſanctification of the Lord's day, and probably continued ſo for a century or two. It was in the *fourth* century that the church began very diſcernibly to forſake her firſt love; and therefore we find decrees of councils, artificially brought forward in aid of the Saviour's command, to compel the diſciples to come to the table of fellowſhip. Things, however, ſtill grew worſe; which occaſioned the the Council of Agatha in Languedoc, in the year 506, to decree, "that none ſhould be eſteemed good Chriſtians, who did not communicate, at leaſt, at the three great feſtivals, Chriſtmas, Eaſter, and Whitſunday."* In favour of the primitive practice of frequent communion, our author introduces the ſentiments of Calvin, Witſius, Calderwood, the Dutch church of 1581, the Reformed Church of France in 1565, and the Church of Scotland. Calvin ſcrupled not to term annual communions, "*a contrivance of the Devil.*"

But, it is argued, that frequency of communion would diminiſh the reverence due to the inſtitution. To this our author replies, that other duties grow not contemptible by their frequency. "*Pray without ceaſing,*" ſays the Holy Ghoſt—"Pray but ſeldom," ſays the objection here combated: "you will be too bold and familiar with holy things, if you often meddle with them. Frequent prayers will end in profaning the preſence of God, becauſe it will diminiſh your ſenſe of his majeſty." Jeſus commanded his diſciples to drink the ſacramental cup *often*, in remembrance of him. "*A wonderful reverence then for the ſacrament,*" cries Bucer, *by which it is contemned, and the ſaving communion therein offered with the Son of God, rejected.*" To the third objection, viz. that frequent communions are unfriendly to ſuitable preparation, as the Chriſtian people could not afford the time neceſſary to be ſpent in it, Mr. M. anſwers, that frequent communion is itſelf the beſt preparation for communion. But the popular objection is brought from the neceſſity of aboliſhing the previous faſt day and the ſubſequent thankſgiving day, ſhould the Lord's ſupper be adminiſtered much oftener than once or twice a year. The writer of the letters openly contends for the abolition of theſe days. He affirms that they have no warrant in the book of God. He ſhews by a long induction of evidence, that the obſervance of theſe days is contrary to the judgment of almoſt the whole Chriſtian church, and particularly "that the Lord's ſupper diſ-

* Concil. Agath. can. 18.

penſed

penſed without faſt day, thankſgiving day, or week day ſermon, would comply, not only with the ſpirit, but with the letter of that very directory which Preſbyterians themſelves have ſolemnly approved, as being ſubſtantially founded in the word of God, and that their preſent ſacramental faſt and thankſgiving days are in open hoſtility with the deciſion of that ſyſtem, which they hold up to the world as exhibiting their genuine faith."

He contends, finally, that the obſervance of theſe days is attended with great and ſerious evils; "as it eſtabliſhes a term of religious communion which has no ſcriptural ſanction; impoſes an unwarranted addition to that part of divine worſhip; prevents that frequency of communion which is our indiſpenſible duty; makes requiſite the aid of other miniſters, to the ſpiritual injury of their own congregations; tends to baniſh both the principle and practice of ſcriptural faſting and thankſgiving, by confounding the diſtinction between ordinary and extraordinary duties; creates a pernicious diſtinction between the ſacraments of baptiſm and the ſupper of the Lord; is unfriendly to pure and evangelical devotion; and having no warrant in the word of God, involves the obſervers in the charge of will-worſhip and ſuperſtition."

Among the ſalutary effects of frequent communion, Mr. M. ſpecifies and illuſtrates the following; the conſolation of having performed a much and long neglected duty; the purifying of the church of unworthy members; the promoting of brotherly love. It may alſo uſher in a time of refreſhing from the preſence of the Lord, and become a uſeful preparation for days of trial.

We reſpectfully recommend theſe letters to the peruſal of the churches, and eſpecially of theſe venerable bodies, among whom the evil here complained of ſtill remains.

SERMONS *on various Subjects; to which are ſubjoined, Hymns ſuited to the ſeveral Diſcourſes. By* WILLIAH PEEBLES, *Miniſter at Newton upon Ayr.* 456 *pages*, 6s. Dilly.

SOME people complain of the great number of new books on Theology which are conſtantly iſſuing from the preſs. But, if they be not compelled to read them, they have ſurely no juſt reaſon of complaint. They do not conſider that every age has its peculiar taſte with reſpect to the mode of repreſenting divine truth, and prefers a certain method, phraſeology, &c. and why may they not be indulged in this? People read with more pleaſure, and receive more readily what bears the ſtamp of their own times, than that which has the uncouth cut and form of a preceding age. Divine truth is always the ſame; but the manner of preſenting it to the mind, like the faſhions of garments in different periods, conſiderably varies. This being the caſe, the eighteenth century has as good a right to be gratified in its taſte as the ſeventeenth had: for there is no more virtue in the rough or ſtarched phraſes of our grandfathers, than there was beauty in their queer and antiquated veſtments. Let them have the praiſe of diſtinguiſhed excellence, and much is due; but let them not be conſidered as ſtandards either of truth or taſte.

Having thus attempted to aſſert our lawful claim to write and publiſh on religious ſubjects, we conceive that the public are much indebted to every good man who uſhers into the world a book calculated to promote the converſion of ſinners, and the edification and comfort of believers.

Among thoſe who have, in this way, deſerved well of the Church of Chriſt, we rank Mr. Peebles, who has publiſhed an uſeful volume of Sermons on well choſen and intereſting ſubjects. They are purely evangelical; written in an agreeable ſtyle, and breathe forth much ſeriouſneſs and devotion

tion of ſoul. The Chriſtian will find them edifying both in his cloſet and in his family.

The ſubjects are, The ſupreme excellency of Jeſus, Pſ. xlv. 2. Jeſus the Reſurrection and the Life, John xi. 28. The Tendency of devout Affections to Heavenly objects, Col. iii. 1. Jeſus, a Man of Sorrows, Iſa. liii. 3. On keeping the Goſpel Paſſover, Heb. xi. 28. Love to Jeſus, and keeping his Commandments, John xiv. 15. The Utility and Advantage of the Service of God, Mal. iii. 14. On Godly Sorrow, 1 Cor. vii. 10. On Chriſtian Humility, 1 Pet. v. 5. The Language of afflictive Diſpenſations, Micah, vi. 9. On the Fellowſhip of Believers with Angels, Heb. xii. 22. On the Shortneſs of Time, 1 Cor. vii. 29. Peace in Chriſt amidſt Tribulation, John xvi. 33. The Chriſtian waiting for his laſt Change, Job xiv. 14. On the divine Love, and complete Reſt hereafter, Exod. xxxiii. 14.

The Hymns are pious and devotional, and may be ſung with peculiar benefit when the heart is warm with the impreſſion of the diſcourſes.

An APOLOGY *for the Church of Chriſt, and the Church of England; with a Vindication of the Doctrines of the late Hon. and Rev.* W. B. Cadogan, A. M. *Vicar of St. Giles's, Reading, &c. Proving them to have been conformable to the Articles, Homilies, Liturgy, and moſt approved Theologiſts of our Eccleſiaſtical Eſtabliſhment. Addreſſed, in a Series of Letters, to the Rev.* Jos. Eyre, A. M. *now Vicar of St. Giles's, Reading, &c. By* THO. WILLATS, Eſq. *To which is added, An Eſſay on Enthuſiaſm, By a Miniſter of the Church of England; An Addreſs to a Clergyman; and the World's Eſtimates of Converſion.* 8vo. 172 *p.* 2*s.* *Henley*, Norton; *London*, Rivington, *&c.*

THE above Title explains both the contents and deſign of this Tract, which is written in a truly Chriſtian ſpirit, and with the laudable intention of vindicating the character of an eminent miniſter of the Goſpel, deceaſed; as well as, if poſſible, of convincing his ſucceſſor, who has unhappily introduced "*another* Goſpel, which yet is not another" *Goſpel*, but a miſerable farago of Pelagian and Socinian errors, undiſguiſed by ingenuity, and unembelliſhed by elocution.

Mr. W. avails himſelf of many of the moſt reſpectable authorities in the Church, to ſhew that Mr. E. has as well departed from her eſtabliſhed doctrines, as well as from the truths of Scripture, and urges the great importance of vital and practical religion, founded on pure and evangelical principles.

In a ſhort preface the Author offers a modeſt and ſenſible apology for the late friends of Mr. C., who having been conſtrained, by the errors and imprudence of his ſucceſſor, to deſert the walls of the eſtabliſhed Church in order to retain her principles.

Short Meditations on ſelect Portions of Scripture, deſigned to aſſiſt ſerious Chriſtians in the Improvement of the Lord's Day, and other Seaſons of Devotion and Leiſure. By DANIEL TURNER, M. A. *3d edition*, 12*mo*, 212 *p.* Knott.

WE are happy to find the public judgment has called for a Third Edition of theſe excellent little Eſſays, which are admirably calculated to anſwer the end propoſed by their late venerable Author.

OBITUARY.

OBITUARY.

MRS. LEGARE,

WAS the daughter of a merchant in Charieſton, North America, who emigrated from Ireland: ſhe was educated in all the gaities and amuſements the place afforded, and particularly fond of dancing. At an early period, however, ſhe formed an attachment to young Mr. Legare, of the ſame place, who had been very religiouſly educated; and after ſurmounting conſiderable obſtacles on both ſides, they were married in 1753. Mrs. L. now cheerfully gave up her diverſions, and conformed to the religious orders of Mr. L.'s family, applying herſelf, at the ſame time, aſſiduouſly to domeſtic duties, but without evidencing a change of heart, till it pleaſed God to convert her by the miniſtry of Mr. Whitefield, a few years after marriage. Subſequent to this, however, ſhe ſuffered great ſpiritual diſtreſs and ſevere buffetings from the enemy, until it pleaſed God to ſet her ſoul at liberty under the word, and give her the evidences of adoption.

During the 17 years from her marriage to her death, ſhe was viſited with a variety of trials and afflictions, particularly in a painful ſeparation from Mr. Legare during the ſiege of Charleſton, in the American war. Thus grief and trouble undermined her conſtitution, and gradually prepared the way for her approaching diſſolution; which firſt began to be ſeriouſly apprehended in September 1797, although ſhe ſurvived until the 5th of February, 1798.

For the firſt three months after the alarming increaſe of her diſorder, ſhe complained much of ſpiritual deadneſs and coldneſs; but, by a conſtant attention to her Bible and the throne of Grace, ſhe maintained an unſhaken confidence in the promiſes. She would, however, frequently ſay, "O that my Redeemer would ſhine upon me!" A few weeks before her deceaſe, ſhe told Mr. L. that ſhe was ſure her diſſolution was drawing on faſt, and that ſhe had given up every worldly concern. He took that opportunity to enquire what was the ſtate of her mind, ſhe replied, "I have not the ſenſible preſence of my Redeemer; but I have a truſt in his blood, and a hold on his promiſes which I can never let go, and which makes me feel as firm as a rock. Long ſince I dedicated myſelf to him, and I know that he will never leave nor forſake me. No! after my Redeemer has guided and ſupported me to this day, can I fear that he will leave me at laſt? It would be an ungrateful ſin to doubt. I truſt that when the trying moment comes, he will grant me his preſence, ſupport and carry me through." All this was ſpoken with the greateſt ſerenity and compoſure, but with a brilliancy in her eyes never to be forgotten. From this time, till a week before her death, ſhe continued in the ſame calm and comfortable frame. During this period ſhe was frequently aſked if ſhe was willing to die, and always anſwered, "Yes; it is far better for me to depart." Being aſked if ſhe did not feel a reluctance on account of her children; ſhe ſaid, "No." Her huſband enquired how ſhe could be ſo willing to part with him, ſhe replied, "I once thought that this ſeparation would break my heart; but I can now ſubmit to it very cheerfully, becauſe I have a better portion, the Lord is my portion; beſides, we ſhall ſoon meet again." She frequently ſaid, "I fear that I am too impatient to be gone: the Lord's time is the beſt, and I hope he will enable me to wait patiently." One morning Mr. L. obſerved that ſhe appeared to be remarkably chearful, and ſaid to her, "I hope, my dear, the proſpect brightens." "Yes,

ſaid ſhe, my Redeemer ſmiles!" That day ſhe called her children round her, and, after ſome ſuitable directions and counſels, ſhe ſaid, "I thank God that he has given me the deſire of my heart: it was always my prayer to him, that he would ſpare me to ſee you all brought up, and then take me to himſelf before he removed your father from me; take care of him, and live in love. Bleſſed be his holy name, he has given me ground to hope for the ſalvation of you all: but, O ſee to it, that when I meet you at the bar of Chriſt, I may be able to ſay, *Lord, here am I, and the children thou haſt given me.*" She was then dying, but, to the aſtoniſhment of all, ſhe lived that day and night out; and the next morning being ſabbath, ſhe ſaid, "It is ſweet to worſhip God in his Church:" an elderly lady ſitting by, replied, "Yes, my dear, but you will worſhip him in heaven to-day."—"O yes," ſaid ſhe, and ſoon after calling her daughters to ſing the 17th Pſalm, "Lord, I am thine, &c." with eyes and hands lifted to heaven, ſhe ſeemed to anticipate the bleſſedneſs of the heaven therein deſcribed; and when they finiſhed, ſhe cried out, "O glorious hour! O bleſt abode! I ſhall be near, and like my God. I fear that I am too impatient to be gone; but I deſire to wait God's time." In the afternoon of this her laſt ſabbath, ſhe ſaid, "I hoped to have ſeen my Redeemer to day, but I find I muſt trouble my friends one night more." In the evening, ſhe ſaid, "I feel ſleepy—I'll try;" and, with as much compoſure as if ſhe had been in perfect health, ſhe ſlept the whole night (though ſhe was then cold in her extremities), and awoke in the morning, praiſing God for giving ſo comfortable a night's reſt. Soon after this, her eldeſt ſon went to her, and ſhe ſaid, "O, my ſon, I ſuffer a great deal." He replied, "Not ſo much, my dear mother, as your Redeemer did for you." "True, true," ſaid ſhe, "I deſire to ſubmit." Death was now making rapid ſtrides—her laſt words were—"O, where is my reſt? I long, I long;"—and took her flight thither.

A little before her diſſolution her phyſician came, and found the family with full hearts and wet eyes. Mr. L. ſaid to him, "Well, doctor, what do you think of the ſcene in the next room?"—"Indeed, ſir, (ſaid he) I know not what to think of it; it is all a myſtery to me. I have ſeen numbers of men, in all the vigour of health, and thirſting for martial honour, ruſh into a field of battle, and in that confuſed ſcene put on the appearance of fortitude, not one of which could face the gradual approaches of death on a ſick-bed, but with viſible horror: but here is a poor emaciated woman, whoſe whole nervous ſyſtem is unſtrung by long diſeaſe, welcoming the grim meſſenger with the utmoſt ſerenity and compoſure, and even with joy, though approaching in all the horrors of the moſt gradual progreſs imaginable;" (for ſhe was three days in the agonies of death.) "Indeed it is all myſtery, and I know not how to account for it." "Do you not, ſir, (ſaid Mr. L.) go to Calvary! You, indeed ſee us, ſir, diſſolved in tears; but I do not believe that there is a tear in this room extorted by grief. No, ſir, they are tears of joy."

The Doctor went down ſtairs and met a gentleman at the door, who enquired how Mrs. L. was. He ſaid, "Juſt gone, ſir." Well, ſaid he, Mr. L. is a philoſopher, and I hope that he will bear the ſtroke like one."—"Philoſophy! (replied the doctor) I have thought as much of philoſophy as any man; but the ſcene within beats philoſophy hollow."

Charles Town. T. L.

THE

MRS. BIRD.

[THE CONVERSION OF AN AGED PHARISEE.]

MRS. SARAH BIRD of Walſall, was, from her earlieſt years, taught to obſerve the Sabbath, and attend upon the public worſhip of God. At the age of twenty ſhe became a communicant at the eſtabliſhed church, and had very violent prejudices againſt all who diſſented from it. After ſhe ſettled in life ſhe was a very induſtrious and obliging wife, and a kind, and affectionate parent. She brought up her children with great decency and regularity, and pointed out to them the neceſſity of keeping holy the Sabbath day. The Lord inclined the heart of her daughter to go to the Independent meeting, where the goſpel was made the power of God to her ſalvation. She was then very deſirous that her mother ſhould go to the ſame place; but ſo deeply rooted were her prejudices, that ſhe refuſed.

She would not be perſuaded that any one could, or even ought to attempt to preach, who had not been at one of the univerſities, or had epiſcopal ordination. She was perfectly ſatisfied that ſhe was in the right way, and that on account of her great attention to every moral duty, ſhe ſhould certainly find favour with God. She looked upon her daughter as greatly deceived, and thought the doctrines ſhe had received tended to deſtroy good works. Being ignorant of God's righteouſneſs, ſhe was very diligent in attempting to eſtabliſh her own; was well pleaſed with herſelf, and had no doubt of being admitted into the kingdom of God. After her daughter's converſion, ſhe frequently heard of regeneration, and ſalvation by grace alone, through the blood and righteouſneſs of Jeſus Chriſt; but this doctrine ſhe totally rejected, and conceived her good works were ſufficient to recommend her to God. She could not believe that Jeſus ſaved *only* ſinners.——Thus ſhe continued a ſtrict Phariſee, till ſhe had entered into the eighty third year of her age, when, after many arguments uſed by her daughter, ſhe was prevailed upon to accompany her to meeting on the Lord's day. She was ſurpriſed at what ſhe heard, but yet was willing to go again. The doctrine appeared to her ſtrange, and ſhe wondered what theſe things could mean. Having read the Bible much, ſhe could not gainſay what ſhe heard, becauſe ſupported by the word of God. The Spirit bore witneſs to the truth in her heart, and ſhe was convinced ſhe was a ſinner; and that by the deeds of the law ſhe could not be juſtified in the ſight of God. In good earneſt ſhe then called upon the name of the Lord. "God be merciful to me a ſinner," was her conſtant cry. After this ſhe would never loſe an opportunity of attending upon the worſhip of God, and was gradually led into clearer views of the plan of ſalvation by Chriſt alone. She entirely renounced her own righteouſneſs, and ſaw the neceſſity of ſeeking "firſt the kingdom of God and his righteouſneſs." The Saviour's name was now precious to her ſoul; and the people ſhe once deſpiſed ſhe found her heart united to in love, and wiſhed to be united with them in the fellowſhip of the goſpel. She was accordingly admitted a member of the church in September, 1797, in the 84th year of her age. To hear her at the eleventh hour, publickly profeſs her faith in Chriſt, and her entire dependance upon him for ſalvation, thanking God for the diſcoveries he had made to her, greatly affected all who were preſent. We were led to ſay, "Is there any thing too hard for the Lord?" She attended with great regularity upon the ordinances of God, till about four months ago. She then grew feeble, was afflicted with rheumatic pains, and ſeveral other complaints, her ſight alſo became very bad, and ſhe viſibly declined faſt. I viſited her frequently in this confinement and found her much in fervent prayer, that the Lord would clearly manifeſt himſelf unto her. Spiritual

converſation greatly refreſhed her; but ſtill ſhe wanted to enjoy full aſſurance of the pardon of her ſins.

She was for ſome time unable to walk from the chair to the bed without aſſiſtance; but one day in attempting it ſhe fell down and broke her thigh. By this means ſhe was wholly confined to the bed, and continued in a very afflicted ſtate. She was well aware her end was nigh, and was kept very patient under her afflictions; but night and day crying out for clearer diſcoveries of the Saviour's love. Atoning blood was her conſtant plea. To be found in the righteouſneſs of Chriſt was the deſire of her heart. Upon all occaſions ſhe frankly confeſſed herſelf to be a poor, loſt, guilty ſinner, and lamented that ſhe had ſpent ſo much of her time in ignorance and rebellion againſt God; but ſaid, Jeſus had promiſed not to caſt out ſuch as come to him. This was all her hope. She often repeated precious promiſes, and by theſe ſhe was ſupported, but yet had not the extent of her wiſhes in enjoying the bright ſhining of God's countenance. However, on the laſt Sabbath, when the Scriptures were read to her, ſhe found her mind relieved from anxiety, and ſaid the word of God had ſo affected her heart, that ſhe was then quite compoſed. In this ſtate ſhe continued without any more diſtreſs or perplexity, in a praying frame of mind, crying, "Come, Lord Jeſus!" till Thurſday morning, Nov. 1, 1798. She was then unable to ſpeak, and in the evening about ſeven o'clock, in the 85th year of her age, ſhe entered into the joy of her Lord.

Walſall, Nov. 3, 1798. T. G.

MRS. CROGGON.

ON Friday, October 12, 1798, died Mrs. E. Croggon, of Grampound, Cornwall, in the 24th year of her age. When ſhe was about ſeventeen, ſhe received, under the miniſtry of Mr. Paddon of Truro, thoſe religious impreſſions which were never eraſed from her heart. During the laſt year of her life, ſhe gave the moſt ſatisfactory evidences of a real converſion. United by a principle of faith to the bleſſed Saviour, ſhe produced the fruits of righteouſneſs. Before her diſorder (which was a decline) had made any conſiderable progreſs, ſhe was frequently exerciſed with doubts and fears concerning the reality of her religion. But as her outward man gradually decayed, her inward man was renewed day by day: ſo that, increaſing in the knowledge and love of Chriſt, her fears were all removed, and a heavenly calm poſſeſſed her mind. The conſolations of the Holy Spirit were now abundantly communicated to her ſoul; inſomuch that, according to her own expreſſions, her "heart was full, yea, more than full, overflowing with joy."

One evening when her brother was preſent, ſhe addreſſed him thus: "My dear, hear the words of a dying ſiſter. Keep at a diſtance from the world, as much as poſſible. Abſtain from evil company." And with peculiar energy ſhe beſought him to attend the means of grace; ſaying, "Sit under the miniſtry of the word, and keep up the duty of family prayer in your houſe; but after all, come, as a poor ſinner, to Chriſt for ſalvation:" adding, "Chriſt and his croſs is all my theme. What ſhould I do now, in theſe circumſtances, had it not been for the power of religion!"

On Sunday, three weeks before her death, to a friend who came to ſee her ſhe talked freely on the goodneſs of God to her ſoul; confeſſed every doubt was baniſhed from her mind; and ſaid, ſhe was perſuaded ſhe ſhould be for ever happy through her Saviour's blood. To another friend ſhe

ſpake

ſpake highly of the Redeemer: at the ſame time declaring, that it was the blood and righteouſneſs of Chriſt alone on which ſhe relied. She ſaid, "I am ready; and deſire, if it be the divine will, to be taken to the Lord." In the evening of the ſame day ſhe had an unuſual manifeſtation of the love of God; as much, ſhe ſaid, as ſhe could ſuſtain. She called her affectionate partner near, to tell him the pleaſures ſhe felt; and expreſſed a wiſh that others might feel the ſame. "O that poor ſinners," ſaid ſhe, "could hear me, that I might tell them the value of religion!"—A friend obſerving to her that ſhe enjoyed a little heaven below; ſhe replied, "Not a *little* heaven, I have heaven already." Then ſtretching out her arms, ſhe exclaimed in an extacy, "Jeſus, take me this moment to thyſelf!"——The next day ſhe appeared not ſo lively; but ſtill ſerene and compoſed, cheerful and content to wait the Lord's time. She ſaid "I'm not deceived: I know it muſt be the Lord." To ſome of her relations ſhe ſpoke ſo cheerfully of the pleaſures of religion, that one of them remarked, "She appears more lively than any of us who are in health." She aſſured them "her conſolations had been inexpreſſible:" and that it was "on the rock of ages ſhe truſted."—A few days after, ſhe ſaid, "this mortal body is decaying; but I truſt my ſoul will take its flight to Jeſus—to heaven: and though I have not thoſe raptures I lately felt, yet he is faithful. I rely on his blood. Chriſt is mine. God is mine. Heaven is mine: and glory."

After this ſhe appeared better in body for ſeveral days. She intimated that, if it were the Lord's will, and for his glory, ſhe ſhould be thankful to be reſtored to health; that ſhe might abide longer with her huſband and children, to bring up her children in his ways: but left it with ſweet reſignation to the divine will.——She ſaid one day to her huſband, "I'm very comfortable. O, I long to be at home!—Your Betſey will ſoon exchange this world for a better. I am inexpreſſibly happy!"

About nine days previous to her diſſolution ſhe ſaid, "What is death to me? I can look up and ſee glory. To-day I have had a ſenſe of it. And when I walk through the valley of the ſhadow of death I will fear no evil; for thou art with me, thy rod and thy ſtaff they comfort me."

The Sabbath preceding her death, ſhe expreſſed a deep ſenſe of her unworthineſs; and ſignified ſhe was fully perſuaded that ſalvation is all of grace. She ſaid, ſhe could rely on the Lord, even when deſtitute of thoſe happy feelings which ſhe had ſo often enjoyed.

The day before her departure ſhe ſuffered excruciating pains in her back and breaſt; but not a murmuring word was heard to drop from her lips during the whole of her confinement. In the courſe of this day, ſhe ſaid, "I'm weak, but ſtrong:" and ſeveral times with a low voice, "Heaven, Heaven, Heaven!"

About four o'clock the next morning, without a groan or ſtruggle, ſhe was gently releaſed from the body, to be for ever with the Lord.

Agreeably to her choice, Pſal. xxiii. 4. was improved on the occaſion by Mr. Redding at Grampound, and by Mr. Paddon at Tregony, her native place.

Alceſter. J. S.

MRS. RODBIRD.

ELIZABETH RODBIRD was brought to an anxious concern for her ſoul at a very early period in life; when ſhe was only about 13 or 14 years of age. She was then in ſervice, debarred from the means of grace; but God bleſt the converſation of two ſerious young men in the houſe, as a mean

mean of alarming her conſcience; after which ſhe could find no reſt till ſhe was enabled to believe in Chriſt as her Saviour. For a conſiderable time before her death ſhe was a reſpectable member at Cannon-ſtreet Chapel, Mancheſter. She was taken away by a ſlow conſumption. Having been indiſpoſed for ſome time, ſhe, at length, purpoſed to go to her father's, hoping her native air might be of ſervice: but weakneſs obliged her to ſtop at Streatford. Here ſhe remained ſome days, and was extremely diſtreſſed by the fear of death; but two paſſages of Scripture applied in immediate ſucceſſion, and with peculiar ſweetneſs to her mind, were a mean of affording relief. The former was Iſ. xxvi. 4. "Truſt ye in the Lord for ever; for in the Lord Jehovah is everlaſting ſtrength." The other was Deut. xxxiii. 27. "The eternal God is thy refuge, and underneath are the everlaſting arms." Still ſhe was not fully reſigned to death. The care of her family lay heavy on her mind. Parental affection was ſo ſtrong that ſhe ſaid "ſhe could more eaſily bear the idea of being ſevered in two, than of parting with her children." Whilſt ruminating on the diſtreſſes they might experience after her departure; that paſſage of ſcripture, "He hath done all things well," was ſo ſtrongly impreſſed on her mind, and accompanied, at the ſame time, with ſuch a clear recollection of the providential care and kindneſs of God towards herſelf, in which ſhe ſaw the declaration had been verified, that ſhe was enabled, with the utmoſt confidence, to commit her children into his hands; could look on them, without the leaſt anxiety, in the thoughts of leaving them; and became ſo effectually dead to the world and its concerns, that ſhe ſaid, "ſhe could ſcarcely help caſting a ſmile of pity on thoſe who ſeemed to poſſeſs an anxious thought about it."

As her ſickneſs was of a lingering nature, I had the opportunity of viſiting her often, and wiſh, for the benefit of others, I had kept a particular account of her dying experience and expreſſions. She was almoſt continually dwelling on the mercies ſhe had received from God; and generally cloſed the account with the words of the Pſalmiſt, exclaiming with floods of overwhelming gratitude, "Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name; bleſs the Lord, O my ſoul, and forget not all his benefits." I do not recollect a ſingle viſit, in which ſhe did not, on one account or other, adopt theſe words as one who really felt the ſentiment they expreſs. She mentioned many comforting ſeaſons ſhe had experienced, in the courſe of her pilgrimage, with grateful pleaſure; and often expreſſed her amazement at the patience and kindneſs of God in bearing with her unprofitableneſs, lukewarmneſs, and backſliding. She often wept under a ſenſe of her paſt formality, and, at one time, ſpoke with peculiar emotion on this ſubject. "O! ſaid ſhe, I ſee myſelf ſuch a poor unprofitable creature, that I ſometimes think God will be almoſt aſhamed of me when I get to heaven." In the courſe of her ſickneſs ſhe ſometimes experienced great raptures of joy; but more generally a ſolid peace and confidence which was ſeldom diſturbed. A few days before her death, in anſwer to an enquiry reſpecting the ſtate of her mind, ſhe ſaid, "I ſeem pleaſed that I have ſuch a ſolid foundation to build on, a foundation which nothing can overturn or alter." And at another time, "My hope is founded on the word of God, ſo that if I were not ſaved, he would be a liar." She was almoſt continually expreſſing her longing deſire of death; and on Monday Jan. 22, 1798, God granted her deſire, and gave her a peaceful admiſſion into his heavenly kingdom. W. R.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

LETTER I.

From DR. VANDERKEMP *to* DR. HAWEIS.

On board the Hillſborough, Portland Roads, Dec. 22, 1798.

Rev. Father and Brother in the Lord Jeſus Chriſt,

AS we on Monday night, the 10th, unexpectedly were directed to leave London next morning, we were in ſuch a hurry that it was impoſſible for me to ſee you in order to bid you my laſt farewel; for this reaſon I embrace the preſent opportunity to ſend you theſe few lines to ſignify my gratitude for the many civilities and tokens of paternal care and brotherly affection you have ſhewn me. On Wedneſday, 19th, we left the Mother-bank, but anchored again the ſame evening at Spithead. Thurſday morning, the wind continuing fair, we ſailed from Spithead, and ſteered weſt; but yeſterday (Friday) afternoon, the wind ſhifted to the weſt, which obliged us to turn back, and anchor in Portland Roads. About fourteen ſhips are in our convoy, under the Amphion frigate and two ſloops of war. The Duff lies near us. We are all very well, and have among the convicts but ten ſick: two have however died ſince we came on board. The firſt day after our arrival, we were diſſuaded from going into the hold among the convicts; and told that they would throw a blanket over us, to ſtop our mouths and eyes, and rob us of whatever we had in our pockets: notwithſtanding we attempted to go, being introduced by the Surgeon. The convicts received us with every mark of kindneſs and regard. The next-day I preached to them from Acts xvi. 30. 31. and brother Edwards the following Thurſday enlarged upon "Behold this is the accepted time, and this is the day of ſalvation." They liſtened with remarkable attention, and ſeveral of them expreſſed, by a letter to me, their ſatisfaction and gratitude, requeſting to be more fully inſtructed in the principles of the Chriſtian religion; and now we converſe among them without the leaſt fear, and as freely as among our friends and acquaintances. On the contrary, when laſt Tueſday, ſome officers of the navy attempted to approach them, in order to look for four ſailors who had deſerted from the man of war, and went down into the hold; they beat one ſeverely, and wounded him with his own dagger in the head, ſo that crying out for mercy with a lamentable tone, he had enough to do to ſave his life, with the loſs of his hat, and the ſheath of his dagger. Thus hath our God ſhewed us his uncontrouled power over the hearts of the moſt wicked of men; and we truſt that he who was able to protect his ſervant Daniel from the Lions, will defend us againſt the rage of all his enemies and ours. Our hearts truſt and rejoice in the God of our ſalvation, and we doubt not but that he will bleſs our miniſtry among our fellow ſinners. The converſation we have daily with the priſoners, eſpecially with one who lies on a ſick bed, named Friend, gives us hopes to conclude, that this proſpect will not deceive us! O that our hearts may be inclined to give all the glory and honour to God, who alone performs wonders!

Pray give my ſincere and kindeſt reſpects to all our dear friends and brethren. I am, recommending you to the grace and love of our God and Saviour,

Your ſincere friend and ſervant in Chriſt Jeſus,

J. T. VANDERKEMP.

LETTER

LETTER II.

FROM THE SAME TO THE SAME.

On board the Hillſborough, off Madeira, 8th Jan. 1799.

Dear Sir,

WE arrived yeſterday all ſafe and healthy at this Iſland. A veſſel returning to Liſbon gives me an opportunity of ſending you this news, which, we doubt not, will excite your thankfulneſs to that God, whoſe right hand kept us hitherto from danger. Time is too ſhort to give you an account of all the little circumſtances of our, thus far, proſperous voyage. You know we departed from the Motherbank on the 19th of December, and moored again that night at Spithead. On the 20th we ſailed from Spithead, but the next day, the wind being contrary, we returned and put into Portland Roads. On the 23d, a favourable breeze ſpringing up, we again put to ſea; but in the evening we had a ſtrong gale, which continued that night, and turned, the next day, into a violent ſtorm. The 25th, after morning prayer the Captain told me, that there were 3, and ſoon after 4, and 5 feet of water in the ſhip, which gaining very faſt upon us, notwithſtanding the pumps brought up every minute two tuns of water; we were led to conjecture that there was a leak in the hold: and it was viſible that the ſhip (which was on the ſtarboard tack, and heeled very much on that ſide) gradually ſunk lower and lower.

I communicated this news to my brethren, two of whom were very ſea ſick, and in their beds, and we went to prayer. Though external circumſtances now ſeemed to ſuggeſt, that this might be the laſt time we ſhould unite in prayer, we could, by the mercy of God, keep faſt hold of that promiſe, "Call on me in the day of trouble, and I will deliver thee." Brother Kicherer being informed, by me, that the ſhip was in danger of ſinking, anſwered, that "the ſhip might ſink, but that the foundation upon which his ſoul reſted could never ſink;" and brother Edwards was ſo far from being diſmayed, that he even rejoiced in the proſpect of eternity. The ſtorm ſoon after abated, and we diſcovered that there was no leak in the hold, but that the water waſhed in at the port-holes and ſcuttle-holes; which being ſtopped, the pumps ſoon cleared the veſſel of the water.

We had been under great apprehenſions for the Duff. On the 27th another ſtorm came on and was tremendous. We cried mightily to the Lord on behalf of our dear brethren and ſiſters in the Duff; which, the next day, when the ſtorm was abated, appeared unexpectedly, to our unſpeakable joy, cloſe by us.

The boat which is to carry this letter aſhore, is going off, and preſſes me to finiſh. We commend ourſelves to your ardent prayers, and to the prayers of the Directors, and all our dear friends and wellwiſhers in the Miſſionary Society. I am, with the utmoſt haſte, but with ſincere reſpect,

Dear Sir,

Your humble and obedient ſervant,

J. T. VANDERKEMP.

DONATIONS

DONATIONS, &c. to the Miſſionary Society ſince our laſt.

FOLESHILL, near Coventry, (collection)	£. 7 0 0
STAINES, (additional donation)	5 5 0
STOURBRIDGE, (Rev. H. Hurſt and friends)	18 5 0

BEDFORD UNION.

WE underſtand that the third general meeting of the Union of Chriſtians at Bedford, is fixed for Tueſday, the 16th April. Dr. Gordon and J. Sutcliff to preach.

AMERICA.

Dr. JONATHAN EDWARDS, in a letter dated April 30, 1798, but which did not come to hand till January 26, 1799, gives the following information to his correſpondent in England.

"Since I wrote to you laſt, I have been twice imminently expoſed to death, in both inſtances by a fall from my horſe, but a kind Providence preſerved me; and though my ſhoulder was injured by one of the falls, it is now reſtored to its wonted uſe. I beſeech you to join me in ſincere thanks to God, my preſerver; and, O may I ever maintain a ſenſe of my conſtant liableneſs to the great change.

"We are attentive to your noble exertions to ſpread the goſpel among the heathen, and ſome attempts are making toward the eſtabliſhment of a Society for the ſame purpoſe, in the Northern States. But our frequent Indian wars, and the depredations and ſlaughter often committed by the Indians on our borders, have ſo prejudiced many of our people, that I fear but ſmall collections can be made for miſſions."

A very reſpectable Preſbyterian miniſter in New York writes thus to his Correſpondent,—Nov. 12, 1798.

"It will grieve you to be informed, that your worthy friend and correſpondent, Dr. Foſter, paſtor of the firſt Baptiſt Church in this city, is gone to his eternal reſt. He was a friendly amiable man—a faithful and laborious miniſter of the New Teſtament—a warm advocate for the peculiar and moſt precious doctrines of the Goſpel—an important member of our Miſſionary Society—and a Paſtor, whoſe loſs will be felt with peculiar ſeverity by the Church to which he miniſtered. He died about the beginning of September laſt, of the yellow fever, which for more than two months ravaged in our city, and ſwept off above two thouſand of our citizens, ſome of them among our moſt important characters. Dr. Foſter was the only clergyman who died of the diſeaſe; the greater part of the others left the city. Nine or ten of the principal churches were ſhut up ſeven or eight weeks, and every thing like buſineſs almoſt completely ſuſpended. I remained in the city the whole time, and ſuſtained a ſevere attack of the prevailing fever, which cut me off from my miniſterial labours two Lord's days. May my ſpared life be devoted to greater activity and uſefulneſs, and conſecrated to the glory of him who has prolonged it.

"The mortality with us was peculiarly great among the phyſicians. Fourteen or fifteen fell victims to the epidemic; and among theſe ſeveral of the moſt enlightened and able in the city.

"Our Miſſionary Society met, according to the Conſtitution, on Tueſday laſt. But a ſmall portion of the members attended; and the late epidemic was found to have deranged every thing ſo completely, and eſpecially to have ſo much impoveriſhed our trading people, that it was judged beſt

to defer the greater part of the buſineſs, particularly the delivery of the annual ſermons, and the collections which follow their delivery, until the fourth Tueſday in April next, when the Society have appointed to meet in this city, and to attend on the uſual buſineſs.

"I wiſh it were in my power to give you ſome agreeable information reſpecting the general ſtate of religion among us. Alas! it is not. For though we now and then hear the pleaſing news of a revival in ſome ſmall diſtricts, yet the prevailing ſtate of our country on this ſubject is gloomy indeed! Infidelity abounds and increaſes. Lukewarmneſs is too general among the friends of truth. Party politics and mercenary ſchemes are almoſt univerſally the order of the day. Bleſſed be God, however, there are ſome (and I believe an unuſually large proportion in our city) who have a zeal for his name—who ſigh and mourn for the abominations which are done in the land, and who are diligent at the throne of grace in interceding for their country, and the general intereſts of mankind. May infinite goodneſs increaſe their number, and anſwer their prayers!"

GUERNSEY.

IN the beginning of laſt Auguſt, Mr. M'Gibbon (late a ſtudent under Mr. Bogue of Goſport,) viſited Guernſey, and at firſt preached to a few perſons in a private room: the congregation, however, ſoon increaſed, and they procured and fitted up a larger place, holding above 300, which is already filled.

About the latter end of September, Mr. M'Gibbon wiſhing to return to his ſtudies, Mr. Baniſter of Briſtol was invited by the congregation to ſucceed him; but Mr. B. not being able to accept this invitation, Mr. M'Gibbon was prevailed on to lengthen his ſtay; and it is with pleaſure we add, his ſphere of uſefulneſs extends, and his proſpects of ſucceſs are flattering.

IRELAND.

Letter from Mr. Hamilton to the Secretary of the Miſſionary Society.

Armagh, Jan. 2. 1799.

Rev. and very dear Sir,

YOUR kind favour, communicating the minutes of the ſeveral meetings of the Directors down to the 25th of October, I received in due courſe; for which pleaſe to accept my ſincere thanks. In as far as I am capable to judge of your intended operations, I moſt heartily approve them. I ſee in the detail with which you have ſo obligingly favoured me, great matter of praiſe and thankfulneſs to our adorable Lord: and, at the ſame time, ſomething calling us to the exerciſe of deep humiliation before him. I am much concerned that in the African Miſſion, a partial failure has occurred; and yet I hope, that the great Head of the Church, who ſo over-ruled the diſſention between Paul and Barnabas, as to make it productive of much advantage to the infant cauſe, will in the preſent caſe, bring good out of the evil which we lament.——In the courſe of a few weeks I hope to have the pleaſure of tranſmitting to your worthy Treaſurer, a ſmall ſum for the benefit of the Miſſionary Society.

Permit me, Sir, to treſpaſs on your patience a little further, while I acquaint you with the formation of a ſmall ſociety in this country, under the deſignation of the "Evangelical Society of Ulſter." That you may the better

better comprehend the nature and object of this association, I have transmitted to you a copy of its address and constitution. In addition to what is therein contained, I have the pleasure to inform you, that our commencement, though small, has been, upon the whole, very auspicious. About twenty evangelical ministers have already entered their names as members; and what is very agreeable to relate, they are of four different denominations. The list of our annual subscriptions will, I think, in a little time be equal to one hundred pounds; but it is to annual collections we are looking chiefly, as our principal resource. The people in this country seem, in general, wonderfully disposed to listen to the gospel at present. Indeed, Sir, we may say with the strictest propriety, that the fields are already white unto harvest; but, alas! we have almost no labourers, disposed to undertake the work. The mournful fact is, we despair of finding itinerant preachers among ourselves, calculated for this honourable line of service. A statement of these our peculiar circumstances, the committee at their last meeting enjoined me to transmit through your hands, to the Directors of the Missionary Society; praying them, in the Lord's name, to provide for us, if possible, two preachers, to commence their operations early in the spring.

Dear Sir, I am utterly unable to convey to you an adequate idea of our situation here, through the want of lively, experimental preaching. The cry of the people for help is indeed urgent at present. There is no time to be lost. Please, therefore, to lay our helpless situation before the Directors at your first meeting; and to inform me of the result as soon as possible: provided we cannot be supplied from your very respectable body, perhaps you could direct us where to apply, with the prospect of success. If, in the course of the ensuing summer, the good Lord should put it into the heart of some of his zealous servants in England to come over into this Province for a few weeks, it might, through the divine blessing, be productive of the happiest effects. I think it would have a tendency to silence the voice of bigotry and prejudice that now rears against us; it would serve mightily to awaken the attention of the public to the gospel: and it might arouse some of the drowsy watchmen that are amongst us.

Dear Sir,

Believe me, your affectionate friend and ready servant in the Lord's work,

GEO. HAMILTON.

SCOTLAND.

WE understand the Rev. Greville Ewing of Edinburgh has resigned his co-pastorship at the late Lady Glenorchy's Chapel, and has removed to Glasgow, where, at the sole expence of Mr. Haldane of Edinburgh, he has undertaken the instruction of 27 young men, who, when sufficiently qualified, are to itinerate in those parts of Scotland which stand most in need of the gospel.

STIRLING SABBATH SCHOOLS.

In our Magazine for last September, (page 381) we gave some account of the institution of Sabbath Schools at Paisley; we have the pleasure now to add, that similar schools have been instituted at Stirling, which promise to be extremely useful to the common people, and a blessing to the country.

The Stirling Society for promoting the knowledge and practice of Christianity, consists of Christians of every denomination, who hold evangelical sentiments, and whose conversation is such as becometh the gospel. Their

ſole deſign is to promote the knowledge and practice of true religion, which is the only ſubject of diſcuſſion at their meetings. Their views are at preſent directed particularly to three objects:—to ſupport and encourage the inſtitution of *gratis* SabbathSchools; (ſo called, becauſe the teachers voluntarily engage in this labour of love without any pecuniary reward;)—to circulate pious tracts;—to aſſiſt in relieving the deſtitute ſick.

The funds of the Society ariſe from the voluntary contributions of the members and others. Serious perſons, though unable to give money, may be admitted members; and benefactions, however ſmall, from thoſe who are not members, are thankfully received.

General meetings of this Society are held on the laſt Thurſday of March, June, September, and December; at the 1ſt and 3d of which a committee of eight is choſen, four of whom, with the Secretary and Treaſurer included, form a quorum. This Committee meet monthly, and keep minutes of their tranſactions.

The preſent officers of this Society are, William Telford, Stirling Bank, Treaſurer; John Hervey, Ironmonger, Secretary; James Maclaren, Bookſeller; Alexander Hill, jun. merchant, Librarian.

ENGLAND.

VILLAGE ITINERANCY.

IN our Preface to the fifth volume of the Evangelical Magazine, we mentioned the origin of this inſtitution. Experience has ſince demonſtrated its utility; and we conſider it a duty we owe the public to notice occaſionally its progreſs. We are perſuaded, that it needs only to be known to find encouragement from opulent Chriſtians; and the increaſe of its funds is certainly deſirable, as it could thereby extend its beneficial operations.

Two preachers have been conſtantly employed in different circuits about 50 miles from London; others occaſionally aſſiſting in the ſummer months; and another perſon of good abilities is, at preſent, wanted for a circuit of vaſt extent, abounding in population, but totally deſtitute of the light of the Goſpel.

Schools alſo are erected by it, in and near the metropolis, as well as in the country, by which means hundreds of poor children are taught to read the word of God, and their parents and neighbours are bleſſed with the Goſpel of Salvation.

It has hitherto been ſupported by the liberal contributions of a few individuals; and if any ſerious perſons are deſirous of being aſſociated with them, in this good work of the Lord, their favours will be thankfully received by the Rev. John Eyre, of Hackney, who is both the treaſurer of the inſtitution, and ſuperintendent of its concerns.

EAST KENT ASSOCIATION.

THE quarterly meeting of the Miniſters and Brethren belonging to this Aſſociation, was held at Ramſgate, on Wedneſday the 9th of May laſt, when a Sermon was preached in the morning by Mr. Tiſſier, of Dover, from 1 Cor. x. 4. "For the weapons of our warfare are not carnal, but ſpiritual, &c." And one in the evening by Mr. Giles, of Eythorn, from Iſaiah liii. part of verſe 5. "For he was wounded for our tranſgreſſions." Afterwards the ordinance of the Lord's Supper was adminiſtered; which (as well as the other ſervices) proved a ſeaſon of refreſhment to Miniſters and people. Mr. Drew, of Folkeſtone, preached on the preceding evening.

"It is with pleaſure we obſerve, that a ſpirit of unity and attachment appears

pears to increaſe, with every meeting, among the Miniſters of the Aſſociation. May it long continue to prevail and abound!

The next meeting will be held at Mr. Attwood's, at Folkeſtone, on the 11th of April next.—Mr. Rolls, of Canterbury, is appointed to preach in the morning, and Mr. Prieſtley, of Deal, in the evening. In caſe of failure, Meſſrs. Willy and Laxon.

At this meeting it is to be conſidered, Whether it be practicable, in this Eaſtern diſtrict of Kent, to maintain an Itinerant Miſſionary; to endeavour to illuminate its dark villages with Goſpel Light, the expences attending which, to be defrayed by the Aſſociated Churches?

ORDINATIONS.

REV. MR. NORRIS.

ON Chriſtmas Day laſt, before an auditory of near 2000 people, at Mr. Parſon's Meeting, at Leeds, Mr. Norris, employed by Societas Evangelica, to labour in the north-riding of York and county of Durham, was ordained as an Itinerant Miniſter. On this occaſion Mr. N. produced a paper ſigned by near an hundred ſerious perſons in different parts of his circuit, expreſſing their earneſt deſire to enjoy all Goſpel ordinances. Mr. Bruce, of Wakefield, propoſed a variety of appropriate queſtions, to which Mr. N. returned the moſt ſatisfactory anſwers. Mr. Cockin, of Hallifax, prayed over Mr. N., and Mr. Parſons, of Leeds, gave him ſome ſuitable advice, by way of charge, from—"Do the work of an evangeliſt." Mr. Cockin then preached on Ephes. iv. 11. and concluded with prayer.

Our Correſpondent adds, "It was indeed a good day with us; and we departed more ready for any ſuch ſervice in future than we were before.

Rev. Jos. GRIFFITHS was ſet apart to the Paſtoral Office of the Independent Congregation at Wallingford, Berks, on the 26th of Nov. laſt.—Mr. Wilkins, of Goring, prayed the general prayer—Mr. Muſton, of Aſton, delivered a diſcourſe on the nature of a Goſpel Church—ſtated the ſteps that had been taken by the people when deſtitute—read their call to Mr. G. with his acceptance, and implored the divine bleſſing on their union. Mr. Threſher, of Abingdon, preached from 1 Cor. xv. 58. and Mr. G. cloſed the ſolemnities by prayer.

Rev. JOHN FOWLER was ordained to the Paſtoral Charge of the Independent Church at Sheerneſs, on Jan. 30, 1799.

Mr. Moor, of Stroud, read the Scriptures. Mr. Slatterie, of Chatham, delivered the introductory diſcourſe, and received the Confeſſion of Faith. Mr. Wilks, of London, gave the charge from Zach. iii. 6, 7. Mr. Townſend, of Rotherhithe, preached to the Church from 1 Peter ii. 1, 3. Mr. Gore of Sandwich, Mr. Ralph of Maidſtone, Mr. Young of Canterbury, and Mr. Gooding, of Lenham, ſeverally engaged in prayer; and Mr. Atkinſon, of Greenwich, gave out ſuitable hymns.

This ſervice for the accommodation of the workmen in his Majeſty's dock-yard began at half paſt five in the afternoon. In the morning Mr. Gore preached to as many as could conveniently aſſemble.

At Sheerneſs is a large meeting-houſe, with a large congregation and church, principally raiſed by the inſtrumentality of the late Mr. Shrubſole.

CHAPEL OPENED.

ON Wedneſday, Jan. 16, 1799, was re-opened, after having been ſhut up many years, an old Preſbyterian Meeting-houſe at Somerton. The labours of Mr. Gale, the county Miſſionary, and ſome of his Brethren, having

ing been rendered uſeful in that town and neighbourhood, application was made to Dr. Toulmin, of Taunton, and the other truſtees, for the uſe of the place. They very obligingly gave up the writings; and the place, after being repaired at the expence of about 40l., was veſted in a new truſt. Mr. Tozer, of Taunton, preached in the morning from Pſ. cii. 16. "When the Lord ſhall build up Zion, he ſhall appear in his glory;" and Mr. Evans, of Wells, in the afternoon, from Luke xix. 9. "This day is ſalvation come to this houſe." Meſſrs. Warlow of Wincanton, Pittard of Mortock, Morcu of Yeovil, and Pariſh of Wellington, prayed. A collection, amounting to 11l. was made towards paying for the repairs; and the Brethren, ſeeing the pleaſure of the Lord proſper in their hands, returned home, reſolving, in his ſtrength, not to be weary in well-doing.

LONDON.

ON Feb. 7, the poll cloſed for the Lectureſhip of St. Giles's in the Fields, London, when there appeared 142 majority in favour of the Rev. Mr. Shepherd, late Curate to Mr. Cadogan, of Reading, deceaſed.

On Friday the 8th, at 11 o'clock, the Lord Biſhop of London commenced his Scripture Lectures at St. James' Church, which he intends to continue weekly, except on Good Friday, during Lent.

On Friday, the 15th, the Biſhop of Peterborough preached at Bow Church, Cheapſide, the annual Sermon, before "The Society for propagating the Goſpel in Foreign Parts." The Text was choſen from Iſa. ix. 2. "The people that walked in darkneſs have ſeen a great light." His Lordſhip, after a ſuitable introduction, undertook, 1ſt. To ſhew the miſerable condition of the Gentiles before the coming of Jeſus Chriſt: 2nd, The advantages that mankind have received by his coming; and concluded, with ſtating, that the Society was formed under the Patronage of William III. of glorious memory—that much good had been done by it in the Britiſh Colonies—and that it is the indiſpenſible duty of all Chriſtians to endeavour to propagate the Goſpel. The Lord Mayor, Court of Aldermen, and ſeveral Biſhops, were preſent on the occaſion, and his Grace of Canterbury concluded with pronouncing the benediction.

Rev. Edmund Denham, of Frome, has accepted a call to the charge of the Independent Church at Lock's Fields, Walworth, late under the paſtoral care of the Rev. Mr. Mills, deceaſed.

Rev. F. Hamilton, aſſiſtant and ſon-in-law to the Rev. Richard Winter, of New Court, Carey Street, London, has alſo accepted a call to the exerciſe of the paſtoral office, over the Independent Church at Brighthelmſtone, late under the care of the Rev. Mr. Johnſon, who has reſigned.

Rev. Robert Simpſon, ſen. Tutor at the Hoxton Academy, is appointed to the paſtoral office of the Preſbyterian Church, Artillery Street, London, late under the care of the Rev. John Love, foreign Secretary to the Miſſionary Society, who has reſigned, and accepted of a charge at Greenock, in Scotland.

MISSIONARY JOURNAL.

THE great attention of the artiſt to render the engravings to this Work as neat as poſſible, will unavoidably prevent the delivery of the volume to Subſcribers till the latter part of April, when, we doubt not, their expectations will be gratified.

As the liſt of Subſcribers is about to be printed, any name not yet delivered, muſt immediately be ſent to Mr. Chapman's, in Fleet-Street.

POETRY.

POETRY.

HYMN FOR THE LATE FAST.

GREAT God of Nature, at whoſe word
Contending nations riſe and fall,
Who bid'ſt fell Diſcord draw the ſword,
And deſolate this earthly ball.

We fall before thine awful throne,
And mourn our nation's crying guilt;
For her tranſgreſſions, and our own,
Our very ſouls in ſorrow melt.

Favour'd above all other lands,
With thy rich goſpel and thy grace;
How have we broke thy juſt commands,
Abus'd thy love, and ſcorn'd thy ways!

Turn us, O turn us, mighty God!
Shew us what rebels we have been;
To ev'ry heart apply thy blood,
And waſh away a nation's ſin.

Bid Peace, with all her welcome train,
Return to bleſs our native land,
Sweet Plenty deck each ſmiling plain,
And Commerce ſpread on ev'ry hand.

And O, with gratitude impreſt,
May Britain's ſons their God adore;
Inſcribe thy name on every breaſt,
And ſound thy praiſe from ſhore to ſhore.

Sandwich. E. T.

ODE FOR GOOD FRIDAY.

ETERNAL Spirit! ſource of glorious light,
Who ſit'ſt enthron'd in Majeſty above,
Inſpire my feeble muſe, who wings her flight,
To ſing of boundleſs, everlaſting love.

Begin, my virgin muſe, the ſolemn lay,
And celebrate this glorious happy day,
When earth's great Maker, thron'd above yon ſky,
Put off the glorious blaze of majeſty,
And then deſcended to this vale below,
To ſave loſt man from never-ending woe.

But ſay, my Muſe, why ſhould the mighty God
Of heaven and earth, thus lay aſide his pow'r,
And quit his bright empyrean abode,
To dwell with man, the vot'ry of an hour?
Should I leave the boſom of his Father's love,
Should, from the everlaſting realms above,
(Where the whole heav'nly hoſt in anthem join'd,
Where pleaſures flow etherial and refin'd),
To earth deſcend, to tread our courts below,
To live in grief, and die a death of woe?

Love was the cauſe, almighty, matchleſs love,
To fallen, wretched man; who, but for this
Muſt, (doom'd by the ſtrict mandate from above)
Be baniſh'd far,—far from the realms of bliſs,
To the dark ſhades of everlaſting night,
Where hope ne'er comes with animated light;
Where all is ſorrow, wretchedneſs, deſpair,
Nor peace, nor comfort ever enter there;
Where the awakned wrath of God is high,
And the ſtrong worm of conſcience ne'er ſhall die.

What boundleſs love is this! Chriſtian, approach,
And in thyſelf behold the wretched cauſe
Of all his woes, who carried thy reproach,
And amply magnified his Father's laws;

He died a curſed death that thou mighti'ſt live,
For thee to reign, his ſoul was made to grieve;
Thee to redeem from woeful, black deſpair,
He ſpent a life of miſery and care:
Then, to his name be ceaſeleſs honours rais'd,
And this his boundleſs love for ever prais'd.

Pimlico. A. RICHARDS.

MISSIONARY PRAYER.

SAVIOUR of ſinners, to thy care
Our brethren we commend:
O let them all thy favour ſhare,
And ſave them to the end.

Let

Let truth in every heart abound,
Let grace their ſouls expand;
Nor jarring ſentiment be found
Among the choſen band.

O let thy preſence cheer their way;
Nor doubts, nor fears, prevail:
Be thou their Guardian night and day,
While o'er the deep they ſail.

And when they reach their deſtin'd ſeas,
And preach in Jeſus' name,
Let ſongs of joy announce thy praiſe,
And ſov'reign grace proclaim.

Then, at the Goſpel's joyful ſound,
Shall heathen idols fall;
And heathen ſinners proſtrate round,
For Jeſus' mercy call.

Hail, mighty Jeſus, weild thy ſword,
Thy holy arm make bare;
Confirm the honours of thy word,
And fix thy kingdom there.

J. P.

CANTICLES II. 14.

HOW altogether lovely He,
The Chief among ten thouſand known,
Whom, rob'd in ſacred majeſty,
My heart aſpires to call her own!

Nor let the thought be deem'd too bold,
Tho' long regardleſs of his love;
My frozen heart, as marble cold,
His ſoft perſuaſions would not move.

But now he ſpeaks, and I rejoice,
Eternal life his words impart;
More welcome is his gracious voice,
Than ſweeteſt ſounds of human art.

"My dove, (he cries) oh let me ſee
"Thy countenance, and hear thy voice!
"Come ſhare my bliſs, and dwell with me,
"And reign the object of my choice.

"Think of my love when I beheld
"Thee captive led, and bound in chains;
"To ſave thy life my own did yield,
"And took thy guilt, and bore thy pains.

"What greater proof of tenderneſs
"Could I beſtow, or thou deſire?
"And, in return for love like this,
"Thy heart is all that I require."

Oh take it, deareſt Lord, I cry,
And form it for thy conſtant praiſe;
Then, thro' a vaſt eternity,
Triumphant ſongs to thee I'll raiſe.

ELIZA.

THE THOUGHTS OF A PARENT OVER A BELOVED CHILD.

AH, lovely ſweet Babe! how attractive thy charms,
When laid by my ſide, or embrac'd in my arms!
I view, with delight, thy ſweet *innocent face*;
Thine *innocent actions* with pleaſure I trace.
Tho' anxious for thee, both by day and by night,
O, where's there an object that's *more* my delight!
Be ſerious, my ſoul, and with candour enquire,
If this be thy *greateſt* delight and deſire;
If ſuch an *inordinate fondneſs* have been;
For, doubtleſs, *inordinate fondneſs* is ſin.
If ſuch an *inordinate fondneſs* may be;
Then, ſeriouſly aſk—"Is this *fondneſs* in me?"
What! a worm of the earth, the chief ſource of thy joy,
Which, perhaps, all the peace of thy life may deſtroy;
May ſoon be ſnatch'd from thee, thy folly to chide,
Or, if ſpared, may prove like a thorn in thy ſide!
Which at moſt can afford but a tranſient repoſe,
Like a ſhadow it comes, like a ſhadow it goes!
Be aſham'd, O my ſoul, that *ſo much* of thy love,
Is fix'd on an object, which Death *may* remove.
Let the beauties of Chriſt thy affections invite;
And, in future, may he be thy *greateſt* delight!
His beauties are real; he has pleaſures to give,
Which earth *can't* beſtow, which will *never* deceive.
He'll always ſtand by thee when others depart;
For nothing can bias the love of his heart:
'Tis always the ſame—In him if thou truſt,
He'll *never* forſake thee, tho' painfully croſs'd.
He'll *never* forget his engagements for thee;
He'll raiſe thee to Heaven his glory to ſee,
To ſhine like the Sun in the firmament bright,
And *eternally* dwell with the fountain of light.

St. George's in the Eaſt. J. K.



Rev.d J. T. VAN DER KEMP, M. D.

Missionary

Published for T. Chapman, 151 Fleet Street. April 1. 1798.

THE

Evangelical Magazine,

For APRIL, 1799.

The DIRECTORS *of the* MISSIONARY SOCIETY *in London, to the Rev. Dr.* VANDERKEMP *and his Aſſociates, Meſſrs.* KIRCHERER, EDMONDS, *and* EDWARDS.

Dearly Beloved Brethren,

AS the period now approaches when you are to embark for your important ſtation and work among the Heathen, it is expedient and neceſſary that we ſhould, in the moſt cordial terms of affection, communicate our views and our advices, in reſpect to the conducting of your intended miſſion to Africa.

Before we enter on ſuch particulars as appear to us to merit your attention, we deſire, in the firſt place, dovoutly to acknowledge that *all-wiſe and gracious Providence* which introduced our Rev. brother Vanderkemp to our acquaintance, and led him to offer himſelf voluntarily and freely to this work of the Lord—to ſeek the patronage of our Society—and to act in conjunction with us, in endeavouring to extend the knowledge of ſalvation to heathen lands.—We deſire to recognize and revere the eſpecial deſign of Infinite Wiſdom, in providing an inſtrument ſo well furniſhed and fitted to take the lead and charge of a miſſion to *any part* of the heathen world. And as we have ſolemnly conſecrated our labours to the accompliſhment of the moſt extenſive ſervices—to do good unto *all* as we can find opportunity—we fully acquieſce in the choice that you, our Rev. Brother, have made (no doubt after much ſolemn deliberation and frequent prayer to God, the Father of lights) of the ſouthern extremity of Africa as your intended field of miſſionary exertions.

Every part of that vaſt continent, with the exceptions of the Cape town, and the benevolent ſettlement at Sierra

Leone, preſents a picture the moſt diſtreſſing and lamentable to our feelings, as men and as Chriſtians! Happy will it indeed be for us, and glorious for you and your worthy aſſociates, if you are together honoured of God to make the *firſt* ſerious and effectual inroad upon the territories of the prince of darkneſs, and to open the way for the deliverance of the wretched Caffres from the idolatry and barbariſm which overwhelm their extenſive country.

We are well convinced, that your zeal to carry the light of divine truth into thoſe dark and diſtant regions, has been accompanied by a diligent reſearch into the preſent ſtate of Caffraria; and that you have aſcertained the practicable means of making an entry into that country from the colony of the Cape, from which it is ſeparated by a river * that runs eaſtward 700 or 800 miles inland, and north from the Cape town. We therefore compleatly approve of your deſign in directing your firſt attempt to that nation, conſidering it as a peculiar advantage that the miſſion originates with natives of Holland. By making your efforts to inſtruct the Caffres in the Dutch language, you will be greatly facilitated in unfolding to them the myſteries of Jeſus Chriſt; becauſe it is highly probable, if not actually aſcertained, that from their intercourſe with the neighbouring colony of the Cape, where the Dutch is univerſally ſpoken, they muſt already be acquainted in ſome degree with the language.

The Dutch ſettlers, towards the borders of the Caffre country, will alſo, we truſt, be made uſeful in facilitating your entrance, and making you more fully acquainted with the manners, cuſtoms, diſpoſitions, and religion of their Caffre neighbours, previous to your entering on their territory.

Should unexpected hoſtility be manifeſted to you, dear brethren, notwithſtanding your benevolent deſign—(as difficulties and dangers of one kind or another, muſt ever be the companions of the faithful miniſters and miſſionaries of our Lord Jeſus Chriſt)—and ſhould this hoſtile oppoſition endanger your lives, or deſtroy all hopes of ſucceſs in your ſacred work, the Dutch colony will afford a ſhelter and retreat, until another miſſionary enterpriſe ſhall preſent itſelf with a more favourable aſpect.

The ſecond object which you have in view as an alternative, will depend entirely on the leadings of Divine Providence, and your acquired information when you are on

* The Great Fiſh River.

the

the ſpot; and therefore it is not poſſible that we can give ſuch directions as can *fully* meet the exigency of your ſituation, at preſent. We pray that you may always be under the direction of the wiſdom that is from above: and we cordially approve of your intention, in caſe of a diſappointment in the Caffre country, of exploring ſome other tribe or people, ſituated inland on that continent, or up the north-eaſtward ſhores of Mozambique, or the coaſt of Melinda; aſſured as we are, that all your movements will be directed to promote the glory of God, in this honourable work of ſeeking to ſave periſhing ſouls, which are alike precious in every clime and corner of the earth.

We cannot but ſuggeſt to you one very intereſting object, in connection with your views upon the eaſtern coaſt of Africa, namely, the large and populous iſland of *Madagaſcar*, which, being ſeparated by a narrow ſtrait from Mozambique, is entirely within your reach. This place has already claimed the particular attention of our Society, as a very inviting field of miſſionary labour. The manners of the natives, in the diſtricts frequently viſited by Europeans, are uniformly known to be hoſpitable, open, and ſincere.

In that iſland it would give us peculiar ſatisfaction to have a miſſion ſet on foot. Without, however, meaning to urge this, to the *excluſion* of the other great objects you have in view, we ſuggeſt, that it may be practicable to *viſit* that iſland, *after* you have gained a footing in the Caffre, or any other African nation, and either begin a miſſionary work by detaching two of your brethren thither, or, if this ſhould not be adviſeable, from the ſmallneſs of your number, and the encouragement you may, with the bleſſing of God, meet with on the continent, for the united exerciſe of all your labours, then your viſit to the iſland, and acquiring particular information of all that would be intereſting to us, in preparing a future miſſion to the iſland, would be an important and uſeful ſervice rendered to the Society. —Indeed your frequent and ample communications from every place which, in the courſe of divine Providence, you may be called to viſit, will be eagerly looked for and joyfully welcomed. It will be particularly deſirable that we ſhould be informed whether the horrid ſlave trade, heretofore extended to the coaſt of Mozambique, and the weſtern ſhores of Madagaſcar, has ceaſed, in conſequence of the revolutions in the iſles of France; and what influence or dominion is ſtill maintained on the eaſtern coaſt of Africa

Africa by the Portugueſe Papiſts, or their deſcendants, as this influence, we apprehend, will be found the greateſt obſtacle to Proteſtant miſſionaries.

We commit to you, brethren, the copy of a ſhort account of the iſland of Madagaſcar, which was read with approbation at a general meeting of our Society in 1796, and, with other outlines of plans of miſſions, referred to the conſideration of the Directors to mature and carry into effect, as we had means and opportunity.

Though the object of a miſſion to Madagaſcar was therefore recogniſed by our Society, further information is requiſite to the undertaking; and we are happy to find that our brother Vanderkemp is taking meaſures to furniſh us with it.

Should it be that the inſcrutable providence of God ſuffers enemies and obſtacles, inſurmountable by human power and the aids of his grace, to prevent, *for the preſent*, (ſeeing the times and ſeaſons are wholly in his own hand,) the converſion of any of thoſe African nations, either on the continent or at Madagaſcar, by your inſtrumentality, be not diſcouraged or diſmayed. You have ſtill an immenſe field of miſſionary exertion before you, requiring, if we could furniſh them, and it pleaſed the Lord to raiſe them up, an army of devoted miſſionaries: and whenever you may, under divine direction, attempt to erect the Goſpel ſtandard, either on the ſhores of the Red Sea, on the Perſian Gulf, or along the Malabar coaſt, our hearts will accompany you with the moſt anxious ſolicitude, tender ſympathy, cheerful ſupport, and frequent fervent prayer to that God who hath all human hearts and all events at his diſpoſal, who worketh *all things* after the counſel of his will. It is the joy of our hearts, and the bond of our union, to know that *will* is the ſalvation of a great multitude, out of *all* kindreds, nations, and tongues of the earth.

Go forth, therefore, beloved friends, in the name of the Lord, making mention of his power, and grace, and righteouſneſs, and he will be with you to the ends of the earth—he will ſubdue your enemies, and proſper your work and labour of love.

With regard to the *internal economy* of the miſſion, we ſuggeſt the following regulations, which you will find it neceſſary to adopt and obſerve, in order to your proceeding in your work with comfort and ſucceſs.

1. Meſſrs. Edmonds and Edwards are conſidered as aſſiſtant preachers of the Goſpel in this miſſion, and ſhall be competent

competent to every branch of miniſterial duty, except the adminiſtration of the holy ſacrament. They ſhall, however, be ordained to the miniſtry, when their call thereto ſhall appear evident to their brethren.

2. While the brethren are unacquainted with the language of the Heathen, and on that account unable to propoſe the Goſpel to the natives, they will take the more care to exhibit to them an animated Goſpel—a living epiſtle of Chriſt, known and read of all men. Such an example and conduct will prepare the natives to hear with reſpect, when they ſhall be able to addreſs them. Should an interpreter be found, in whoſe heart the work of the Spirit of God is diſcernible, he would be a fit channel of communicating ſacred truths; but an unconverted perſon, or one not well diſpoſed to the great object of the miſſion, is an unfit inſtrument, and ought not to be employed.

3. It is a rule in the conſtitution of Chriſt's kingdom, not only that we ſhould love as brethren, but that the elder ſhould be regarded by the younger as worthy of more pointed reſpect; and, without due ſubordination, no affairs, either civil or ſacred, can be carried on. In conformity hereunto it is expected, and enjoined on the three younger brethren, that they conſider our Rev. brother Vanderkemp as the Director of this miſſion, and as the repreſentative therein of the whole body of Directors. He, is, of courſe, inveſted with the care of the effects and diſburſements; and it is required, for the comfort and ſatisfaction of the three brethren his aſſociates, that he make them a monthly allowance of ——— each, for their neceſſary perſonal expences.

4. Should your good example, and zeal for the ſalvation of the heathen operate, with the divine bleſſing, upon the hearts of any among the ſeriouſly religious friends you will meet with at the Cape town, ſo as to produce a voluntary offer to accompany you to the work, you are authoriſed to admit one, or at moſt two, after full inveſtigation of their character and ſtanding in the church of Chriſt, and of their fitneſs for miſſionary labour. This is all that appears neceſſary to ſuggeſt in the way of *regulation*. We muſt leave your conduct and exertions to be guided by the circumſtances in which the Lord may caſt your future lot. While you retain the ſpirit of union and entire devotedneſs to his work, you have nothing to fear, for greater is he that is *with you*, than all they that can be againſt you.

And now, brethren, farewell! We joyfully commit this miſſion, and you, who are the honoured inſtruments of it, to the eſpecial care of the Prince of the Kings of the Earth! To his almighty protection, and all-ſufficient grace, we earneſtly commend you all—Beſeeching him to pour out a double portion of his Spirit upon each of you.

Walk in love and unity, and the God of peace and love ſhall be with you.——Adieu!

JOSEPH HARDCASTLE, Chairman.
JOHN EYRE, Secretary.

London, Nov. 26, 1798.

FOREIGN CORRESPONDENCE.

LETTER I.

To the Rev. Dr. Burckhardt.

Baſil, Feb. 9, 1799.

Reſpectfully beloved Brother in Chriſt,

AGAIN have we the favour of communicating the enclоſed to the Directors of the Miſſion.

Our addreſs to our brethen has ſucceeded beyond our expectation. Although the greater part of our ſociety conſiſts of perſons in middling or poor circumſtances, the breathing of the ſpirit of love inſpired many: And what a powerful principle is love! Many a dear child of God would rather ſacrifice ſome neceſſary, than be deprived of the pleaſure of contributing a mite to the miſſion. Many a journeyman, ſervant, and villager, deſired to have their dollar, half-dollar, or 6, 8, 12, 20, Kreutzer piece added to the collection.

We know that a hundred pounds are but a ſmall ſum to our affluent Engliſh brethren; but conſidering the ravages of the war, famine, and other calamities which Germany and Switzerland have ſuffered for ſome years paſt, we have reaſon to rejoice in the mercy of the Lord amidſt his judgments, that he ſo viſits his people, and inclines their hearts to religious and charitable exertions.

It was the firſt time, laſt Monday, that a number of our brethren here, encouraged by the example of thoſe in England and Holland, had a prayer meeting, from nine till ten o'clock. We firſt read ſome paſſages of the miſſionary ſermons, ſung a hymn, and united in prayer, that the Saviour

viour would be pleaſed to crown the miſſions with further ſucceſs, to preſerve and protect his greatly afflicted church in Europe, and to open a new theatre of his glory in the extenſive regions of Africa and America, and of the Eaſt and South Indies. We have invited our brethren in Germany and Switzerland to unite with us, and with the praying hoſts in England and Holland at the ſame time.

Be ſaluted, dear Sir, from us, and bleſſed from the Lord!

STEINKOPF, Secretary.

LETTER II.

The CHRISTIAN SOCIETY *at Baſil, to the* ENGLISH MISSIONARY SOCIETY *in London.*

Baſil, Feb. 9, 1799.

Rev. and Honoured Fathers and Brethren in Chriſt,

WE remit to you a bill of 133l. 1s. 6d. on Meſſrs. ——, which will be paid ſix weeks after date: in a fortnight the ſecond will follow.

We make this remittance under a ſenſe of the moſt humble gratitude to that God who has made ſo many hearts willing, with holy joy, to contribute to your glorious miſſionary inſtitution. We do not recollect any charitable collection made with ſo cheerful a heart, and ſo many ardent prayers. Wherever the glad tidings were known, that your miſſionaries had ſafely arrived at the place of their deſtination, and been ſupported and conducted by the Almighty Saviour through ſtorms, reefs, and dangers; that they had been well received by the inhabitants of the South Sea Iſles, and welcomed even by an old Otaheitan prieſt as the meſſengers of peace, who ſhould ſhew the people of Otaheite the way how to be truly good and happy; every where our brothers and ſiſters were filled with hope. Here, they ſaid, is the finger of God! this is not the work of man, but of God! Praiſe to him for ever! another part of the world where the peaceful voice of the ſaving Goſpel is heard! Hallelujah! Jeſus lives and extends his empire in the midſt of the aſſaults of his enemies! Thus one brotherly voice anſwered the other. But ſhould our Engliſh brethren do ſo much for the honour of their and our Lord, and for the ſalvation of his dear-bought ſouls, and not kindle in us the flame of love? This thought ſucceeding, none would remain behind, but the rich and the poor, the high

and the low, the learned and illiterate, haſtened to ſend us their gift of love for the ſtructure of the holy temple.

Not only the members of our ſociety, but other pious children of God in other connections, particularly ſuch as belong to the unity of the Evangelical Brethren, deſired to participate in this work of love; and tears often aroſe in the eyes of the collector of theſe gifts, when he ſaw little groups of moſtly poor people joining to do what was in their power, and thus at laſt a ſmall rivulet, flowing from many drops; when he perceived a mite thrown in from the peaſant of the cottage, or from the hand of the widow, and that even children threw ſome little branches of honour, love, and joy, upon the road on which the Saviour triumphantly proceeds to the everlaſting ſalvation of the heathen.

Accept, venerable fathers and brethren, the incloſed liſt of villages and towns from which gifts have been ſent for the miſſion: There are many of them which are as little known in modern hiſtory, as Bethlehem or Nazareth in the times of Auguſtus Cæſar; but we are aſſured that the King of Kings looks with peculiar pleaſure on many a ſmall village in which he ſees choſen ſouls, that love him becauſe he firſt loved them, and cleanſed them with his blood from their ſins.

The collection amounts to more than is expreſſed in the incloſed liſt; but being alſo in connection with the Dutch Miſſionary Society, it has been reſolved, by the conſent of our brethren, to remit part of the whole ſum to them.—Other ſocieties united with us at Altona, Ebelfelde, and Eaſt Frieſland, have either already ſent you their gifts, or will ſend them hereafter, and we are in expectation of remittances from ſome other branches of our Society.

Thus, then, we lay before you this gold and ſilver of the Lord, with full confidence, that he who fed ſome thouſands with a few loaves, will crown it with his all-powerful bleſſing, being ſanctified by prayer, and conveyed with many thouſand wiſhes for the ſalvation of immortal ſouls. We preſent it in the words of David (1 Chron. xxix. 14.), "What are we, that we ſhould be able to offer ſo willingly after this ſort? for all things come of thee, and of thine own have we given thee."

We beg the favour of you to ſend us, by the firſt opportunity, a receipt for this ſum, as well as the 12l. remitted before.

As for our preſent ſtate, we cannot be too thankful for the diſtinguiſhed preſervation and ſpiritual bleſſings we have experienced,

experienced, in the midſt of the political ſtorms which have burſt over Switzerland. We muſt, like Samuel, ſet up an Ebenezer, ſaying, "Hitherto hath the Lord helped us." (1 Sam. vii. 12.) He alſo will help us in future; for he is faithful, and will not ſuffer the trial and temptation to encreaſe beyond our power.

Grace be with your venerable circle, and with all our brethren and ſiſters in England, Scotland, and Ireland, that love our Lord Jeſus Chriſt in ſincerity. Our Committee ſalutes you reſpectfully, in the name of the members of our Society.

HERZOG, D. D. Preſident of the Committee, and Co-Director of the Engliſh Miſſionary Society.
STEINKOPF, Secretary.

THOUGHTS ON THE INCOME BILL.

To the Editor.

SIR,

THE minds of men have lately been much occupied about an act of Parliament, whereby every perſon poſſeſſed of property is required to contribute a certain portion of it for the exigencies of the State. As ſelf-intereſt is ſo much concerned in determining what proportion ought to be paid, this act has been ſtudied with unuſual care; ſo that I queſtion whether it has not employed more of the time of ſome of your readers for ſeveral weeks paſt than the Bible itſelf. As you, Sir, in the conduct of this Magazine, have hitherto wiſely refrained from political diſquiſitions, I ſhall offer but one remark upon this act, which, being couched in the words of ſcripture, will offend no ſerious reader, *Render, therefore, to Cæſar, the things which are Cæſar's, and to God, the things which are God's.*

The conſideration of the Income Bill has led my mind into a train of thought which has been profitable to myſelf, and may perhaps be uſeful to others. The demands of the Britiſh Government for the ſupport of the war, have occaſioned ſome reflections on an *Act of Heaven*, in ſome reſpects ſimilar: It is included in that general ſtatute, *Thou ſhalt love the Lord thy God with all thy heart*, &c. By this ſtatute it is enacted, that all the true, loyal, and faithful ſubjects of the King of Kings, ſhall contribute, not only yearly, and every year, but daily, and every day, a portion

tion of their income, from whatever quarter arising, towards the support of his government, the honour and dignity of his crown, the extension of his dominions, and the carrying on a war undoubtedly just and necessary, in which he and all his subjects are engaged.

By this act, Sir, it is rendered absolutely necessary for every person to consider what his income actually is, for every man should "examine himself," and know the true state of his affairs. Whoever does this, will find he owes more to God than he is aware of; for "there is that maketh himself poor, and yet hath great riches." Every Christian is to consider how God hath prospered him, and what he is possessed of, whether in *natural abilities—acquirements by education—wealth—influence—time—connections*, &c. &c.

In forming an estimate, according to the rules of the act, there may be some little difficulty; but the length and perplexity of the bill is complained of chiefly, by those who are not disposed to comply with its demands. If any doubt arises, let the words of the act be referred to; let *conscience*, the *assessor*, be consulted; and if any difficulty still remains, the *commissioners*, the ministers of Christ, will give their advice freely and faithfully.

It would occupy too much of your Magazine to enlarge upon every distinct branch of Income—I shall but just touch upon a few.

By this act, the Majesty of Heaven demands a proportion of that most valuable species of property, our TIME. A *seventh* part is required of the poorest man in the country; but a much larger proportion is expected from the man of leisure and of wealth. There are some, whose duty it is to contribute *half*, or more; and I fear there are few who are sufficiently faithful in paying their just quota. This branch of the revenue of heaven, especially as it arises from the *seventh* part, has been very unjustly withheld for a long time; and I heartily wish that all the assessors, surveyors, and commissioners, would be more diligent in exacting it.

KNOWLEDGE, Sir, is another source of income. The wisdom that cometh from above is inestimably valuable; "its price is far above rubies: the topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold."—So the act expresseth it. Much is expected from the possessor. "To him that knoweth to do good, and doeth it not, it is sin."—"If ye know these things, happy are ye if ye do them:" yea, "he that knoweth his master's

ter's will, and doeth it not, ſhall be beaten with many ſtripes."

INFLUENCE, whether of the *magiſtrate*, the *miniſter*, the *maſter*, or the *parent*, is another kind of property taxed by this Income Bill. Every man, in any one of the aforeſaid capacities, muſt give to God an account of his ſtewardſhip: his talent, whatever it be, muſt not be buried in the earth, but employed for the glory of God and the good of man. The Majeſty of Heaven expects him to "occupy with it till he come;" and happy will he be found, who ſhall have traded with it to the greateſt increaſe.

This act has a ſpecial regard to the WEALTH of God's people: and the rich man, if he be alſo rich in faith, will gladly give of his abundance to the goſpel treaſury. "The ſilver and the gold is mine," ſaith the Lord. "Of thine own, bleſſed Lord," will the wealthy Chriſtian ſay, "do I give unto thee. But who am I, that I ſhould be able to offer ſo willingly after this ſort?"

The exact proportion expected from the rich does not appear to be preciſely and expreſsly defined in the words of the bill; but as it was underſtood long ago, a *tenth*, at leaſt, ſeems to have been cheerfully contributed. So the venerable patriarch reſolved—"Of all that thou ſhalt give me, I will ſurely give the *tenth* unto thee." Gen. xxviii. 22.—But as a tenth may be too much for ſome in ſtraitened circumſtances to give, ſo it may be far too little for others in affluence. When greater exertions than were formerly known are now making againſt the common enemies, Sin and Satan; when the Lord's *militia* are ſo generally employed in ſcouring the country; and when numerous adventurers are gone, or going, to the ends of the earth to make *diſcoveries*, the Lord has a greater demand than uſual on the purſes of his people.

To enforce the regulations of this bill, your readers ſhould be appriſed of the advantages and diſadvantages of compliance or non-compliance with them.

It is provided by the aforeſaid act, that, in caſe of making a falſe eſtimate wilfully, or withholding the proportion demanded, or by any tricks or evaſions refuſing obedience to it, ſevere penalties ſhall be exacted. The diſobedient may particularly expect a heavy SURCHARGE. One of the London commiſſioners, in a letter to a miniſter, recommending generoſity to the poor, ſays, "You know not what you may actually *ſave* in a courſe of years by this method. St. Paul, ſpeaking of abuſes in the church of Corinth,

rinth, ſays, 'for this cauſe many are ſick among you.' If prudence ſhut up the bowels of your compaſſion, the Lord may quarter an apothecary (and I might add, a lawyer or a bankrupt) upon you, which would coſt you twice the money, &c." Therefore, beware of a *ſurcharge!*

This caution may be the more neceſſary, as the act allows of certain DEDUCTIONS, and I have obſerved that no part of the bill is more carefully noticed than this. But in making theſe deductions, I muſt recommend it, to conſult not *ſelf-love*, *ſelf-intereſt*, and *general example*, but the ſpirit of the act, and the faithful aſſeſſor *Conſcience*, before mentioned.

I cloſe with obſerving the advantage of a ready and cheerful compliance. Human laws do not generally offer any rewards; but the laws of heaven do. In this caſe, "he that ſoweth bountifully ſhall reap bountifully;" and whatever is thus contributed is laid out to the *greateſt advantage*, and on the *beſt ſecurity*. What the Chriſtian "lendeth unto the Lord he will pay him again"—principal and intereſt; not *lawful intereſt*, but *evangelical intereſt*; not *five* per cent. on government ſecurity, but *ten thouſand* per cent. on the ſecurity of heaven itſelf; for ſo it is written—"He ſhall receive *an hundred fold.*"

Wiſhing you, Sir, and all your readers, a multiplication of grace and peace, I remain your affectionate friend,

G. B.

MEDITATION ON MATT. xxviii. 6.

"*He is not here, for he is riſen.*"

THESE words appear to have been uttered at the door of a ſepulchre, and they are ſurely words of no common import. When we take a contemplative view of our church-yards, and ſeek for inſtruction amidſt the manſions of the dead, a ſilent voice (if I may be allowed the expreſſion) iſſuing from the "ſtone at the mouth of the ſepulchre;" informs us that the remains of a perſon, once known, and perhaps honoured, by the world, lies there; but never doth it declare (at leaſt in reference to the body) "He is not here, for he is riſen." This then muſt refer to ſome extraordinary perſon, ſome ſurprizing occurrence, let us enquire to whom.

The preceding chapter informs us, that this was ſpoken of Jeſus of Nazareth, the Son of the Virgin; He who was

to

to ſave his people from their ſins; He to whom the predictions of all the prophetic writers, the teſtimony of innumerable and unprecedented miracles, and the voice of Jehovah himſelf, from heaven, all bear witneſs, that he is the great Meſſiah, the anointed of God: He to whom all the patriarchs, and ſaints of former ages, had looked forward with eager expectation; and in whom all thoſe of the ages which were to ſucceed Him ſhould for ever confide, and rejoice:—He who, being the brightneſs of his Father's glory, and the expreſs image of his perſon, created the worlds by the word of his power: and, to ſum up all in one comprehenſive ſentence, in whom "dwelt all the fulneſs of the Godhead bodily." This then is the divine perſon of whom it is ſaid that "He is not here." But where is he not? We have already remarked, this information was given at the door of a ſepulchre—a habitation for the dead; but what need of ſuch an aſſertion? Who would have thought of ſeeking the Lord of life, and glory, in the dark repoſitory of the grave? who could have expected to find that holy Being, who is the fountain of purity and excellence, in the corrupt receptacles which are prepared for creatures, who, in conſequence of ſin, are become ſubject to death; and are juſtly doomed to pay their lives as a forfeit for their tranſgreſſions? Thus, indeed, ſhould we argue if reaſon alone were our guide; but the pages of truth have taught us a far different leſſon; for (Wonder, O heavens! and be aſtoniſhed, O earth!) "He who knew no ſin, was made ſin for us." He came into this lower world, and was made in all reſpects "like unto us, ſin only excepted, that we might be made the righteouſneſs of God in him!" He lived a painful, and obſcure life, and ſuffered an agonizing, and ignominous death; that he might make full ſatisfaction for the ſins of the tranſgreſſors; and, by bearing our ſins in his own body on the tree, might purge us from all iniquity—reconcile us to God through his blood, and purify to himſelf a peculiar people, zealous of good works! and finally, He condeſcended to be laid in the grave, and numbered with the tranſgreſſors, that he might bear the utmoſt extent of the curſe which the law had denounced againſt his people, and ſo conquer death in his own territories; and enſure a complete victory over that laſt enemy, to all his faithful followers, even to the end of time. Thus then it appears, that this glorious perſon, this God-Man, was in every deed laid in a ſepulchre!

Let us now enquire what is to be underſtood by the laſt

part of the declaration, "He is riſen." And here, O my ſoul, break out in rapturous exultation, and ſing with the royal prophet, "He is aſcended up on high, he hath led captivity captive, and received gifts for men." Yes, that dear Emanuel, that adorable Redeemer, who lately hung upon the croſs for my ſins, and deſcended into the grave for my juſtification, has now burſt the bonds of death, by which it was not poſſible that he ſhould be holden, and ariſen triumphant from the tomb, in order to prove that all power in heaven, and earth is his; and that although he condeſcended for three days to become the apparent victim of death and hell, he is ſtill their Sovereign and their Lord. And, by thus riſing, he has inſured to all his choſen people a joyful reſurrection to that bliſsful kingdom, where he now ſits, at the right-hand of the Majeſty on high, to interceed for his redeemed, and to plead his own obedience and death as a full atonement for their ſins, and a ſufficient price for their redemption. Thither may my thoughts and wiſhes continually follow him, and, diſdaining the trifles of this poor periſhing world, look forward with earneſt longing to that happy moment, when I too ſhall throw off theſe cumbrous ſhackles of mortality, and riſe to the nearer viſion, and cloſer communion of my deareſt Lord. And till that glorious time arrives, do thou, O my Saviour and Friend, deign to viſit me in theſe abodes of ſin, and ſorrow; and let my ſoul enjoy ſweet meaſures of thy heavenly love! O let thy holy Spirit dwell for ever in my heart, and aſſiſt me to glorify thy name and ſhew forth thy praiſes here on earth; and never ſuffer me to diſhonour that religion, by my life or converſation, which I glory in profeſſing. On thee, my only Sovereign, is all my dependence, and all my hope; and one ſmile from thee is dearer to my ſoul than all the wealth, the honours, or the pleaſures of ten thouſand worlds. O let thy name be adored by all the nations of the earth, and the glad tidings of thy goſpel ſpread from ſhore to ſhore throughout the world; let the heathen nations ſoon ſtretch forth their hands unto thee; and let all the creatures thou haſt formed learn, that true felicity is only to be found below in contemplating the wonders thou haſt wrought, and anticipating the rapturous period when thoſe who have known, and adored thee in this ſtate of trial, ſhall enter into the full fruition of thy love in regions of immortal glory.

Sandwich. E. T.

ON

ON THE EXEMPLARY BEHAVIOUR OF MINISTERS.

LETTER V.

DEAR SIR,

NOT only your gifts and graces, but even your learning ought to be daily improved and augmented in a truly Chriſtian manner. Give yourſelf to proper reading, meditation, and doctrine; attended and mixed with much fervent prayer for the bleſſing and inſtructing influences of the Holy Ghoſt, who ſearcheth all things, even the deep things of God*. Unleſs you take peculiar delight in ſuch ſtudies there will be reaſon to doubt whether you are, indeed, called of God to be a preacher of the goſpel. Never read that book on which you cannot aſk God's bleſſing. In all your reſearches into natural things, and in your peruſal of the hiſtories of perſons, nations, and churches, ſtudy to act, not as an athieſt, but as a Chriſtian; diſcerning the perfections and agency of God in them, and improving them for leading your mind to occaſional thoughts about Jeſus Chriſt, and the concerns of redemption. By this, you will, at once, fix your learning in your memory, edify your ſoul, and promote your habitual fellowſhip with God. But, let the oracles of God be your principle ſtudy†. By ſearching theſe, eſpecially in their original languages (which to the public diſgrace of even Proteſtant churches, are but too little known;) by ſearching them in a truly diligent, humble, and Chriſtian manner, your mind, under the influence of the Holy Ghoſt, will be delightfully enlarged, your heart warmed, your conſcience quickened and directed, and your ſoul eſtabliſhed in the faith, love, and comfort of God; and more prepared and fitted for your miniſterial work than by all the books in the would beſide‡. As no other book in divinity is infallible, and few without errors, theſe ought to be read with due caution, all their terms, tenets, and arrangements, examined by the word of God. Nor let great appearance of exactneſs in ſtating points, or of orderly arrangement, or of rationality of argument, warmth or ſerioufneſs of manner, or excellency of language, in the leaſt decoy you off your guard. It is

* 1 Tim. iv. 13. 15. † 1 Tim. iv. 13. 15. 2 Tim. iii. 15.---17. Pſ. i. 2. and cxix. ‡ Pſ. cxix. 97.---100. 2 Tim. iii. 16. 17. John v. 39. and xx. 31. Luke xvi. 25—31.

often neceſſary to know the age and circumſtances in which the authors wrote,* and what were their particular miſtakes, to render the reading of human writings on divinity altogether ſafe.

In every part of your miniſterial work, you ought to make it manifeſt, that you yourſelf are endued by the Holy Ghoſt with *proper affections* for it: viz. with burning, but judicious and prudent *zeal* for the glory of God in Chriſt*; with the moſt tender *compaſſion* for your ſinful and miſerable hearers, and ardent concern for their eternal ſalvation†; with firm *faith* and inſelt deep *ſenſe* of the truths which you declare and recommend to others‡; with earneſt groaning to God, and humble *dependence* on his Spirit, for all the ſucceſs of your work§; with deep awe and *reverence* of God, in whoſe name, and whoſe truths you preach, and whoſe ends you promote ¶; with the moſt cordial *affection* and love to your hearers‖; with a holy *fearleſſneſs* of men, while you detect or delineate their corruptions, or denounce the judgments of God againſt them**; with faithful *ſimplicity*, that the word of God may alight directly on their conſciences, in a way anſwerable to their ſtate and caſe††.

In order the more effectually to ſecure and fix the attention of your hearers, it will be of importance that you ſhew yourſelf to be *kindly affectioned* towards them‡‡, of a *ſympathetic* ſpirit with them in their diſtreſs §§; *beneficent*, ready to do them all the good you can ¶¶; *condeſcending* to their tempers, notions, and circumſtances, in every thing not ſinful ‖‖; cultivating innocent and becoming *familiarity* with them; with ſome, becauſe they are worthy, and with others to render them worthy ***; and careſully avoiding all *conteſts* and angry debates with them, eſpecially if they ſhould happen to be perſons of high rank, of hot and ſtubborn tempers, hard to be reconciled, or able to draw others into their quarrel; or if it any way concern your ſtipend or perquiſites‡.

* Pſ. lxix. 9. and cxix. 139. Acts xvii. 16. and xviii. 25. † Deut. v. 29. Pſ. lxxxi. 13. Hoſ. xi. 8. Ezek. xxxiii. 11. Mat. xxiii. 37. Luke xix. 41. Matt. ix. 36. Heb. v. 2. 2 Cor. ii. 4. Gal. iv. 19. ‡ 2 Cor. iv. 13. and i. 4. § 2 Cor. iii. 5. 1 Cor. iii. 6. 7. Prov. xvi. 1. Iſa. liii. 11. ¶ 1 Pet. iv. 11. 1 Theſ. ii. 4. 2 Cor. i. 17. ‖ 2 Cor. vi. 11. and xii. 15 Phil. i. 8. 1 Theſ. ii. 8. ** Mic. iii. 8. Acts iv. 19. and v. 29. and xxviii. 31. Eph. vi. 19. Col. iv. 4. †† 2 Cor. i. 12. and ii. 17. 2 Tim. ii. 15. ‡‡ Eph. iv. 32. 1 Pet. iii. 8. Prov. xvi. 24. Eccl. x. 12. §§ 2 Cor. xi. 29. ¶¶ Acts x. 38. Gal. vi. 10. ‖‖ 1 Cor. xi. 16. and ix. 19, 20. and x. 33. Acts xvi. 3. and xviii. 18. and xxi. 26. *** John ii. 1. Luke v. 2, 3. and xv. 1, 2, and vii. 36. and xiv. 1. ‡ Rom. xii. 18. 1 Tim. i. 4. and vi. 4, 5, 20. 2 Tim. ii. 16. 2 Cor. xii. 15.

catch

To catch at, or even ſecure, the mammon of this world, at the expence of loſing, at leaſt of cauſing to ſtumble, and of wounding immortal ſouls, is dreadful merchandiſe and curſed gain. Nor are our people more apt to take offence at any thing than at this low and greedy diſpoſition; nor, indeed, doth any thing render a miniſter of Jeſus more like to the Popiſh, Mahomedan, or heathen agents of Satan.

LETTER ON SELF-POSSESSION IN PREACHING,

TO A STUDENT OF HOXTON ACADEMY.

My dear Friend, *Feb.* 7, 1799.

IT is long ſince you expreſſed a wiſh that I ſhould communicate ſome thoughts on the beſt means of attaining *ſelf-poſſeſſion* in your public exerciſe as a preacher. I am truly ſorry I could not earlier comply with your requeſt; eſpecially, as you ſay you ſo much need advice on this head, from what you ſuffer by its reverſe. Your complaints are not ſingular. There are many who, when engaged in the ſervice of the ſanctuary, are ſo diſcompoſed, and agitated as to loſe their recollection, and with great difficulty avoid the odium generally attached to the diſability of finiſhing miniſterial obligations. Of all the painful feelings to which the minds of good men are liable, theſe are the moſt to be deprecated. Few, if any, are wholly exempt; but ſome are ſufferers above the reſt. They go to the pulpit as to a place of ignominy, and deſcend from it like men juſt eſcaped ſome imminent danger. If you trace this diſtreſs up to its various cauſes, you will find in it much of the *ſinfulneſs* and *weakneſs* of human nature. Natural diffidence, a nervous habit as it is called, a ſenſe of the greatneſs of our truſt, of inſufficiency for it, and the dread of failing to accompliſh its important objects, may, in ſome inſtances, concur to diſturb and oppreſs our minds; but this unhappy ſtate is more frequently the offspring of a proud ſolicitude to acquit ourſelves with applauſe; and the daſtardly fear of ſeverity in hearers of ſuperior wiſdom or conceit, eſpecially our preaching hearers. I have often known the appearance of one man in a place of worſhip damp all the vivacity of a preacher, and involve his audience in the greateſt anxiety for the iſſue of confuſion he had no power of concealing. As the ſervants of Jeſus our work ſhould be our pleaſure, our glory. We ought to engage in it, not only without reluctance, but as men endowed with the higheſt honours of which mortality is capable; as men expecting, in a ſenſe peculiar

peculiar to their character, to ſhine as the ſtars for ever in church above. Not to be diſcompoſed by any circumſtance of caſual diſorder in our aſſemblies, not to be awed by ſuperiority, not to be daunted by appearances of prejudice and enmity; but with readineſs to improve ſudden occurrences, and in a word, to maintain dominion over all that is preſumptuous on the one hand, or ſlaviſh on the other; this is *ſelf-poſſeſſion*. And as you conſider the attainment of it ſo important to your uſefulneſs and happineſs, I intreat your devout attention to the ſubſequent rules, which I drew up for my own uſe, and in the application of which, I have reaped ſome conſiderable advantages.

Much muſt neceſſarily depend upon a *proper choice of ſubjects*. To be happy in the work of the miniſtry we ſhould beware of texts requiring an extent of comprehenſion, and a critical accuracy of diſcuſſion, to which we are not adequate. Young preachers ſhould be particularly attentive to this rule; and not *begin* their courſe, as it is too common, with the Songs of Solomon, and the Revelations of John.

Whatever doctrine may become the ſubject of our pulpit diſcuſſions, we muſt *ſatisfy ourſelves that we enter into the ſpirit of its meaning, that we clearly ſee the various parts of which it is compoſed, its connection, dependences and application*. How ſhould we poſſeſs ourſelves in preaching, when we are uncertain whether the foundation we lay is ſufficient to ſupport the ſuperſtructure we deſign to raiſe?

In the commercial world, men become confident as they grow rich. So it is in our holy calling. As by reading, and ſtudy, and prayer, we *increaſe our literary and theological qualifications*; as we accumulate mental and devotional treaſures, we ſhall riſe ſuperior to fear and anxiety.

The *judicious collection* and *arrangement of materials* for the ſpiritual building demand unremitted exertion and care. It is not enough that we are well furniſhed, our furniture muſt be ſet in order. "Becauſe the preacher was wiſe, he ſtill taught the people knowledge; yea, he gave good heed, and SOUGHT OUT, and ſet in ORDER. He ſought to find out acceptable words," therefore his tongue was as the pen of a ready writer, and his words "like goads, and nails faſtened by the maſter of aſſemblies."

Let us *aim at nothing* in preaching to *which our natural powers*, and *providential endowments are not equal*. Remember the fable of the fiſh, who, not content with his native element, aſked for wings that he might ſoar like a bird in the

the air, and who, when exhauſted by flight, fell almoſt lifeleſs to the ground, acknowledging the folly of his wiſh, and the juſtice of his fate. The attempt of ſome pulpit orators to ſurprize with novelty, and dazzle with brightneſs, ſtrikingly exemplifies the art of ſinking, and expoſes them to the mortification and confuſion of juſt contempt. "Bright and ſparkling parts, when *unaffected*, are like diamonds, which may adorn the proprietors, but are not neceſſary for the good of the church; whereas common ſenſe, and chriſtian ſimplicy are like current coin; we have every day, in the ordinary occurrences of life, occaſion for it: and if we would but call them into action, they would carry us much greater lengths in uſefulneſs and happineſs than we ſeem to be aware of."

Would you enjoy yourſelf in the work of the Lord? Always be *beforehand* with your *preparations* for it, that you may have time to familiariſe your ſubjects by frequent reviews; and not be liable to interruptions, which would leave you very partially furniſhed to diſcharge your important truſt. Do not *commit more to memory than you can carry with eaſe*. You will find yourſelf greatly aſſiſted in acquiring a proper confidence for public ſpeaking by opportunities of *converſing with men of ſuperior age and wiſdom*; and by endeavouring to *expreſs yourſelf with compoſure, eaſe, and accuracy on all common occaſions*. Diligently practiſe, in the private walks of life, every mean calculated to ſecure the completion of your wiſhes, in publiſhing the ſalvation of Jeſus among a perverſe generation.

There is, as you well know, a peculiar ſympathy between the body and the mind; you ſhould therefore be careful of your *health*. By inattention to regular exerciſe, by late ſitting up, by the *ſlavery* of the pipe, and by other particulars which I have no need to mention, many of our brethren have, in the flower of their age, dragged to the pulpit a trembling and enervated frame, and have exhibited to the view of an affectionate people a miſerable hypocondraical life, a growing incapacity for paſtoral duties, and rapid approaches to diſſolution.

But there are other rules which the goſpel itſelf ſuggeſts, which revelation enjoins, and the knowledge of which is eſſential to the character we ſuſtain, and to all the pleaſures of uſefulneſs.

No man is worthy of the miniſtry, or capable of happineſs in it, *who has no evidence upon which he can unpreſumptuouſly reſt the aſſurance of his own converſion*. Am I a

changed

changed man? Am I perſonally intereſted in the fulneſs, and glory of the Lord Jeſus? Perſuaded that all is well with me for eternity, I ſhall go to his ſervice poſſeſſing myſelf in ſupreme love to him, and in compaſſion to the ſouls of men.

Impartially examine your motives and aims. If when you find your ſpirits diſcompoſed, if when you walk in darkneſs, and have no light, you can with ſincerity appeal to the omnipreſent Head of the church, that all other conſiderations are abſorbed in the deſire of enlarging the bounds of his empire, you will ſtill exerciſe a ſteady confidence in him, and enjoy the peace which paſſeth underſtanding.

Cultivate a deeper acquaintance with the word of God. Every day commit ſome portions of it to memory. Become, as far as poſſible, a living concordance. The increaſing knowledge *of*, and an increaſing familiarity *with*, the ſacred writings, muſt be of incalculable importance to ſelf-poſſeſſion in preaching. Here is an inexhauſtible treaſure to which we may apply in all our times of difficulty and need.

We muſt intereſt our own ſouls in all the truths we deliver to others. A wiſe and good preacher does not *act a part before* the people; he ſpeaks *to* them from the abundance of his heart, on ſubjects *he knows* to be infinitely intereſting. The more ſolicitous we are to feel and enjoy the doctrines of our miniſtry in our ſtudies, the greater liberty and comfort will be ours when we draw near to God with our congregations.

Always pray before you engage in miniſterial labours. This is the moſt certain way of ſecuring compoſure of mind and freedom of utterance. Prayer, in this connection, is going to receive inſtructions, and aſſiſtance from God, without whom we can do nothing. Plutarch, ſpeaking of Pericles, ſays, "Such was his ſolicitude about his public orations, that before he addreſſed the people, he always offered up a prayer to the gods, that nothing might eſcape him unawares, unſuitable to the ſubject on which he was to ſpeak."

To poſſeſs ourſelves in preaching, *we muſt be anxious to obtain, and watchful to ſecure, purity of conſcience*—a conſcience void of offence, both towards God and towards man. If a preacher's conſcience is not his friend, he muſt be the ſlave of inward ſhame and confuſion in the duties of his profeſſion.

Our pleaſure in diſpenſing the word of life; *is very conſiderably dependant on our freedom from pecuniary embarraſſments*, from worldly ſolicitudes, and domeſtic feuds. We, above

above all men, ſhould guide our affairs with diſcretion, ſhould diveſt ourſelves of inordinate earthly care, and guard againſt all irregularity and diſorder in our own houſeholds. The Lord's day morning ought to be ſanctified with peculiar order and tranquillity.—On this day I would riſe *earlier* than on any other day of the week, and, except in family worſhip, I would be wholly retired till the hour of public worſhip.

In the miniſtry of the Goſpel, to experience its comforts, and honour its doctrines, you muſt poſſeſs and evidence the divine ſpirit of it. We have ſeen ſome men preach themſelves into bad tempers, and degrading paſſions: by the indulgence of angry perſonalities, and party aſperity, they have involved themſelves in tempeſts, and left no pleaſure for the calm of reflection.

As practice haſtens the approach of perfection—as by perſevering practice we may overcome the greateſt obſtacles in ourſelves, or in the place where we ſtatedly or occaſionall labour, *let us preach often*; not allowing the dictates of pride or fear to prevail with us, reſpecting opportunities where faith and zeal would ſee the will of God. And to meet ſudden emergencies with compoſure, it will be well to keep the outlines of ſome plain evangelical ſubject always in reſerve in the memory.

When we are favoured with opportunities of hearing our brethren, *let us hear them with humble devotion.*—He will leaſt poſſeſs himſelf in preaching who is moſt captious in hearing. I know ſome great critics, in the few who go to the pulpit like culprits to the bar of juſtice. Judging of others by themſelves, they expect and dread the mean ſeverity they have exerciſed. Under the miniſtry of your brethren maintain the ſimplicity of a *learner*, and in your own miniſtry you will be more able to appropriate the manly, placid dignity of an *inſtructor*. Why in ſo many that pale countenance? Why that low and tremulous voice, during ſo great a portion of the time devoted to preaching? And why does this countenance afterwards aſſume an aſpect ſo much the reverſe, and this voice ſo different a tone? Muſt they have time to raiſe their animal ſpirits up to a certain pitch of heat? Or muſt there be time for the operation of ANOTHER SPIRIT than that by which alone they ſhould be actuated? But I will not enlarge. Make your own reflections.

To crown all theſe rules with ſucceſs, *we muſt live under an abiding ſenſe of our dependance upon the all-ſufficiency of our bleſſed maſter, Jehovah-Jeſus.* He hath choſen and

called us: We are his ſervants. This is his work in which we are engaged; and we have his word to encourage us, his ſmiles to animate us, his omnipotence to protect and invigorate us, his fulneſs to enrich us, and an immortal crown to reward us when we have finiſhed our courſe. Our preaching will be delightful to us indeed, when we loſe ſight of every thing in man but his ſalvation, and when we can ſee all in the character of Chriſt that is worthy of our preſent confidence, or eſſential to our final glory.

When I ſat down to write I had no intention of entering ſo fully into the ſubject of your requeſt; but as I could not diſpenſe with any of the particulars that have occurred to me as unimportant or foreign, and am perſuaded that you will receive the whole as a tribute of my concern for your abounding proſperity and happineſs in the work of the Lord, I ſhall make no apology. Believe me your affectionate friend,

P.

THE CONVERSION OF A PROSTITUTE.

MR. EDITOR,

WHILST occaſionally ſerving a deſtitute church, between three and four months ago, I was requeſted to viſit a dying woman. I found her in the moſt diſtracting agonies of bodily pain, but rejoicing at the ſame time in the conſolations of the goſpel. My viſits afforded me much pleaſure and edification. Being informed that ſhe had been once a moſt abandoned character, I ſolicited a friend to collect, from her own mouth, the hiſtory of her life; and, ſince her death, have been favoured with a very intereſting and circumſtantial account of this monument of mercy. Hoping that the publication may be uſeful, I have endeavoured to compreſs it within the limits of your Magazine. As the circumſtance is ſo recent, and the friends of the perſon referred to are yet living, delicacy requires that only the initials of her name be printed.

I am yours, &c.

Jan. 12, 1799. MANCUNIENSIS.

A—— T——, the ſubject of the following memoir, was born at W——, near D——. When young, ſhe was deprived of both father and mother; but, by reputable friends, was qualified for ſervice, and introduced into a genteel family, where, after ſome time, ſhe was ſeduced

duced by a fellow-ſervant, who promiſed her marriage. The ſaid fruits of her illicit connection obliged her to leave her ſituation;—her friends abandoned her in her diſgrace;—and, under the preſſure of bodily diſorder and extreme want, ſhe was reduced to the neceſſity of applying to her pariſh for relief. When her health was reſtored ſhe went to N——, where ſhe again entered into ſervice; but, her character being ruined, here ſhe formed a connection with another man, on the ſame grounds as before. With him ſhe lived three years; till at length, through extreme abuſe, ſhe was obliged to deſert him, and, in the moſt neceſſitous circumſtances, ſhe returned to D—— again. Her friends were perſuaded to receive her once more; and they provided another eligible ſituation for her. Thus reſtored, ſhe might have lived in reſpect: but a particular circumſtance, which ſhould operate as a warning, eſpecially to ſervants, led her into a more dreadful courſe of iniquity than ever ſhe had been guilty of before.—On the Lord's day, inſtead of going to any place of worſhip, ſhe contracted the habit of ſpending thoſe ſacred hours at the houſe of an acquaintance in the town. Here ſhe formed her moſt fatal connection; and to this ſin of Sabbath-breaking ſhe eſpecially attributed her ruin. The man whom ſhe now fell a ſnare to perſuaded her to go with him to L——, where he promiſed to marry her; but he proved one of the moſt deceitful and inhuman wretches in exiſtence. Inſtead of fulfilling his promiſe, he ſold her clothes, took her to London, and at length obliged her to walk the town, in order to ſupport him in idleneſs. His plan anſwered his wiſhes. She was ſoon taken into keeping by an old gentleman. After ſhe had lived about three months with him, this aged ſinner was taken ſuddenly ill one night, and died the next morning.—An awful warning to whoremongers and adulterers! She then returned home to the fellow who had puſhed her into this iniquitous courſe of life, and whom ſhe had ſupported, during her abſence, with the wages of her iniquity. Again ſhe walked the ſtreets, and the conſequences of proſtitution overtook her: She was obliged to go into the Lock Hoſpital, where ſhe underwent a dreadful operation. Soon after this, ſhe was kept by a gentleman at lodgings, in great affluence; but, having detected her with the man who brought her to London, he ſtripped her of her finery, and turned her out of doors, though ſhe was at that time pregnant, and within a month of her confinement. Now ſhe threw herſelf into St. James's Workhouſe, where ſhe re-

mained ſome time, and then returned to her former courſe. At length, the wretch with whom ſhe cohabited was arreſted by a conſumption: He lingered about a year; and after ſupporting him during his ſickneſs, ſhe buried him in St. Giles's church-yard. After his death, ſhe plunged into a more awful courſe of proſtitution than ever. There was not a houſe of ill fame that ſhe was not connected with. She was ſcarcely ſober for ſix years together. Her wretched courſe of life was a continual burden to her. She often prayed, if ſuch an one could be ſaid to pray, that God would deliver her from it, and accompanied her prayers with reſolves to forſake it; but all her reſolutions were ineffectual, till God's time of deliverance was come. At length, however, ſhe determined to return into the country again. She met with many diſtreſſing circumſtances by the way; and, upon her arrival, her friends would not receive her. She was therefore obliged to apply again to the pariſh, being entirely incapable of getting her living, on account of her diſordered ſtate of body. The overſeers provided her a room at D——, with one who proved to be a bad woman; and, through her perſuaſion, ſhe again adopted her former courſe of wickedneſs, till ſhe was attacked by an alarming complaint which threatened ſpeedy diſſolution. In the awful proſpect of death ſhe was ſeized with the moſt diſtracting horrors. Calling to the woman with whom ſhe lived, ſhe cried, "I ſhall ſoon be gone, and hell will be my doom." The woman told her ſhe was mad: But ſhe replied with earneſtneſs, "I am not: I know it will; for I am not prepared to die;" and immediately aſked her if ſhe knew where any Methodiſt miniſter lived? She had heard ſome whom they termed Methodiſts, whilſt in the hoſpital at London. Even then ſhe could not laugh at them, as many of her unfortunate companions did; but was often much affected by their prayers and ſermons, and looked upon them as men living in the fear of God. The recollection of this ſuggeſted the eager enquiry after them now.—But the woman ſaid, "They cannot ſave your ſoul." "I know they cannot," ſhe replied, "but they can pray with me, and for me, to one who can: Go inſtantly and fetch one, for I am going to hell." The woman ſtill continued to laugh at her, and told the neighbours ſhe was deranged. One of them, however, more compaſſionate than the reſt, coming in, ſaid ſhe knew a good man who lived near; he was not a miniſter, but ſhe would go and fetch him.—"Make him promiſe to come," ſays the poor creature;

"before

" before you leave him; and then, if he be a good man, he will come." While the perſon was gone, ſhe cried to the Lord to ſend him. He came, and found her in the greateſt agonies of mind. She told him, ſhe was the vileſt ſinner that ever lived—deſcribed the courſe of life ſhe had led—and concluded with ſaying, ſhe ſaw hell before her eyes, and that ſhe ſhould be loſt for ever. He pointed out the way of ſalvation by Chriſt—told her it was free for the vileſt—ſpoke of the encouragement there was for the chief of ſinners who come to him—prayed with her—and left her a little more compoſed. She made him promiſe to come the next day, which he did twice. In a ſhort time after, her ſorrow was turned into gladneſs, and ſhe was enabled to rejoice in Chriſt as her Saviour, whilſt the young man who viſited her was reading the 7th verſe of the 57th hymn of Mr. Weſley's collection.

Look, as when thy grace beheld
The harlot in diſtreſs,
Dried her tears, her pardon ſeal'd,
And bade her go in peace.
Foul, like her, and ſelf-abhor'd,
I at thy feet for mercy groan;
Turn, and look upon me, Lord,
And break my heart of ſtone.

Soon after this God removed the violence of her complaint, and thereby gave her an opportunity of proving the reality of her converſion. As ſoon as poſſible ſhe went to the meeting: But, oh! the perſecution ſhe now met with from her former companions. She determined to leave her ſituation, hoping to eſcape both their company and abuſe. She removed to a poor miſerable abode; but here they purſued and perſecuted her, as before. When ſhe was at home they broke her windows to ſhatters; pulled down her chimney, throwing ſtones and dirt down it. As ſhe went to the meeting they pelted her with ſtones, calling her a hypocrite, with other names, and ſent the children to ſhout after her.—This ſhe endured with patience. One day the common crier gave notice through the town, that ſome particular miniſter would preach at the Methodiſt meeting in the evening: At that time ſhe happened to be out of her houſe on ſome buſineſs; and theſe malicious creatures, ſuppoſing ſhe would go to the preaching, took the opportunity, in her abſence, of pouring water under the door of her habitation, till it was a conſiderable depth in water. She returned ſoon after, and found it in that ſituation. After getting the water out, ſhe went to inform a female acquaintance

quaintance what had happened; and, on her return, found her houſe in the ſame ſtate as before. By the advice of her friend, ſhe then went to ſeek another lodging; and, having found one, inſtead of going to the meeting, ſhe immediately got aſſiſtance, and removed her goods the ſame evening. She found reaſon to repent of this haſty ſtep:—In the very ſame yard, into which ſhe had now removed, a number of bad women lived, and the perſon with whom ſhe lodged received theſe unfortunate creatures into her houſe. Their perſecutions and inſults could not be borne.—One of them, in particular, threatened her life, if ſhe went to the meeting again. She was enabled, however, to break through all oppoſition, and to attend the means of grace as uſual, confident that God would not ſuffer them to hurt her. At length, the young man who viſited her in her diſtreſs, procured her a lodging with one of his ſerious friends. Now ſhe ſeemed almoſt in heaven; ſhe could now go in and out, none daring to make her afraid—could meditate in peace on the gracious dealings of God with her ſoul, and receive the viſits of her Chriſtian friends without moleſtation. About three months after her converſion ſhe was admitted into the Methodiſt Society, in which ſhe continued while ſhe lived, attending the means of grace among them, and with the Independents occaſionally, as long as ſhe was able. She ſeemed to grow daily in an affecting diſcovery of the evil of ſin, and of her own vileneſs; and was often quite overwhelmed with a ſenſe of the goodneſs of God, both with reſpect to her temporal and ſpiritual concerns. The kindneſs of her friends, which increaſed with her wants, was often acknowledged by her with the warmeſt emotions of gratitude to God. She was frequently enabled to rejoice in the Lord with exceeding joy, though labouring under the moſt dreadful pain, being literally full of wounds, the ſad fruits of her former conduct. Sometimes her diſtracting torture tempted her to murmur, which occaſioned great diſtreſs, as ſhe knew that her ſufferings were the juſt conſequences of her ſins, and that ſhe deſerved eternal miſery. She occaſionally experienced great conflicts with Satan; but the Lord graciouſly interpoſed, and brought her off more than conqueror. Several months before her death ſhe was grievouſly afflicted, but, in general, very comfortable. On the Saturday preceding her diſſolution, a friend called to ſee her, and enquired after the ſtate of her mind: She ſaid ſhe was happy in God; longed to depart; and could ſcarcely

contain

contain herſelf, ſhe was ſo filled with love to her bleſſed Lord for his unbounded goodneſs to her. On the Monday, the perſon with whom ſhe lodged ſaid ſhe was very comfortable in her mind; her ſpirit ſoared beyond the fear of death; but, through extreme weakneſs, ſhe could not ſpeak much: And on the Tueſday, Nov. 20, 1798, ſhe departed, we truſt, to ſing the praiſes of that miraculous grace which ſnatched her as a brand from the burning.

From the foregoing narrative we ſee, how ſovereign, how powerful, and how ſanctifying are the operations of divine grace! and what encouragement we have to pray, that it may interpoſe for the converſion of the moſt abandoned characters!

MANCUNIENSIS.

REFLECTIONS ON THE DEATH OF A CHILD,

(MISS KING, *of Warley, aged Eight Years.*)

DEATH, which has given birth to ſo many fears, and ſo many ſorrows, is the natural and penal conſequence of *ſin*. "The wages of ſin is death." It is often a perpetual terror to the mind: and many there are who "feel a thouſand deaths in fearing one;" who are "all their lifetime ſubject to bondage through the fear of death." This formidable enemy to human nature deſtroys, and often at an unexpected moment, the blooming hopes of the fond parent! *To-day* the lovely offſpring ſmiles and is carreſſed, *to-morrow* it ſighs and is no more! How tranſient are all our earthly bleſſings! Let us not ſet our hearts upon them, but upon *him* who gave them, upon *him* who can reſtore them at pleaſure. Death, in its harbingers, pining ſickneſs and pale diſeaſe, agitates the mind and tries the heart. Oh, what *fears!* what *hopes!* every returning *criſis* calls up foreboding fears, and every *alleviation* brings back returning hopes. Say, ye affectionate parents, whoſe lovely babes now lie ſleeping in the *duſt*, is it not thus?

Death, whenever it enters our habitations, is doubtleſs one of the moſt ſolemn and ſtriking warnings which we can have. Its natural language is like that of the holy prophet to King Hezekiah: "Thus ſaith the Lord, ſet thine houſe in order, for thou ſhalt die and not live." He that is not totally inſenſible to his beſt intereſts; he who is not wholly regardleſs of eternity; in ſhort, "he that hath an ear to hear—*let him hear!*"

Parents,

Parents, who have diſcharged their duty to their lovely offſpring, have, upon their departure out of this world, no after thoughts to rack and torture their minds: When they have inſtructed them early in the knowledge of God's holy word, led them to his houſe of prayer, and, in the family, have prayed with them and for them: when they have exhibited before their infant eyes, a thouſand times over, in their pious converſation, a bleeding Saviour, and have explained the wonders of his love.—This, profeſſor, is acting the conſiſtent part, and glorifying God in the family.—When parents have dedicated their children to God in their infancy, they ſhould begin their inſtruction, in relation to the beſt things, as early as poſſible. They may *die*, they may die *ſoon*. Teach them that they are ſinful polluted creatures; that they need a Saviour; that Jeſus is an all-ſufficient Saviour—and that out of the mouths of babes and ſucklings he can perfect praiſe. The knowledge of Jeſus Chriſt, and faith in *him*, is the only cure for the fear of death. The bleeding croſs heals every wound, and cures every diſorder that can be named. How glorious will be the final meeting of believing parents with their infant offspring in the regions of immortality, in the preſence of the Lord Jeſus! All heaven will echo with the praiſes of the Son of God.

"Attending angels clap their wings,
"And ſound free grace on all their ſtrings."

Warley. T. H.

To the Editor of the Evangelical Magazine.

DEAR SIR,

If the following remarkable and gracious interpoſitions of Divine Providence in the moment of danger, may claim a place in the Evangelical Magazine, I can vouch for their authenticity; being an eye witneſs to the one, and having had the other related to me by an officer preſent, on whoſe veracity I can depend. I am, dear Sir,

Rocheſter. Your's affectionately,
NAUTICUS.

IN December 1796, when the Bombay Caſtle, a ſeventy-four in Lord St. Vincent's fleet, was loſt at the mouth of the Tagus, on the 26th and 27th of that month, while ſhe was full of officers and men, to the amount of 800 or upwards, employed in endeavouring to get her off, it came on to blow an exceſſive hard gale of wind, which ſoon raiſ-

ed

ed a tremendous ſea, making a fair breach over her; ſo that the moſt ſerious apprehenſions were entertained for the hands on board. The Admiral ordered all the boats and launches in the fleet to attend night and day, but there was no poſſibility of getting near her: one or two boats that attempted it, were inſtantly overſet in the ſurf, and their crews with difficulty picked up by the others. The night of the 27th was a dreadful one, the gale having encreaſed with renewed fury, ſo that we hardly expected the unhappy ſufferers would hold it out till morning; but by a very wonderful, and gracious diſplay of Divine Providence, at dawn of day on the 28th, *ſuddenly* the wind lulled, and the ſea fell for about the ſpace of two hours, when the officers in the boats and launches hovering about in the river, inſtantly ſeized the favourable moment, puſhed along ſide, and, by uncommon activity, reſcued from the jaws of deſtruction, the whole of the crew, without loſing a man.—What is very remarkable, the laſt boat had juſt put off from the wreck, when the wind and ſea reſumed their former violence, and totally baffled, for ſeveral days, all further attempts to ſave any thing out of her. The ſame evening, one of her officers who ſat next to me at ſupper, while we were talking of the wonderful deliverance, ſaid with an emphaſis, which I think I never ſhall forget, "Infidels may deny a Divine Providence on ſhore, but *I'll defy them* to do it at ſea, where ſo many ſtriking facts conſtantly occur, to give them the lie."—They that go down to the ſea in ſhips, indeed ſee the Lord's wonders in the deep.

In that heavy ſtorm, when the Courageux was unhappily loſt, on the Barbary coaſt, and ſo many of her crew periſhed, the Gibraltar was drove the ſame dreadful night from her anchors, and in endeavouring to fetch out of the Bay into the Gut, ſtruck, and ſtuck faſt upon a ſunken rock, where they expected ſpeedy deſtruction, there not being a gleam of hope that one ſoul could be ſaved; the rock laying at ſome diſtance from the ſhore, and the ſea running mountains high. After uſing every effort in vain to get her off, they determined on cutting away the maſts; the axes were collected for that purpoſe, and juſt as they had begun on the firſt ſhroud, a heavy ſea ſtruck the ſhip on the broadſide, with ſuch amazing violence, that it ſnapped off the rock on which ſhe hung, and carrying the piece in her bottom, ſhe darted off before the wind like an arrow, and got ſafe into the Straits, the rock ſtill remaining in her bottom for ſome months, till ſhe arrived in England.

REVIEW OF RELIGIOUS PUBLICATIONS.

PREDESTINATION *calmly conſidered, from Principles of Reaſon, in conſiſtency with the Nature of Things, and the Scriptures of Truth: in a ſeries of Letters to a Friend. To which are added, Anſwers to Seven Queries on Predeſtination. By* W. TUCKER. 12*mo.* 194 *pages,* 2*s.* London, Bagſter and Button.

PART of theſe letters, with the anſwers to queries, were printed ſeveral years ſince in the *old* Goſpel Magazine, but never before compleated. After a ſenſible and ingenious preface, the author divides his ſubject into the three following propoſitions.

"Firſt, I ſhall attempt to prove that there is, and muſt neceſſarily be, ſuch a certain fixed ſtate of all events from eternity, *both* as to time, place, mode, &c. ſuppoſing no decree of God concerning them, as there muſt be, on the ſuppoſition that God eternally, abſolutely, and unchangeably decreed them.

"Secondly, Shew, from a few conſiderations, the great probability of God's irreverſibly determining all events from eternity. And,

"Thirdly, Shew the abſolute impoſſibility of God's not having immutably and irreverſibly willed, appointed, ordained, fixed, and determined, (either *effectually* [effectively] or permiſſively,) from eternity, whatſoever cometh to paſs."

Our limits will not permit a compleat analyſis of theſe intereſting enquiries: ſuffice it to ſay, that the author reaſons moſt forcibly and ſucceſsfully from the divine wiſdom and foreknowledge of events to their abſolute certainty. This indeed is ſtrong ground; for, as he well obſerves, "Whatever is perfectly known to be in any manner, at any time, muſt infallibly exiſt in the manner, and at the time known; and [is] conſequently fixed and certain. But God, from eternity, knew perfectly all things, with their times, modes, circumſtances, &c. that ever did, or will exiſt:—therefore, all things, with their times, modes, circumſtances, &c. were fixed from eternity."

It is not from the divine Wiſdom alone, that our ingenious author infers the abſolute certainty of events, but alſo from the other natural perfections of Deity; and the abſurdity of ſuppoſing human events not to be the ſubjects of the divine purpoſes, are very ſtrongly marked. Many of the author's reflections are ingenious—his language (though not perfectly correct) is in general perſpicuous—and the ſpirit in which he writes favours not of the acrimony which this controverſy has generally excited.

MINUTIÆ, *or Little Things for the Poor of Chriſt's Flock. By* J. W. PEERS, LL.D. 12*mo.* 247 *pages,* 3*s.* Button.

THE pious Author of theſe *Minutiæ* introduces them with the following modeſt apology. "Every ſtar emits light; the leaſt are not uſeleſs, though imperceptible by the human eye. Little things are neceſſary and beneficial, or God would not have made them. The ſmalleſt veins through which the blood circulates conduce to the welfare of the whole body. The widow's mite was accepted. If my mite of meditation may be bleſſed to the poor of Chriſt's flock, they will, with me, join in giving glory to God."

Theſe *Minutiæ* conſiſt of ſhort meditations and reflections on paſſages of Scripture (ſome of them very ſtriking), which extend from one to two or three pages. They are uniformly evangelical, experimental, and ſavory.

The

The SACRED ORATORIOS, *as ſet to Muſic by* G. F. HANDEL. 12*mo.* 252 *pages, with a Portrait.* 3*s.* 6*d.* Heptinſtall.

THIS elegant little volume, while it muſt be an acceptable pocket companion to the lovers of ſacred muſic, will be intereſting to ſerious readers in general, from the pleaſing and inſtructive narratives it contains, all which are taken from the Bible, though moſt of them are dreſſed in a dramatic form.

The Publiſher announces a Second Volume in the Preſs, with the words of Handel's Miſcellaneous Pieces, Te-Deums, Anthems, &c. and the Life of that great Compoſer.

A Series of Letters on EDUCATION, *aſcribed to* JOHN WITHERSPOON, D. D. Preſident of Princeton College, New Jerſey. 106 *ſmall pages.* Briſtol, James; London, Button. 1*s. bound.*

THIS miniature volume on Education is reprinted from a New York edition of 1797, in which it is aſcribed to Dr. W. and no reaſon appears for queſtioning its authenticity. Without implicitly embracing all the opinions of the writer, we muſt confeſs that moſt of them appear founded on a deep acquaintance with human nature; and being recommended by the conſummate wiſdom and long experience of the Author, certainly merit an attentive peruſal from parents, and others concerned in the important buſineſs of education.

The Britiſh Proteſtant Youths' Inſtructor, in Seven Dialogues, on the Deliverance God hath graciouſly wrought for theſe Kingdoms, in preſerving us from Popery. By S. BROWNE, Tadley, Hants. 12*mo.* 92 *pages.* Chapman.

NOTWITHSTANDING the overthrow of the Papal chair, we cannot think the preſent publication unſeaſonable, while the doctrines of Popery ſtill remain among us, and are unhappily ſpread by the zeal of thoſe Emigrants, whoſe misfortunes, as men, intereſt us in their favour; and the employment of many of them, in the education of Britiſh youth, gives them the opportunity of diſſeminating their opinions.

The ſubjects of the Dialogues are—the Principles of Popery—the Perſecution of the Proteſtants—the Spaniſh Invaſion—the Fire of London—the Powder Plot—the Revolution—and the attempts made to introduce Popery again after the Revolution. The ſpeakers are, a Father and his Son; and the converſation is well ſupported, frequently relieved with vivacity of remark, and the facts improved by moral and religious obſervations. The Author is a warm friend to the Revolution of 1688, and to the principles of civil and religious liberty which introduced the preſent illuſtrious family to the throne.

The Hiſtory of John Wiſe, a poor Boy in the Pariſh of ——. *Publiſhed for the Inſtruction of all little Children.* 18*mo.* 72 *pages.* 6*d. bound.* Printed at Ewood Hall; London, Wills.

THIS little volume is well adapted for little folks. The ſtyle is eaſy; the narrative uncommonly intereſting and inſtructive; and the whole is printed on a clear and good type.

Two Dialogues, between Formality, Gallio, and Evangeliſt, upon Village Preaching. 12*mo.* 8 *pages,* 1*d. each, or* 5*s. per hundred to give away.* Coventry, Luckman and Suffield; London, Chapman and Button.

THESE two ſmall tracts, deſigned to remove the prejudices of people where the Goſpel is newly introduced, are written by the Rev. Mr. Evans, of Coventry, and well adapted for that end.

OBITUARY.

MRS. THOMSON.

MARCH 1798, died Mrs. Margaret Thomſon, wife of Mr. William T. in Roſemary Branch, Goodman's Fields. About the year 1787, it pleaſed God, by the perſuaſion of a ſerious friend, to incline her to attend the preaching of the Word at the Old Mulberry-Garden Chapel; and, under a ſermon preached by Mr. Jenkins, from Luke xiii. 9. to impreſs her mind with a conviction of her ſtate as a ſinner in the ſight of God; ſhe felt, to uſe her own words, "a conviction of the vaſt debt ſhe owed;" and fooliſhly ſought to diſcharge it by an attendance on ordinances, and the morality of her walk. Notwithſtanding her exemplary deportment, conviction ſtill increaſed; the law, in all its ſpirituality, was diſcovered, and ſhe found no reſt for her ſoul; the more her diſtreſſes increaſed, the more ſhe ſought for life by the works of the law: thus ſhe continued "working for life," and attempting to appeaſe her conſcience by the performances of her own hand, till in the year 1789, under a ſermon from Rom. x. 3, 4. it pleaſed God to enable me to ſpeak particularly to her caſe, and the Lord powerfully applied his truth to her heart: then ſhe *felt*, as well as *ſaw*, that "by the works of the law ſhall no fleſh living be juſtified," and "became dead to the law by the body of Chriſt."

From this time the love of Chriſt was the dear delightful theme on which ſhe dwelt; and though not always poſſeſſed of a believing view of intereſt in him, yet ſtill ſhe was found panting after him; and as ſhe was led to view, not only the *perſonal excellencies*, but to diſcover the *ſpecial bleſſings* that were in Chriſt peculiar to her own ſoul; ſo her deſires and her prayers were to feel him formed in her heart, and influencing the whole tenor of her life.

It pleaſed God, by his providence, in the year 1797, to viſit the neighbourhood where ſhe reſided by fire. This occurring in the dead of the night, of courſe much alarmed the inhabitants; and by a haſty flight from her abode, ſhe received ſome injury in two of the principal muſcles of the leg. This deprived her, for a long ſeaſon, of the enjoyment of public means of grace; yet was ſhe led to bleſs the good hand of her God upon her, and to requeſt an intereſt in the prayers of others, that ſhe might feel an entire acquieſcence in the divine will. Appearances now began to be unfavourable to the hopes of her friends; and after ſome weeks had elapſed, it was evident, not only that a mortification had taken place, but was making rapid progreſs. In the proſpect of her approaching diſſolution her mind was tranquil and ſerene: ſhe frequently exclaimed, "Found in the Lamb's book of life!"—"Everlaſtingly ſaved!" But theſe views and enjoyments were fleeting; and during a ſubſequent ſtate of darkneſs, the enemy of God and his people redoubled his efforts. Her fears now roſe high, and her hope was like the flame of a glimmering taper almoſt extinguiſhed: ſhe was now heard repeatedly to cry, "Lord deliver me! Make Jeſus precious! Keep me from doubting!"

On my entering her room, ſhe ſaid, "I am told God will ſend me to hell. 'Tis true I have a wicked heart, prone to ſin, prone to depart—Lord deliver me!" After a conſiderable pauſe ſhe cried, "Lord, I have ſinned againſt thee, but Jeſus Chriſt has paid that debt by his blood." She then requeſted I would read the 40th, 43d, and 53d chapters of Iſaiah's Prophecy; which being done, ſhe cried out, "Precious truth!—precious, precious Chriſt! his Goſpel is my delight—in him I have reſted under all my

my troubles." The following day I found her exulting in the Lord as *her* righteouſneſs and ſtrength: and diſcourſing with her on the happineſs of heaven, as ariſing from the enjoyment of the Saviour's preſence, which was promiſed to his people even in death, ſhe repeated theſe animating lines of the ſweet ſinger of our Iſrael:

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

" Yes; and glory in my ſoul!" She now addreſſed herſelf to a young perſon preſent, and ſaid, " God bleſs you, my dear young friend, and grant that you may meet me in glory! I am weak, but Chriſt is my ſtrength. O how great his grace to me!" She then began to ſpeak at large of his dealings with her, and added, " But why ſo much about ſelf, poor ſinful ſelf?—only to exalt my Lord. May that Lord protect you! Keep cloſe to God; ere long you muſt be in my caſe;—you too muſt die." She then expreſſed a deſire with reſpect to the place of her interment, that ſhe might be laid near a departed friend, with whom ſhe had enjoyed ſweet communion with her Lord; " though (added ſhe) it is of little conſequence where the poor body is depoſited." Her anxiety (if any remained now upon her mind) appeared to be ſolely for her ſurviving huſband: ſhe diſcovered a corroding care in his breaſt, chiefly ariſing from temporal concerns: this ſhe endeavoured to diveſt him of, by ſaying he had proviſion for his ſupport; that bread and water, with Chriſt, was a peculiar bleſſing; that though ſhe was about to leave him, God had not left him in a ſtate of need; that a knowledge of this God, as a God of all grace, would lead to dependance on him as the God of providence. She then prayed earneſtly for him, and exhorted him to keep cloſe to God's houſe; and in no caſe to forſake the means of grace, adding, " May you in Bethel have golden moments!"

Two days after I again ſaw her; ſhe ſeemed then in the ſwellings of Jordan, and had not ſpoken for ſome time; but on my beginning to converſe of the immutability of Chriſt's love to his church and people, ſhe replied, " I can hardly ſpeak; but I muſt, I will ſpeak of my Lord, as long as I can ſpeak." After laying ſome time nearly exhauſted, ſhe ſuddenly cried out,

" Hark, Jeſus ſpeaks, he ſpeaks to thee;
" Say, poor ſinner, lov'ſt thou me?
" Yes, I love thee, and adore,
" O for grace to love thee more!"

Then, ſtretching out her hand to her huſband, ſhe added, " I would truſt you with him; may he be precious to *you*, as he is to *my* ſoul!" Soon after ſhe ſuddenly bid adieu to time, and died to *know* and *love* him more. Happy are the people that are in ſuch a caſe! yea, bleſſed are the people who have the Lord for their God!

R. F.

MISS JENNINGS.

THIS amiable lady, who died June 11, 1798, at her houſe at Bull's Croſs, Enfield, was, on the maternal ſide, a deſcendant of the Rev. R. Bragge, ejected from Alhallows the Great (Thames Street) on Bartholomew Day, 1662; and others of her anceſtors were eminent for piety.—Miſs Jennings's father, an induſtrious tradeſman in Queen Street, married Miſs

Miſs Anne Taylor, grand-daughter of Mr. Cruttenden, an apothecary, in Newgate Street, a man ſo exemplary that he went by the name of Honeſt Joſeph. After living about twenty ſix years, he left his widow and five children, viz. Elizabeth (the ſubject of this memoir), Joſeph, John, Robert, Sarah, and Anne. Robert was third mate of the Norfolk East Indiaman, and died on board that ſhip in 1769, much regretted by all his officers and friends.

In 1780, Mrs. Jennings, one of the beſt of mothers, left this world for a better. After her removal, Joſeph lived in unremitted amity with his ſiſters until marriage or death took them away: Elizabeth continued with him, in the cloſeſt bonds of affection, till the hour of her diſſolution.

She was, when young, and in blooming health, of a very ſerious turn of mind, and extremely affected in reading the ſorrows of a precious Saviour, as crucified and ſlain. And it is to be remarked, with great thankfulneſs, that her parents embraced every opportunity to train up their children in the nurture and admonition of the Lord, eſpecially in inſtructing them on Sabbath evenings.

At the early age of between thirteen and fourteen, her attention was awakened by the ſickneſs of her fond indulgent mother, whom ſhe conſtantly attended during her ilineſs with unwearied diligence, till it pleaſed the Lord to reſtore her.

From the time of her recovery, ſhe took the charge of a large family, whoſe comforts ſhe ever ſtudied to increaſe. By the great concern which lay upon her, and being much encumbered with the cares of this world, and ſeveral afflictions intervening from the death of her dear father, her anxiety being far above her years, ſhe loſt much of that reliſh for divine things ſhe formerly poſſeſſed; though ſhe never omitted the means of grace when opportunity permitted, which was moſt Sabbath afternoons, ſometimes mornings, yet always ſeemed to deſpair of ſalvation, eſpecially when laid upon a ſick-bed.

Although one affliction after another rolled over her head, by the death of her ſiſters ſhe held moſt dear, (having trained them up with her dear mother, to whom ſhe paid the laſt tribute of filial affection,) yet the hope of ſalvation had not been cheriſhed for many years; but toward the cloſe of life the dark cloud, through mercy, was drawn aſide, and ſome bright rays of light and comfort dawned upon her ſoul.

Her afflictions, for near two years, were very great, and the pain ſhe endured brought her weak frame into that decline which has now terminated in death. In the laſt raging fever ſhe was adviſed to retire to her own room, where ſhe took to her bed, which, in the midſt of frequent indiſpoſitions, ſhe had often avoided, being, like Martha, incumbered with many things.

When in the chamber where I conſtantly attended, I could hear her in prayer ſay, "O Lord have mercy upon me, a poor ſinner!" then added, "I hope I ſhall be clothed with the robe of Chriſt's righteouſneſs, and bleſſed and ſanctified by his Spirit." At another time ſhe ſaid, "I am a poor miſerable ſinner; but hope I do not murmur—I cannot find language in prayer—I think I ſhall be loſt." I replyed, "God doth not look at words, but at the heart."—At another time ſhe ſaid, "The tempter has been very buſy with me."—I told her, whom the Lord enabled to pray, Satan could not hinder. Her anſwer was, "She knew that." I now begged her to look up to Jeſus; and ſhe then ſaid, "If I periſh, let it be looking to Jeſus—I am like Nicodemus, I need to be taught—My afflictions have been long; who knows but it is to try me, and that God will let me periſh?" I told her, it was to try and ſave her. She replied, "My heart has

has long been hard, and ſo held down by Satan, that I could not look up, but hope I ſhall not periſh." Often did ſhe plead with God to ſpare her "a little longer," referring to that petition of David. Many other paſſages of Scripture were read to her out of the Pſalms, &c. to which ſhe paid great attention.

When removed into the country, ſhe ſtill expreſſed great fears, mingled at times with hopes, and frequent thankfulneſs that ſhe was not in hell. The air much revived her, but it was not the Lord's will that ſhe ſhould recover.

Wearifome nights and ſorrowful days were appointed her. In exceſs of heat and pain, from the diſorder, one morning ſhe much feared the pains of hell were begun; but I endeavoured to convince her it was only a temptation of the enemy. When her pangs were excruciating, ſhe would cry out, "Lord come and take me home!—O what ſhall I do, I cannot live!—I long to ſleep in the duſt!—How long are the Lord's chariot wheels a-coming!"

One morning I remarked to her, what a comfortable word was ſaid to the thief upon the croſs, *this day ſhalt thou be with me in Paradiſe*: ſhe replied, with uplifted hands, "O that it might be my caſe this night, in the arms of Chriſt, clothed with his righteouſneſs! then I ſhall be ſafe.—I hope the Lord will come and ſave me; if he will but give me a quick diſmiſſion I ſhall be thankful." I told her, the Lord would come in his own time and take her home.

In the midſt of agony beyond expreſſion or deſcription, her cry was always to the Lord. When I thought her diſſolution not far off, on ſaying, "Good bye," her anſwer was, "Good bye, my dear brother; the Lord be with you, and keep you!" Her groans were piercing, and many; but the exceſſive pain had ſomewhat abated, when my brother arrived from London, whom ſhe much wiſhed to ſee. Juſt before her voice failed, ſhe called her nephew, a youth whom ſhe had nouriſhed up from his infant ſtate: he drew near the dying bed, took hold of her hand, and ſhe could only expreſs with her looks what ſhe meant to impart to him. When her eye-lids cloſed, and voice faultered, which was but a very little time before ſhe expired, her quivering lips uttered an inward inarticulate ſound, "Lord help me!"—then, after a ſigh, ſhe fell aſleep (I truſt) in Jeſus.

Thus died one of the moſt affectionate ſiſters, who was a conſiſtent and truly valuable character in life; and is now, I truſt, triumphing over death in the world of glory; where it is my earneſt prayer, that all who read this account may meet, to join the ſeraphic hoſt in praiſes, and enjoy the beatific viſion, where ſorrow, pain, and ſin, are known no more for ever.

J. J.

N. B. It may be remarked, that the youth, her nephew, above mentioned, died the January following, of whoſe dying experience ſome account will be given in a ſubſequent number.

MR. Z. HORLICK,

Who departed this life June 19, 1798, in his 92d year, was a ſtriking exemplification of the wiſe man's obſervation (Prov. xvi. 31.) "*The hoary head is a crown of glory, if it be found in the way of righteouſneſs.*" In the early part of life he had the happineſs to ſit under a miniſter in the pariſh church of Painſwick, who did not content himſelf with the negligent diſcharge of his functions. By various means he took care to cultivate the underſtanding, to rouſe the conſcience, and to enforce ſalvation by Chriſt alone.

A claſs

A claſs of young men was formed, and Mr. Horlick was one of their number, who conſecrated a very early part of Saturday evening to ſacred exerciſes, and regularly met in the chancel of the church for the purpoſe of reading and prayer; which they continued, under certain rules, for many years.

Mr. Horlick's mind was particularly impreſſed with the warning to *flee from the wrath to come*, and he expreſſed an earneſt deſire, that at his deceaſe, it might be improved for the good of ſurvivors. In the repeated viſits I made him, in the laſt fortnight of his life, the only confinement he ever had, though it was with difficulty he could articulate any thing, he took pains particularly to remind me, that ſoon after the interment of his corps I muſt ſound the warning, from Mat. iii. 7.

When Mr. Whitefield came firſt into this neighbourhood, with his peculiar energy to preach the Goſpel, Mr. Horlick was prepared to receive the truth at his mouth, and he uſually attended on him when he viſited Glouceſterſhire. Early induſtry was to Mr. Horlick equal to paternal property: he ſaw in many the juſtice of that proverb, "he becometh poor that dealeth with a ſlack hand;" but the antitheſis was verified in himſelf, "the hand of the diligent maketh rich." With an amiable partner, the counter-part of himſelf in piety, induſtry, frugality, and liberality, with whom he formed a union very early in life, and by whom he had five children, he lived many years, the patron of the poor: they ſhared largely in the bounty Providence conferred upon him. Suppoſing his life would have cloſed at the ordinary period, he diſengaged himſelf from buſineſs, that he might indulge religious retirement; and very regular and punctual he was in all the means of grace. Though he did not perhaps ſee the whole ſyſtem of truth, exactly in the ſame light ſome of us do, he had a comprehenſive view of what is moſt eſſential. One effect of his knowledge was a deliverance from the fear of death. He often ſpoke of dying; and his manner of ſpeaking upon that ſolemn ſubject always had a pleaſing effect upon me, but more eſpecially when he firſt took to his bed. Indeed, all through his illneſs his evidence was unclouded. In no one could the promiſe be more ſtrictly verified than in him, "with long life will I ſatisfy him, and ſhew him my ſalvation." His life was under the the regulation of the precepts of the Goſpel, and he often lamented that the Goſpel was ſo reproached by the lives of many who make profeſſion of it. Such was the exactneſs of his deportment, that when we had occaſion to direct the attention of a ſtranger to him, we could with propriety ſay, "Behold an Iſraelite indeed, in whom there is no guile." His general obſervation was, "If religion does not regulate the life and converſation, it has not renewed the heart."—"By their fruits ye ſhall know them."

His only and final ſickneſs, if it may be called a ſickneſs, was as far from the fear of death as it was from the love of live; neither had any hold on him. From the firſt of his ſeizure, the faculty of ſpeech was much impaired, and it was with difficulty his moſt intimate friends could underſtand him. When therefore he wanted to communicate a ſentiment, he ſtudied the moſt direct method, particularly when his hopes and proſpects were the ſubject. He let us know *glory* was his proſpect, that *Jeſus* was his way to it, and that his hopes were founded in *grace*. No dying ſaint ever ſtrove to exalt Jeſus more, or to convince his friends that he renounced human merit, than he did. Many of the ſentences which dropped from his dying lips were excited by reading ſelect ſcriptures, for the hearing of which he was quick, and to which, as he had not the leaſt degree of *delirium*, he could always attend. The devotion of his heart kept him conſtantly ready for prayer, in which, though extremely weak, he was fervent.

fervent. His care of the poor flouriſhed to the laſt; and as a memento for my final obligation, under the failure of ſpeech, he endeavoured to articulate—WRATH TO COME. I never attended him, without conceiving I was witneſſing the death of a holy patriarch; and, if I might aſk for any ſpecial indulgence, it ſhould be, that the reſidue of my life may be as uniform, and that my laſt end may be like his.

C. W.

DR. PERROTT.

Dr. P. of Braintree, Eſſex, deſcended from anceſtors of no ſmall eminence. He had enjoyed the advantage of a liberal education—practiſed medicine for a conſiderable number of years, with great reputation; and long ſupported a character for ſterling ſenſe and genuine religion. For ſeveral years he had been prepoſſeſſed with the idea that he ſhould die ſuddenly; and for ſome months, the words of the Lord to Hezekiah were much upon his mind, "Set thine houſe in order, for thou ſhalt die, and not live." The book of God was his daily companion. He took great delight in converſing on the doctrines of grace; and particularly, as they diſplay the glories of the perſon and work of Jeſus Chriſt.—Jeſus Chriſt, to him, was the chiefeſt among ten thouſand, and altogether lovely. His knowledge of the Scriptures was very conſiderable, and his converſation exceedingly inſtructive. He was a diligent attendant on public worſhip, and was ever willing to exert himſelf to the utmoſt of his ability, to ſupport the cauſe of his beloved Maſter.

And, although his afflictions were uncommonly great and complicated, ſo that, at length, like poor Job, he was almoſt ſtripped of every earthly comfort, he was never heard to murmur. He would often ſay, "The will of the Lord be done. Though he ſlay me, yet will I truſt in him. He knows what is beſt, and in his own time will deliver. Bleſſed be his name, there is a reſt that remains for his people: he leads them by the right way; and though rough and thorny, it is a ſafe way, becauſe it is the way which he hath appointed."

Agreeably to the advice of the excellent Apoſtle, he was not overcome of evil, but overcame evil with good. Though ever ſo greatly injured by his enemies, he took pleaſure in doing them acts of kindneſs—uniformly diſcovered a tender concern for their beſt intereſts, and was earneſt at the throne of grace that they might be convinced of the error of their ways; for, that they knew not what they did. He would often ſay, "Thanks be to the Divine Being, we ſhall not be judged by man's judgment, but our Saviour will be our judge."

For ſeveral weeks previous to his departure, he was much employed in prayer and meditation, and expreſſed an ardent deſire for the return of Sabbaths. And though, at other ſeaſons, his mind was much encumbered with the concerns of the world, he would frequently ſay, "Bleſſed be God, he keeps all theſe things from me when I go to his houſe."

A few days before his ſeizure, he happened to be exceeding low; and being aſked, what might be the cauſe of his dejection? he replied, with great warmth, "Bleſſed be the Lord, I am not low; but, I think, my time is at hand. The Lord prepare me for my great change, if it be his holy will, and grant me the witneſs of his Spirit that I am his! and then, to die will be gain indeed!"

On the 30th of June laſt, he appeared to be as healthy as he had been for a conſiderable time. In the afternoon, while reading the fiftieth chap-

ter of Geneſis, and the twenty-ſixth of St. Matthew, he was affected to ſo uncommon a degree, that he was obliged ſeveral times to deſiſt.

Being returned from a walk in the town, to viſit ſome friends, and having taken a turn in his garden, he appeared as cheerful as uſual. About nine o'clock the ſame evening, juſt as he had ſat down to ſupper, in a moment he was taken ſpeechleſs, and deprived of the uſe of one ſide; but enjoyed his reaſon till about twelve that night. From this time he took no farther notice of any thing that paſſed around him; and on the Tueſday following, July 3d, at about nine o'clock in the morning, he was removed to a world of conſummate felicity.

On the tenth of July, his remains were depoſited in the ſilent tomb; at which time the Rev. Mr. Larwell delivered a ſuitable diſcourſe, from Rev. vii. 14. "Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb:" as did likewiſe the Rev. Mr. Pritchard, on the Sabbath following, from 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;" both by deſire of the deceaſed.

J. P.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

WE have the pleaſure to announce, that the Annual Meeting of the Miſſionary Society will commence on the 2d Wedneſday in May, and that the following Miniſters are engaged to preach:

The Rev. Mr. BRODBELT, Rector of Aſton Sandford, and Perpetual Curate of Loudwater, Bucks.
——— Mr. FINDLAY, of Paiſley.
——— Mr. MOODY, of Warwick.
——— Mr. TOZER, of Taunton.

The Places of Worſhip, and the arrangements of the Public Meetings, will be given in our next Number.

The *Miſſionary Journal* will be delivered to the Subſcribers on or before the firſt day of May.

Extract of a Letter from Frankfort, dated Jan. 5, 1799.

REV. SIR,

I HAVE received from ſeveral parts oblations for the very reſpectable Directors of your Miſſion to the Heathen.—1ſt, By a gentleman here, charged with the affairs of ſeveral German Princes and Lords, and eſpecially on account of two ſuch perſons (who wiſh to be unknown), 156 florins, value in ſterling, 11l. 5s.—2d, From ſeveral members of the Society in this city for propagating true Piety and Chriſtianity in Germany and Switzerland (the centrum of which is at Baſil), 14l. 3s.—For theſe ſums I remit to you, incloſed, a firſt bill of exchange of 25l. 8s. of my principals Meſſrs. N—— and P—— G——, wine merchants and bankers, at two months date, on E—— B——, Eſq. and Co. of your city. You will pleaſe to give me advice of its acceptation. The payment will not fail at due time, as Meſſrs. G—— will have ſufficient funds there before then. But for the firſt ſum I beg a receipt, (if not with the above-ſaid advice, at leaſt after the payment,) for the ſatisfaction of the gentleman who

who has paid me 156 florins, for to ſhew that I have executed my truſt. I refer to my letter to Dr. Burckhardt, concerning what I would ſay yet more to your very reſpectable Society, and the ſincere wiſhes of divine bleſſings on their future undertakings, being little in the practice of your language (as you'll ſee by theſe few lines), nevertheleſs very able to underſtand it by reading, and remaining, with the ſincereſt devotion, very honourable Sir, Yours, &c.

JOHN JAMES WIERTZ.
Clerk of Meſſrs. N. and P. G——.

To the Rev. J. Eyre,
Secretary to the Miſſionary Society.

Collections and Subſcriptions to the Miſſionary Society ſince our laſt.

	L.	s.	d.
Contribution of the Friends of the Inſtitution at Frankfort, by M. John James Wiertz, - - -	25	8	0
From the Society at Baſle, for propagating Chriſtianity in Switzerland and Germany, by Dr. Herzog and Mr. Steinkopf, - - - -	12	0	0
From ditto, by Dr. Herzog and Mr. Steinkopf, -	133	1	6
Briſtol Tabernacle, additional collection, -	3	3	0
Goſport, Rev. Mr. Bogue and Congregation, -	60	16	3

EAST INDIES.

To the Editor of the Evangelical Magazine.

SIR,

HAVING received a letter the 8th of this month from my friend Mr. Fountain, a Miſſionary of the Baptiſt Society in the Eaſt Indies, containing much pleaſing intelligence, I have ſent you an extract of the ſame, not doubting but its contents will rejoice the hearts of the Lord's people of every denomination; eſpecially as the caſe of Mr. and Mrs. Aſhton, who were viſited by the Good Samaritan Society, was the means that ſtirred up their minds to remember the Society, and contribute ſo liberally to its ſupport, which has proved alſo a ſource of joy and rejoicing at home. Mrs. Aſhton died a few months ſince, rejoicing in Chriſt, and the viſitors have no doubt ſhe died in the Lord.—Mr. Aſhton is now a living teſtimony for God: ſo that our brother's views and hopes are fully confirmed concerning them. He was a very uſeful viſiting member of the Society when he engaged as a miſſionary, and the caſe of Mr. Aſhton was one of the laſt he viſited. This Society has been peculiarly ſmiled on of late in many reſpects. Our Lord has bleſſed us with being the honoured inſtruments of much uſefulneſs the laſt year. We have reaſon to praiſe the Lord on behalf of eight or nine ſouls, we hope ſavingly called. A ſpirit of love, unity, and zeal, ſeems to reſt upon us; therefore, may our ſouls, and all that is within us, bleſs the name of the Lord, and ſay, Not unto us, not unto us, but unto thee, O Lord, be all the glory!

Your conſtant reader,
J. WATKINS,
Treaſurer to the Good Samaritan Society, for viſiting and relieving the Sick Poor.
Held at No. 48. Shoe-Lane.

Lamb's Conduit Street.
Feb. 18, 1799.

Mudnabatty, 19th February 1798.

DEAR BROTHER WATKINS,

I HAVE juſt returned from Malda, where I have been on a viſit to Mr. Udney. I ſpent ſix Sabbaths there, and preached twice on each. The Magazines for 1796 having arrived, afforded us much pious pleaſure.—

The zeal and love prevalent in England ſeemed to ſtimulate us afreſh. We talked over theſe things; and amongſt them I mentioned the good that is done by pious and charitable ſocieties. One morning, at breakfaſt, I read over a caſe which I have written out at length; I mean that of Mr. and and Mrs. Aſhton, who lived in Bell Alley, Goſwell Street, to whom the viſits of myſelf and others were evidently bleſſed of God. Mr. and Mrs. Udney were much ſtruck with it, and expreſſed their attachment to, and good wiſhes for the Society. There being ſeveral generous friends at, and near Malda, ſome of whom, we doubt not, are *brethren in Chriſt*, I one day, at table, propoſed preaching on the next Sabbath morning, for the benefit of the Good Samaritan Society. Mr. and Mrs. Udney thanked me for mentioning it, and deſired me to write an invitation to the adjacent friends to come over on the occaſion: I did ſo, and they all came. I preached from 2 Cor. viii. 8. "I ſpeak not by commandment, but by occaſion of the the forwardneſs of others, and to prove the ſincerity of your love." I introduced my diſcourſe by informing my hearers, that though I was a member of the Society in whoſe behalf I then ſtood to ſolicit their charity, I had received no commandment from you ſo to do: but knowing the circumſtances of my brethren who compoſe it, *poor*, yet *forward to do good*, I took occaſion therefrom to try the ſincerity of their love. I then ſpoke of the *honour* of being forward to do good—the *benefit* of this forwardneſs—and adduced inſtances of it which have occurred in our own day. Then I deſcanted upon the uſefulneſs of this Society; and concluded by telling my audience, that I truſted they would that day furniſh me with an occaſion to boaſt of their liberality, as much as Paul could of his Corinthian friends. I told them I ſhould have to boaſt, that if a few friends did but meet at Malda, it was nothing with them to raiſe a greater collection than is to be raiſed in a congregation in England: that inſtead of giving their ſhillings or half-crowns, I expected they would give nothing leſs than gold Mohurs, i. e. two-guinea pieces. Bleſſed be God, my expectations were immediately realiſed: for, while I gave out and ſung the 257th Hymn, Dr. Rippon's ſelection, entitled, "The Good Samaritan," a collection was made which amounted to 60l. 3s. 10d. for which I incloſe a bill of exchange upon Raikes and Company. I preſent it to the Good Samaritan Society as a token of my brotherly love. My congregation conſiſted of no more than ſixteen grown perſons and three children.—May liberality like this provoke others to its imitation!

I cannot recollect the names of all the brethren, nor indeed is it requiſite—they all ſhare in my love and my prayers. Let them know from me that this is the caſe. Read this letter, if you pleaſe, to the whole Society, as a teſtimony thereof. I hope always to ſtand as one of your members. Remember me alſo to Mr. and Mrs. Aſhton, if living.

The general wiſh of all friends here is, that the Society would annually publiſh the caſes in which the viſits are bleſſed to converſion.—I think this would be of ſervice to your cauſe.

I truſt you will ſhortly hear *great* and *good* tidings from us; but at preſent I have not time to write. I have had much bodily affliction ſince I wrote you laſt; my life has been deſpaired of, but at preſent I am tolerably well.

I ſhall ſend a duplicate and triplicate of the incloſed by other ſhips: till which, I am,

Yours and the Society's
Brother in Chriſt,
J. FOUNTAIN.

AMERICA.

AMERICA.

Extract of a Letter from Dr. GREEN, *of Philadelphia, to a Director of the* MISSIONARY SOCIETY.

Philadelphia, July 31, 1798.

THE Evangelical Magazine is a very entertaining, and, I think, useful publication.—I hope you will be so good as to continue to send it to me; and I am truly sorry I cannot make you the suitable return, by transmitting more numbers of the work which was begun under a similar title in this country; but at present that work is at a stand.

The Sermons before the Missionary Society, and the Sermon and Charge at the designation of the Missionaries, have given me pleasure in the perusal: and to this pleasure it is a considerable addition, that I am able to send you a sermon (by Mr. Mason) on a similar occasion, from this side of the Atlantic; and, as far as I am capable of judging, not inferior in excellence to any I have seen on the subject. The constitution of the New York Missionary Society I also enclose. In this city we are just about organizing one on much the same plan: so that you perceive that your Societies have done good by the influence of their example, as well as by the direct exertions to spread the Gospel which they have originated. By your zeal we have undoubtedly been stirred up, and I hope that the spirit which has gone forth will extend far and wide.

Dec. 5th, 1798.

ALAS! who can tell whether the work he has begun shall ever be completed! I had written as above, when that awful scourge of our devoted city—the yellow fever—again made its appearance among us, and absorbed all other considerations in a solicitude which it produced for the preservation of life. I went with my family to the country, and there remained till the first day of the last month. During the prevalence of the pestilence here in 1797, I was desirous to try the effect of a zealous declaration of the truths of the Gospel, in circumstances which made every individual feel the uncertainty of life. I accordingly kept my church open through the whole of it; and being favoured with uncommonly comfortable views of divine truth myself, which seemed to raise me above the fear of death or disease, I persisted, in opposition to the entreaties of my friends, to preach three times a week, during the whole time the disease prevailed in the city. But I saw no permanent, or at least no remarkable, fruits of my labour.—On the contrary, it appeared evident that though the people were somewhat affected under the discourses I delivered, yet their feelings were transient, and left no abiding impressions on their hearts.—So true, in experience, is it, that nothing but the Spirit of God will ever dispose the human mind to turn from sin to holiness. The people indeed to whom I preached were a medley of all denominations and descriptions;—for three-fourths of my own charge had fled from the city; and as there was no English church open except my own, and one of the Wesleian Methodists, they flocked to me from all quarters. This year I determined to leave the city also: and after continuing to preach till, out of 500 families, of which my congregation is composed, not more than 50 individuals remained, I went to Princeton with my family, and there continued till the beginning of November last. In 1793, both Mrs. Green and myself had an attack of this dreadful disease; but since that time none of my family (blessed be God) has been visited with it. Philadelphia, and indeed all our maritime cities and towns, are threatened with ruin from this fearful malady. In a range of sea coast of more than 400 miles to the north-east of this place, not one sea-port has this year wholly escaped, at least not one town of considerable importance.

importance. While the Sovereign of the Univerſe is chaſtiſing other countries by the deſolating ſword, he ſeems to have determined to ſcourge us by the devouring peſtilence: and it is the moſt gloomy part of the tale that we grow no better, but rather worſe, while we ſuffer the rebukes of Heaven. What will be the iſſue God only knows. It is a conſolation to think that he reigns, and to be aſſured that all things work together for good to them that love him.

The buſineſs of miſſions, with us, has received ſome interruption from the peſtilence. At New York, however, they are prepared to ſend two miſſionaries to the Chickeſaw nation of Indians, on our ſouth-weſt frontier. I have, at the requeſt of the Society, juſt been with the Secretary of State, Mr. Pickering, on this buſineſs. He is diſpoſed to give it all the encouragement and aſſiſtance in his power; and has furniſhed the information, and has promiſed to furniſh the other accommodations which the Society requeſt; and I believe it will not be long before the miſſionaries I have mentioned enter on their work.

In my mind, your Miſſionary Society, and the ſpirit of evangelical piety which has lately been awakened in Britain, excite a much greater confidence that the French will not conquer your iſland, than all your fleets and armies, though they were twice as great and well appointed as they are.—I am rejoiced to hear that appearances are ſo favourable to the ſucceſs of the miſſions which you have ſent to the South Sea Iſlands. May the Lord of the harveſt grant, that you may ſee an abundant harveſt of ſouls gathered to the Redeemer, in the midſt of theſe "long deſolations."

With ſincereſt wiſhes and earneſt prayer for your uſefulneſs and comfort,

I am, dear Sir,

Your friend and fellow ſervant in the Goſpel of Chriſt,

ASHBEL GREEN.

*** We have other communications from America of a very pleaſing nature, which were too late for this month, but are intended for our next.

HOME INTELLIGENCE.

AT Shepton Mallet, in the county of Somerſet, a large clothing town, there has appeared, within the two laſt years, a pleaſing proſpect of eſtabliſhing a Goſpel intereſt. Rev. Meſſrs. Sibree and Sloper opened a room near the town, for the purpoſe of preaching the truth as it is in Jeſus, which has been regularly ſupplied with preachers from the Tabernacle at Briſtol, by Mr. Paul of Caſtle-Cary, and others. The congregation appears continually increaſing, very attentive, and not without evidence of the Lord's preſence with them.

We hear that the monthly Prayer Meetings at Coventry, for the ſpread of the Goſpel, which uſed to be held ſeparately at the different places of worſhip in that city, now circulate from one place to another in rotation, and all the congregations unite together in their common ſupplications. Three miniſters engage in prayer, and one gives a ſhort exhortation. This method has been for many months purſued in Briſtol, and is an exerciſe well calculated to promote brotherly love, and zeal for the cauſe of Chriſt.

ERRATA IN OUR LAST.

Page 104, line 12, for "*its* aiming," read "*is* aiming."
116, line 15 from the bottom, *dele* "as well."
117, line 17, for "17 years" read "44 years."
125, line 4, for "*Hurſt*" read "*Hunt*."
129, laſt line but one, for "*Preſbyterian*" read "*Baptiſt*."

POETRY.

POETRY.

VERSES,

On ſeeing the DUFF *ſail from Weymouth Bay, Sunday morning, 23d December, 1798.*

HARK! the eaſtern gales ariſe,
Signal guns announce the breeze;
Fair and pleaſant are the ſkies,
Smooth and tranquil are the ſeas:
The ſun and ſtars, the wind and waves conſpire,
To waft them to the haven they deſire.

Lo! the flowing ſails unfurl'd,
Swift ſhe glides along the deep.
On the trackleſs wat'ry world,
Lord, thy heralds ſafely keep.
Aſſembled on the deck they pray and ſing;
We hear the ſound, borne on ſweet echo's wing.

The much deſired ſight we loſe,
To ſeas pacific borne away,
With the glorious Goſpel news,
Wide to ſpread the enlight'ning ray:
With joy they leave their friends and native ſhore,
That ſavage nations JESUS may adore.

Long unknown, ſequeſter'd Iſles,—
(Eden's garden not more fair,)
Heav'n propitious on you ſmiles,
Now the Goſpel trumpet hear:
Before the ſound death's gloomy ſhadow flies,
And dying men to life immortal riſe.

Chiefs and natives all attend,
Never deem the tidings vain;
Your eternal joys depend
On the Lamb that once was ſlain.
Swift to him fly, he's ready to embrace
The coming ſoul of ev'ry clime and race.

Flaming ſeraphs, angels bright,
Swift as ſunbeams, downward fly;
View the ſcheme with great delight,
Guard the bark with watchful eye:
They long to ſee the glorious Goſpel ſhine,
Where'er the ſun emits his rays benign.

O thou glorious Son of God,
Haſte, O haſte th' auſpicious day,
When thy name ſhall fly abroad,
And all the earth thy truth obey;
When eaſt and weſt, and north and ſouth, ſhall raiſe
An univerſal anthem to thy praiſe.

DIMINUTIVUS.

THE FALL OF BABYLON.

PSALM CXXXVII. IMITATED.

WHERE Babel's ſtreams in ſoft meanders flow,
We fought by ſolitude to calm our woe.
But Mem'ry ſoon the ſhort-liv'd hope deſtroys,
Pourtraying to our view our former joys,
With lively colours and officious hand,
Our native ſeats, and Judah's happy land.
Oppreſs'd with grief, we ſunk beſide the ſtream,
And wept for Zion and Jeruſalem.
Our harps neglected now, and all unſtrung,
Silent and ſad on drooping willows hung.
When lo! a band of tyrant victors came
With cruel taunts, to aggravate our ſhame.
"O ye," ſay they, "ſo fam'd by all around,
"For notes melodious, and for ſolemn ſound!
"Now, if in truth ſuch praiſe to you belongs,
"Regale our ears with one of Zion's ſongs."
How can we, exil'd in a foreign land,
While ſuff'ring under his chaſtizing hand,
With chearful hearts and joyful lips, record
The ſolemn praiſes of our injur'd Lord?
O fair Jeruſalem! if I forget
Thy tow'rs and walks, and all thy happy ſtate,
May my right hand forget her wonted pow'r;
And may my tongue, in that ungrateful hour,
Cleave to my mouth, and comfort quite deſtroy,
If Salem's not prefer'd in all my joy.
O mighty Lord, to pity now incline,
Regard our wrongs—for ſure this cauſe is thine!
Think on the horrors of that awful day,
When thy fair city all in ruins lay,
When proud malicious Edom, ſcoffing round,
Cry'd, "Raze it, raze it, even with the ground!"
And thou, great Babylon, exalted high,
Art doom'd to ſuffer vaſt ignominy.
When great Jehovah, with an awful frown,
Shall bring thy pride and high ambition down.

The

The courage of thy warlike hoſts ſhall fail,
And gates of braſs be found of no avail:
Then youth in vain ſhall plead, and age
ſhall weep;
And thy vaſt multitudes, like frighted
ſheep,
Wild and deſpairing, fly from ſtreet to
ſtreet,
And at each avenue a foe ſhall meet.
Th' avenger then, with ſavage joy, ſhall
deal
To thee, the horrors thou haſt made us feel;
And, like a raging ſea without controul,
Shall ruin upon ruin on thee roll;
Till, as a mill-ſtone plung'd beneath the
main,
Lo! Babylon ſhall fall, no more to riſe
again.

Sommer's Town. N——.

RETIREMENT, THE MUSE, AND JESUS.

DEAR Solitude! thy charms how ſweet!
Here I with my Redeemer meet,
And talk of heav'nly things:
The heav'nly accents of his tongue
Call forth a ſacred grateful ſong;
My Muſe with rapture ſings.

Inſpir'd with ardour from the ſkies
Her numbers flow, her themes ariſe
To ſtrains almoſt divine;
Devotion fills with heavenly fire;
Jeſus, and love, and ſtrong deſire,
To raiſe her notes combine.

She views Immanuel with delight,
Adorn'd in robes of unmade light,
And fairer rays than heav'n;
She views—but ſhe can never paint,
Earth's brighteſt colours are too faint,
A portrait can't be given.

Not all the ſuns of maſſy ſize,
Which deck terrene or heav'nly ſkies,
Can with this form compare:
Were thouſands more to blaze and ſhine,
Their ſplendour ne'er could vie with thine,
Thou uncreated Fair!

Jeſus! forgive the fault'ring Muſe;
All the deſcriptions ſhe can uſe
Can ne'er thy charms pourtray:
Did heav'nly Muſes with her join,
And all celeſtial powers combine,
They could not half diſplay.

Yet ſhe muſt ſing, and ſing aloud,
The matchleſs glories of her God,
And raiſe her higheſt ſongs.
O was ſhe fill'd with angel fires!
O could ſhe play immortal lyres!
And ſing with thouſand tongues!

But ah! in vain theſe wiſhes breathe;
While I in theſe dull regions live
How flat her notes will ſound!
Then, Jeſus, take me to the ſkies,
Where her beſt harmony will riſe,
And fill the world around.

There, my Redeemer, will thy grace,
And the vaſt beauties of the place,
My tuneful pow'rs employ:
There ſhall I ſing in endleſs ſtrains,
Where everlaſting glory reigns,
And never-dying joy.

JUNIUS.

CHARACTER *of Preſident* EDWARDS, *by his Grandſon*, Dr. DWIGHT, *in his Poem, entitled*, "*The Triumph of Infidelity.*"

"FROM ſcenes obſcure did Heav'n his Edwards call,
"That moral Newton, and that ſecond Paul;
"He, in clear view, ſaw ſacred ſyſtems roll,
"Of reas'ning worlds, around their central ſoul;
"Saw love attractive ev'ry ſyſtem bind,
"The parent linking to the filial mind;
"The end of Heav'n's high works reſiſtleſs ſhew'd,
"Creating glory, and created good;
"And, in one little life, the Goſpel more
"Diſclos'd, than all earth's myriads kenn'd before."

VERSES,

Compoſed for a Company of Singers, at an Annual Feaſt.

BEFORE MEAT.

THY love, dear Jeſus, doth appear,
In ſparing us from year to year:
Thy matchleſs goodneſs we adore,
And future favours join t' implore.
Let thy rich bleſſing crown our feaſt,
And condeſcend to be a gueſt.

AFTER MEAT.

ACCEPT, O Lord, our thankful ſongs,
For every good thy hand beſtows:
To thee our higheſt praiſe belongs;
From thee each temp'ral bleſſing flows.
O feed our ſouls with heav'nly food,
The purchaſe of Immanuel's blood!

E——A.



Revd THOMAS WILLS, A.B.

London

Published by T. Chapman, 132. Fleet Street May 1, 1799.

THE

Evangelical Magazine,

For MAY, 1799.

BIOGRAPHY.

MEMOIR OF THE LATE REV. JOHN GRIFFITH.

MR. GRIFFITH, the ſubject of this Memoir, was born at London, in 1714, of parents of ſome reſpectability, though not elevated in the world. His father was profeſſedly a churchman; but his mother was a Proteſtant Diſſenter, and a member of the Chriſtian Society, under the paſtoral care of the late celebrated Mr. Thomas Bradbury. Mrs. Griffith took every method in her power to bring up her ſon in the fear, nurture, and admonition of the Lord: but to him, all religious exerciſes were a great burthen and the diſcipline ſhe found neceſſary to make uſe of, was conſidered by him as a want of tenderneſs of heart.

While yet a boy, he was frequently in danger of being drowned. Five or ſix times did the Lord preſerve him from a watery death. At twelve years old, he loſt his pious mother, which loſs was the more felt, as his father was too little attentive to him in a religious view. At a proper age, Mr. G. (like many others who are afterwards called to the miniſtry) was bound apprentice to a handicraft buſineſs, in a family where there was no real religion. Before he had ſerved ſix years, his maſter died, and the remainder of his time was ſoon after purchaſed. Mr. G., now wholly uncontrolled, gave himſelf up to every youthful folly, even upon the Lord's day; and gaming and dancing were his chief delights. Though nominally a member of the eſtabliſhed church, he very ſeldom went there, which often occaſioned painful checks of conſcience; but he went on in ſin, and thought of repenting when he ſhould grow old. Mr. G. was once ſpeaking to this effect in the hearing of an old man, who commended a ſober, religious life. His countenance changed at this reproof, and the good man left

him, ſaying tenderly, "As the tree falls, ſo it lies:" and added, "There is no repentance in the grave." This laſt word, made ſuch an impreſſion on him, that he reſolved to amend his life, though he very ſoon forgot his reſolution. A friend perſuaded him to receive the ſacrament at St. Ann's church; but while partaking thereof, and afterwards, he was dreadfully beſet by Satan, with horrid blaſphemies, which made him fear that he had eaten and drank his own damnation. However, theſe words of the apoſtle James, "My brethren count it all joy when you fall into divers temptations," calmed his mind, and he renewed his reſolutions; but as they were made in his own ſtrength, he ſoon went on again ſinning and repenting. Often was he enſnared into evil company, but this he thought atoned for, by going to the ſacrament.

Mr. G. now married; and as he uſed to expreſs it, "The Lord choſe a *helpmeet* for him." A married ſtate he ſuppoſed would enable him to live more conſiſtently with his religious profeſſion; but he ſoon found that this ſtate alſo is not without its ſnares. Thus ſituated, he was informed by an acquaintance, that a Mr. Seagrave preached at Lorimer's Hall, and that none could be ſaved who did not believe his doctrines. This excited Mr. G's curioſity, and one Lord's day evening he went to hear him. The diſcourſe ſeemed ſuitable to his condition; but after the worſhip was over, hearing ſome of the congregation mention their attending the miniſtry of certain diſſenting miniſters, this quite diſguſted him, as he gloried in being a churchman, and even deſpiſed and hated the Diſſenters. Mr. G. therefore adherred to the eſtabliſhment; but his convictions increaſed, and he found the want of ſomething which the preaching he attended, did not ſet before him; not even when hearing a biſhop, from which he had indulged great expectations. Once more, therefore, he ventured to hear Mr. Seagrave, who preached Chriſt and him crucified, which was what his ſoul had began to thirſt after. He alſo, ſometimes, attended the Tabernacle, Moorfields, and was providentially led to Mr. Stockell's Meeting Houſe, in Red-croſs Street; where he afterwards became a member, and in a courſe of time, the paſtor of the church. Salvation by grace was now to him a joyful ſound: but he could not give up the eſtabliſhed church, though he could ſeldom hear the goſpel in it. He therefore contented himſelf with going to meeting occaſionally; when, as the word frequently melted him into tears, he endeavoured to get

get into ſome corner, where he might not be ſeen, as he thought himſelf particularly pointed at by the preacher. Yet all this time he was going on too much upon a legal plan; until one day being at prayer, confeſſing his ſins, and recollecting his former promiſes of obedience, thoſe words came as a dagger to his ſoul, "Thou haſt not lied unto men, but unto God." This paſſage was ſo impreſſed upon his mind, that all his tears and prayers, almſgivings and ſacraments, would no longer ſatisfy his conſcience. He was now more miſerable than ever, and felt himſelf a loſt creature. This happily led him to Chriſt; but Satan, taking advantage of his diſtreſs, harraſſed him with blaſphemous thoughts, to deprive him (if poſſible) of all hope of mercy, and to make him think that he had committed the unpardonable ſin. The awful expreſſions in the 6th and 10th chapters of Hebrews ſo diſtreſſed him, as to make him a terror to himſelf and all about him. He derived, however, ſome little hope of mercy from the language of Manoah's wife, "If the Lord were pleaſed to kill us, &c*. He now found no food for his ſoul in pariſh churches, where had gloried in attending, but where the goſpel was then ſeldom preached; yet was he ſtill loth to give up the church, and very anxious to know which was the right way. The words of Chriſt, "I am the way," now gave him much comfort; and Bunyan's treatiſe of "Come and Welcome to Jeſus Chriſt," was very uſeful to him.

The good work being thus truly begun was gradually carried on. Election, however, was for a time a great ſtumbling block to him; he ſaw clearly that it was revealed in the word of God, but had many doubts and fears whether or not he was intereſted in it. In this ſtate he continued until one Lord's day morning, according to his uſual cuſtom, he was crying to the Lord to ſend him ſome word of comfort, and his prayer was that day anſwered. For going to hear Mr. Stockell, he was under that ſermon ſet at liberty, and in a rapture of joy exclaimed, "Why me! Why ſuch a wretch as me! when my companions in ſin are left in ignorance!" His comforts were now great; but Satan ſoon ſhook his confidence and tempted him again to doubt whether all were not a deluſion. By theſe trials and temptations the Lord was pleaſed to ſhew him much of his own heart; and he was imperceptibly prepared for the work of the miniſtry (of which at this time he had no

* Jud. xii. 23.

thought)

thought) that he might know how to ſpeak, "a word in ſeaſon to them that are weary."

About the year 1749, Mr. G. joined the Tabernacle ſociety, that place of worſhip often having been a Bethel to him; and about a year after it was propoſed to him to meet a claſs as a leader. This he modeſtly declined, but his objections were overruled, and he entered thereon with fear and trembling. In the year 1751, as the Lord's Supper was not yet adminiſtered at the Tabernacle, and as he was now ſatisfied, that he was one of God's children, he was admitted a member of Mr. Stockell's church, whoſe miniſtry had been much bleſſed to him; reſerving to himſelf the privilege of attending the bands at Tabernacle, as before.

A ſhort time after this connection, Mr. G. was requeſted by ſome of his Tabernacle friends to give a word of exhortation in a ſociety with which they were connected at Deptford. The propoſal ſtartled him, but their unanimous voice prevailed; and, this exerciſe of his gifts being acceptable to the people, he went thither from time to time. The church meeting in Butt Lane, Deptford, being at this time in diſtreſs, as the Lord had laid his hand upon their miniſter, applied to him for aſſiſtance, and would take no denial. Accordingly he preached to them with great acceptance, though at the firſt with much trembling; and afterward, Mr. Lee their paſtor being called away, Mr. G. was invited to help them in their widowhood ſtate, which he did, until the church he belonged to, being in a ſimilar ſituation, claimed a prior right to him. His fears now increaſed, knowing that a prophet is not uſually acceptable in his own country, and among his acquaintance: But the Lord was better to him than his fears; and for four months he preached to them one part of the day, and then was invited to labour probationally among them for three months longer. This was followed by a call to the paſtoral office, which he was encouraged to accept, by hearing that his miniſtry had been made profitable to many ſouls. On the 30th October, 1754, he was accordingly ſet apart by the *Church themſelves*, which they ſuppoſed to be moſt agreeable to the Scriptures. For ſome time Mr. G. and the church walked comfortably together, and many were added to their ſociety. But Satan envied them, and ſent a thorn in the fleſh to try them. A Mr. D. was deſired to preach a Lord's day evening lecture there, which did not meet with Mr. G's approbation, but was warmly contended for by a lead-

a leading perſon in the church. This diſpute threw all into confuſion, and at length divided the church. Thoſe who adhered to Mr. G. went with him to a meeting-houſe in White's Alley, Little Moorfields, where he preached the goſpel with much acceptance and ſucceſs.

About the year 1771 or 1772, this Meeting-houſe being very old and out of repair, it was thought adviſeable to build a new one in Michell Street, behind St. Luke's church, Old Street, which is now occupied by Mr. Powell. To this building Mr. G. himſelf gave liberally, and was indefatigable in procuring ſubſcriptions among his friends. The congregation, however, evidently declined in conſequence of the removal, and about the year 1777, Mr. G. accepted a call to Coventry, where he continued but a few years. From thence he removed to Bridgeſtock, in Northamptonſhire, and there laboured among a poor, but pious congregation for ſeveral years; and it appears, had ſome ſouls given him for his hire. But as it now pleaſed God to take his laſt wife from him, and he was more than ſeventy years of age, he was now deſirous to return to his native city; and perhaps through a depreſſion of ſpirits, rather than abſolute incapacity, he wiſhed to retire from his, otherwiſe, delightful work of preaching a free and finiſhed Redemption. He therefore came to the Metropolis about the year 1788, and for the moſt part lived in retirement, preaching occaſionally in London. Latterly, however, he could not be perſuaded to exerciſe, as he complained that his memory failed him; ſome of his laſt ſermons were delivered at Mr. Wall's Meeting Houſe, on the Pavement, Moorfields, where he uſually attended and communed, after his return to London.

In this latter part of his life, though laid by from ſanctuary ſervice, the Lord was pleaſed to indulge him with a bleſſed nearneſs to himſelf. He uſed often to ſay, "I am a happy man. I have at times ſuch delightful views of the glory of the heavenly world, and of my beloved Jeſus; what he is *to me*, and what I am in *him*; together with ſuch love to him and longing to be with him, that I am obliged to cry out, "Lord ſtop thine hand, I am ſo full I can hold no more." Thus happy was Mr. G; yet, like his brethren in the Lord, he was not without his weakneſſes nor his ſpots; but they were the ſpots of God's children, and of ſuch too, as are kept from outwardly backſliding, ſo as to diſhonour their profeſſion.

On Friday, Auguſt 17, 1798, Mr. Griffith was viſited by a diſorder in his bowels, which terminated in his diſſolution. On the Monday following, many friends went to ſee him. To one friend he ſaid, "The work is all done, I have nothing to do but to die. I long to be with him, whom my ſoul dearly loves." To another he ſaid, "O what a ſight ſhall I have, when I ſhall be with Jeſus, and ſee him as he is." On Tueſday morning, when firſt he opened his eyes, he ſaid "I ſee the day-light—I hope this will be the laſt time." Soon after ſight, ſenſe and every faculty failed; and about two o'clock, his happy ſpirit left his body of clay and aſcended to thoſe manſions of glory and bliſs, which were prepared for him before the foundation of the world; he died Auguſt 21, 1798, in the 84th year of his age. The Friday following he was interred in Bunhill Fields. The Rev. Mr. Wall addreſſed his relatives and friends at the grave, and the next Lord's day morning, preached his funeral ſermon from the 2 Corinthians v. 5. "Now he that hath wrought us for the ſelf ſame thing is God, &c."

His abilities for the miniſtry appear to have been reſpectable, and he was not altogether inattentive to the learned languages. By the manuſcripts which he has left behind, it is evident, that his ſermons were not ſuperficial, but ſolid and evangelical; he dug deep into the glorious myſteries of the Bible. In bodily ſtature, Mr. G. was rather ſhort, but he had evidently a large ſoul.

He was for many years favoured with an almoſt uninterrupted aſſurance of his intereſt in Chriſt, and his labours appear to have been uſeful to many; ſome of which are yet living, and others, there is reaſon to hope, rejoicing with him in glory.

REASON AND RELIGION TRIUMPHING OVER SINFUL ANGER;

OR THE SOLILOQUY OF AN INJURED CHRISTIAN.

Be not overcome of evil, but overcome evil with good.

PAUL.

HOW weak is human nature! How prone are we to think of ourſelves more highly than we ought to think! It is not long ſince I was congratulating myſelf on the progreſs I ſuppoſed I had made in the Chriſtian virtues of

of patience, forbearance and forgiveneſs. But alas! what little command had I over my angry paſſions laſt night, when I was reflecting on the injurious treatment I have received from one, who, by the obligations of common gratitude ſhould have been my friend! Was it my own depraved heart, or ſome malignant demon, that ſuggeſted thoſe antichriſtian ſentiments which I now wiſh eternally obliterated from my mind? Alas! that I ſhould dare to cloſe my angry eyes in ſleep, while reliſhing the forbidden pleaſure of meditated revenge! Well might one of the Fathers ſay, "There is little difference between him that does an injury, and him that requites it; only that one is wicked a little ſooner than the other." I bleſs my gracious Guardian, that this tempeſt of my ſoul did not wreck me on the ſhores of eternity—did not drive me to the bar of my Creator while I was thinking evil towards my fellow-man. What a mercy that ſeven hours ſleep have huſhed thoſe angry paſſions; and that my heart revokes thoſe impious wiſhes which would have degraded the Chriſtian philoſopher into the ſavage heathen!

In this ſmiling garden, under this ſerene ſky, and while my ſoul expands with devotion and gratitude; let me conſider what diſpoſitions the goſpel requires me to exerciſe toward an enemy. I am to forgive him; nay, more, I am to love him. At firſt ſight, what difficult leſſons do theſe appear to ſuch a creature as man! Let me examine what particular duties they require.

Does the man I account my foe forget, or wilfully neglect to intercede for me at the throne of mercy? Chriſt has taught me to be an advocate for him. When I am in diſtreſs, does he ſhut up his bowels of compaſſion, and triumph over my miſery? Towards him I am to breathe nothing but tenderneſs, and with him I am to weep, whenever omniſcient Providence appoints to him the day of adverſity. Has he defrauded or oppreſſed me? I muſt weigh all my actions towards him in the righteous balance of equity. Has he robbed me of my good name? Againſt him I am to raiſe no prejudice: his good deeds I am cheerfully to acknowledge, and put the moſt candid conſtruction upon his bad ones. Does he hate me? Though upon chriſtian principles he has no reaſon to do it; I am to beware that my conduct does not provoke him to the crime; and I am to include him in my common good-will towards human kind. Does he even implore vengeance to deſtroy me? With my lips, and with my heart, Chriſt has taught me to

bleſs him in return. By thus overcoming evil with good, I ſhall diſplay a heroiſm becoming my Chriſtian character, and I ſhall at once overcome the devil, my adverſary, and myſelf.

And is this the doctrine and duty of Chriſtian forgiveneſs? and has Chriſt taught me to pray that God would forgive me my treſpaſſes, as I forgive thoſe who treſpaſs againſt me? And have I often found myſelf to be an irritable and inflammable creature, whoſe paſſions are liable to be blown into a blaze by trifling, as well as ſerious injuries? How can I ever attain that tranquillity and fortitude which will enable me to practiſe this grand Chriſtian duty? or how can I eſteem myſelf a diſciple of Chriſt, if I neglect it? Difficult as this ſubject is to contemplate, and much more difficult, as this duty is, even for a Chriſtian to perform, I may venture to draw this concluſion: that, as the forgiveneſs of enemies is a noble temper of mind, which Chriſt expects from his diſciples, it is certainly within their reach. Ardently deſiring to be of that happy number, let me endeavour to attain this temper by the diligent uſe of thoſe means which Scripture and reaſon have placed in my power.

To this end, I would never loſe ſight of that admirable advice given me by Paul: *If it be poſſible, live peaceably with all men.* If I had no higher motive, the difficulty of treating an enemy with becoming temper ſhould enforce this ſacred precept. How amiable, and truly noble, was the propoſal of Abram to Lot, and how illuſtrious the example it exhibits! "And *Abram ſaid unto Lot, Let there be no ſtrife,* I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethen:—If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." I would often meditate upon this intereſting ſtory that I may cultivate the ſame lovely ſpirit. And as the wiſeſt of men has told me, "*by pride cometh contention,*" I muſt ſtrive to ſuppreſs that conſtitutional pride of my nature, which, in the fulneſs of ſelf-complacency, magnifies every injury I receive into high treaſon againſt my imaginary greatneſs. I muſt conſtantly view myſelf in the faithful mirror of the divine law, and the divine nature. There I ſhall ſee myſelf encompaſſed with innumerable imperfections; I ſhall appear leſs than nothing and vanity. In this way I may hope to become more humble and more patient. Let me alſo beware of an inordinate love of the world; a guilty paſſion

paſſion which generally inſpires hatred and revenge toward them who, by their misfortunes or diſhoneſty, leave their neighbours ſhort of their equitable demands. I ſhould further endeavour to palliate the firſt riſings of anger, by ſuppoſing the injury I received, and which I impute to malicious motives, may proceed only from ſuch inadvertence as I have often detected in myſelf. Perhaps the man, whom I conſider mine enemy, feels a contrition for his conduct, which he wants humility, or opportunity to acknowledge. In ſuch a caſe, I ſhould make thoſe apologies, and offer that forgiveneſs which I have wiſhed from others, when I have found myſelf on the wrong ſide of a diſpute. I often expect great allowances to be made for the frail frame of our common nature. I ſhould, then, in this, as in every other inſtance, do unto others as I wiſh them to do unto me. Let me alſo ſettle it in my heart, that my fellow-man can do me no injury without the divine permiſſion. From the human hand that ſtrikes the blow which rouzes my reſentment, I muſt turn my thoughts to the omniſcient Governor of the world, that I may learn to ſay to my foes, as Joſeph to his brethren, "You thought evil againſt me, but God meant it for good." Perhaps my heavenly Father knows, that in the preſent ſtate I ſtand in need of enemies as well as friends; they make me more circumſpect, wiſer, and better. I deſire, moreover, to keep conſtantly in view the direful conſequences which often reſult from ſinful anger. How does it pervert the judgment! and diſtort all the paſſions of the ſoul! How frequently does it do more miſchief to ourſelves than to the object againſt whom it is directed! To what dreadful, and irretrievable actions, has it often driven thoughtleſs mortals! Well might Solomon ſay, "The beginning of anger is as when one letteth out water:" the ungoverned element will carry all before it. How appropriate to man is the advice which follows, "therefore leave off contention before it be meddled with." Paul breathes the ſame amiable ſpirit when he ſays, "Let not the ſun go down upon your wrath." But above all, if I would drink deeply into the ſpirit of that goſpel which teaches me that to forgive, I muſt maintain a lively communication with the God of peace and love. Let it be engraven on my heart, *Thou God ſeeſt me.* And may he often ſee me upon my knees, imploring the aſſiſtance of that grace which will form me to this divine temper! Then will the fear of the Lord teach me to depart from the evil of revenge; and if angry thoughts ſtir within me,

me, the divine conſolations will ſilence the murmurs of my ſoul.

I muſt keep in view, and ſtrive to imitate the accompliſhed example of my divine Redeemer. Though he never gave the ſlighteſt offence to any man, he was in all points tempted as I am, only without ſin. When he was reviled, he reviled not again; when he ſuffered he threatened not. To his diſciples he ſays, *I have given you an example, that you ſhould do as I have done unto you.* Amiable Redeemer! Methinks I hear thy gentle voice pronouncing thoſe memorable words. Yes, thou didſt bear with the infirmities of thy friends; thou didſt generouſly forgive the aggravating offences of thine enemies; and when I was thine enemy, thou didſt reconcile me to God by thy blood! Thou haſt obliterated the crimſon ſtains of that guilt, which would have polluted, and tormented, my ſoul to eternity! Give me a double portion of thy lovely ſpirit, and I will forgive my brother, as the Father, for thy ſake, has forgiven me.

And finally, I would remember how ſoon I ſhall appear before the judgment ſeat of God! My breath is in my noſtrils. What if my ſoul ſhould be hurried into the divine preſence under the impulſe of revengeful anger! If I expected it would be called for this night, the ſolemn thought would expel every idea of reſentment from my mind. As then, I have no aſſurance of to-morrow, let me not indulge a temper unbecoming a dying ſinner—a ſinner who is juſt going to ſupplicate mercy and forgiveneſs at the tribunal of heaven.

"O may theſe thoughts poſſeſs my breaſt,
"Where'er I rove, where'er I reſt!
"Nor let my weaker paſſions dare
"Conſent to ſin, for God is there."

P. S. C. L.

IMITATIONS OF THE ARK OF THE TESTIMONY AMONG HEATHENS.

(Extracted from Parkhurſt's Hebrew Lexicon, 3d Edit. p. 775, 776.)

WE meet with imitations of this divinely inſtituted emblem among ſeveral heathen nations, both in ancient and modern times. Thus *Tacitus* (De Mor. German. cap. 40) informs us, that the inhabitants of the north of *Germany*, our *Saxon* anceſtors, in general, worſhipped *Herthum*

Herthum or *Hertham*, that is, the *Mother Earth* (Terram Matrem) and believed her to interpoſe in the affairs of men, and to viſit nations; that to her, within a ſacred grove, in a certain iſland of the ocean, a *vehicle*, covered with a veſtment, was conſecrated, and † *allowed to be touched by the prieſt alone*, who perceived when the goddeſs entered into this her *ſecret place* (penetrali) and with profound veneration attended her vehicle, which was drawn by ‡ *cows*. While the goddeſs was on her progreſs, days of rejoicing were kept in every place which ſhe vouchſafed to viſit. They engaged in no war, they meddled not with arms, they locked up their weapons; peace and quietneſs only were then known, theſe only reliſhed, till the ſame prieſt reconducted the goddeſs, ſatiated with the converſation of mortals, to her temple. Then the vehicle and veſtment, and, if you will believe it, the goddeſs herſelf was waſhed in a ſecret lake.

Among the *Mexicans*, *Vitziputzli*, their ſupreme god, was repreſented in a human ſhape, ſitting on a throne, ſupported by an *azure globe*, which they called *heaven*. Four *poles* or *ſticks came out from two ſides of this globe*, at the ends of which ſerpents heads were carved, the whole making a *litter*, which the prieſts carried on their ſhoulders whenever the idol was ſhewed in public. (Picart's Ceremonies and Religious Cuſtoms, vol. iii. p. 146.)

In Lieutenant Cooke's voyage round the world, publiſhed by Dr. *Hawkſworth*, (vol. 2. p. 252,) we find that the inhabitants of *Huaheine*, one of the iſlands lately diſcovered in the South Sea, had "a kind of *cheſt* or *ark*, the lid of which was nicely ſewed on, and thatched very neatly with palm-nut leaves; it was fixed upon *two poles*, and ſupported on little arches of wood, very neatly carved; the uſe of the poles ſeemed to be to remove it from place to place, in the manner of our ſedan chairs; in one end of it was a ſquare hole, in the middle of which was a ring touching the ſides, and leaving the angles open, ſo as to form a round hole within, a ſquare one without. The firſt time Mr. *Banks* ſaw this *coffer*, the aperture at the end was ſtopped with a piece of cloth, which, leſt he ſhould give offence, he left untouched. *Probably there was then ſomething within*; but now the cloth was taken away, and upon looking

* *Hertham* ſeems plainly derived from the Hebrew אֶרֶץ (ע being, as uſual, changed into ת) *Earth*, and אֵם *Mother*. † Compare 2 Sam. vi. 6, 7. 1 Chron. xiii. 9, 10. ‡ Comp. 1 Sam. vi. 7. 10.

into

into it, it was found empty. *The general reſemblance between this repoſitory and the ark of the Lord among the Jews is remarkable*; but it is ſtill more remarkable, that upon enquiring of the (Indian) boy what it was called, he ſaid, Ewharre no Eatua, *the Houſe of God*; he could, however, give no account of its ſignification or uſe." In the neighbouring iſland of *Ulietea* "were alſo four or five Ewharre no Eatua, or *houſes of God*, like that we had ſeen at *Huaheine*." (p. 257.)"

While we trace the above reſemblances between heathen and Jewiſh inſtitutions, we cannot but feel a compaſſion towards the benighted heathen world, who "worſhip they know not what;" and we entertain a hope that our Miſſionaries will put into their hands the Book of God, which explains the true origin of ſome of their own cuſtoms, and direct their minds to that God-man, who was repreſented to Jewiſh believers by the ark of the teſtimony. J. J.

AN ORIGINAL LETTER OF THE LATE REV. W. ROMAINE.

MY DEAR SIR,

WITH much pleaſure I anſwer your enquiry: may God make it uſeful to you and to your's! You wiſh to live as a Chriſtian, and to glorify God. A Chriſtian is one who lives in Chriſt, and lives upon Chriſt. He is quickened by the Spirit of life, and made one with Chriſt; and he lives and performs all the acts of ſpiritual life by the ſame way that he was made alive. He who lives moſt in this manner is the beſt Chriſtian, and will bring moſt glory to God. This being laid down as your great principle and leading truth, it ſhould be very well eſtabliſhed that you are a believer.

Have I faith?—Do I live by it?
Always?—And for all things?

Your whole life will be only the uſe and application of theſe few queſtions; but be ſure you get Scripture evidence of the firſt, leſt when you have need of the ſword of the Spirit you ſhould queſtion, as many do, whether it is theirs or not.

As to the ſecond, a main point is to know yourſelf ſtill a ſon of the firſt Adam, although a ſon of the ſecond Adam, who is the Lord from heaven. If you leave out this truth, you will be puzzled at every ſtep: becauſe you will always find

find ſome things in you acting againſt faith. Remember then, the animal man lives an animal life; the ſpiritual man lives a ſpiritual life; and you have both theſe in you. The ſpring of all the animal man's actions is *ſenſe*; the ſpring of all the ſpiritual man's actions is *faith*. To this faith he was quickened when the Spirit of life, which is in Chriſt Jeſus, enabled him to believe the record of God concerning his Son.

In every real Chriſtian there are theſe two natures. He lives *in* the fleſh, although he lives *by* the Spirit. The old Adam is continually inclining him to live an animal life; and the new man is continually inclining him to live a ſpiritual life, and enabling him too, if he be then living by the faith of the Son of God. So it is written, "The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh,"* &c. The great employment of every believer is to be found uſing the means of God's appointment to deaden the life of ſenſe, or the luſtings of the fleſh, and to ſtrengthen the life of faith by the aids of the Holy Spirit. Hence appears the neceſſity of the word of God, both to evidence what you are in Chriſt, and what you are to expect from Chriſt, in fighting the good fight of faith: for the promiſes in the word are to teach you what God has freely given to you, and has warranted you to come and to take out of the fulneſs of his Son, and to uſe it for your own. His deed of gift is as good a title as you can poſſibly have to any thing in the world. For all the promiſes were made to Chriſt; all the promiſes have been made good to Chriſt; and Chriſt has all power in heaven and earth to make them good to you. It is his office, and his glory, to give you whatever God has promiſed; and you call upon him to beſtow even all things that belong to life and godlineſs.

Your dependance on his faithfulneſs engages him to beſtow every needful grace. This dependence is the life and ſoul of the true Chriſtian, and runs through all his experience. Not only prayer and praiſe, reading, hearing, meditating on the word; but alſo the common things of this life ſhould be carried on in this dependence, both as to our union with Chriſt our head, and as to our communion with him as his members.

Here then comes in our laſt enquiry—If you live by faith, *Is it always? Is it for all things?*

The command is, Truſt in him *at all times*—truſt him night and day—ſummer and winter:—Truſt him when things go

* Gal. v. 17.

wrong—in ſickneſs, in adverſity. That is the time to truſt him for moſt grace, when you want moſt. Truſt and you ſhall have it; for the word cannot be broken—"According to your faith ſo ſhall it be done unto you." And this is the ſame as truſting him for *all things*. Little matters require his direction, and call for his aſſiſtance, as well as great; becauſe without him you can do nothing. By leaving Chriſt out, believers oftener miſcarry in little things than in great. He leaves them to themſelves, and then they blunder, as it is fit they ſhould, who neglect ſuch a guide. He offers himſelf to you, to be your wiſdom, and he would give you his counſel in all your matters. You cannot think till you try, and by conſtant trial improve it, what a happineſs it is thus to live upon Chriſt as your teacher. He would keep you from ten thouſand ſcrapes; guide you through difficulties; bleſs you under troubles: yea he would give you a ſpiritual uſe of all temporal things. Reſolve upon ſomething of this and wait the event. In your family—in your fields—in buying and ſelling, conſult Chriſt about all. Don't cut your graſs, nor reap your corn; don't buy a cow or ſell a horſe; but look up to him that he may bleſs you in it. Improve this hint; eat and drink, and lie down and riſe up, do all, eyeing him, and then all will proſper.

I commend you to him, and your family; may he make you a ſpiritual farmer. To that end you will be much in prayer; for that will keep up your dependence on him: and remember our relation is not broke although you remove to N——. One in him we are, and ſo I truſt ſhall be for ever.—As ſuch in every good office ſtill faithful to each other, and frequent in recommending each other to our common Father in Jeſus, pray much for

April 7, 1779. W. R.

ON THE NATURE OF FAITH IN CHRIST.

FAITH in the Lord Jeſus Chriſt is a grace of the Holy Spirit, by which we credit the truth, excellence and importance of the goſpel teſtimony concerning his perſon, offices, character and fulneſs, ſo as to be ſuitably affected by them in our views, tempers and conduct. This definition comprehends its *general* nature, in which it agrees with all other divine virtues; and its *peculiar* character, by which it may be known and diſtinguiſhed from them.

As

As to its *general nature*, it is a grace of the Holy Spirit. This intimates to us that it is not an act or ſentiment of the mind grounded on natural principles. Men, yea all men, divine influences apart, are indeed in a miſerable and helpleſs ſtate. Jehovah ſpeaks to them in his word, and ſolicits the moſt cloſe and ſerious attention. But alas! "They are like the deaf adder that ſtoppeth her ear, and will not hearken to the voice of charmers, charming never ſo wiſely." The truth is, they have a real heart diſaffection to his government and the overtures of his grace. As nothing but poiſon can be expected from mere poiſon, ſo nothing but depravity can be expected from mere depravity. This is agreeable to our Lord's maxim, "A corrupt tree cannot bring forth good fruit." But that faith of which we treat is a fruit of the Holy Spirit, the author of all grace. Hence it is ſtiled "the faith of God's elect;"* and "the faith of the operation of God."† This gives us an exalted idea of its origin; it deſcends from heaven, and it carries the ſoul thither.

Having conſidered its general nature, let us attend to its *peculiar character*. What office does it perform in relation to the Redeemer? It believes the goſpel teſtimony concerning him. When faith is imparted, the mental eye is opened, and the truth revealed in ſo clear a manner as to produce correſpondent conviction in the underſtanding. Every doubt is removed, and the ſoul is ſatisfied. It is convinced that Jeſus is the Chriſt, the Son of the living God, and that he hath perfected the work of redemption. As the eye diſcerns corporeal objects, faith diſcerns thoſe which are ſpiritual. Hence the Apoſtle Paul, who was well acquainted with the ſubject in all its aſpects and bearings, uſes this language reſpecting it: "Faith is the ſubſtance of things hoped for, the evidence of things not ſeen."‡

Here I would make the following obſervation. Though all the graces of the Holy Spirit exiſt together, and have a cloſe and indiſſoluble connection with each other, they ſhould never be confounded. Where faith is, there are hope and love; but at the ſame time we may affirm that faith is not hope, nor hope love. On the contrary, each hath a diſtinct place, uſe and deſign in the goſpel ſyſtem. This may be illuſtrated by referring the reader to the promiſes of God, and ſhewing what relation each of the graces bears to them. Faith believes the truth of them—hope waits for their accompliſhment—and love takes ſupreme

* Titus i. 1. † Col. ii. 12. ‡ Heb. xi. 1.

pleaſure and delight in them. As all the members of the natural body are diſtinct, and yet ſo united as to form one body; ſo all the graces of the Spirit are diſtinct, and yet ſo united together as to conſtitute one "new man, which after God is created in righteouſneſs and true holineſs."

Remark further, that the faith of which I am treating is not the belief of *any* truth; but, "the belief of *the* truth:"* i. e. the belief of THE GOSPEL. It is a full and permanent perſuaſion of the *truth*, *value*, and *importance* of the Goſpel, and of its *ſuitableneſs* to our caſe as fallen, loſt, ruined, helpleſs creatures. Whenever theſe qualities of the Goſpel are ſeen and felt; that is, whenever the Goſpel itſelf is really believed, it will command the moſt affectionate regards, and produce the moſt deſirable effects. True faith has always a ſweet and powerful influence on the heart and mind. Does the Goſpel exhibit Jeſus as the promiſed Meſſiah—the Son of God—the Saviour of ſinners—and the King of ſaints? The believer looks to him, and him alone, for pardon, peace, and everlaſting ſalvation. Hath the Father declared, *This is my beloved Son in whom I am well pleaſed?* Is it written as with a ſun-beam, *This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners?* Theſe important teſtimonies have a reviving influence on his heart. He conſiders them not as matters of mere ſpeculation, but as truths unſpeakably intereſting to him; truths which are the life of his ſoul, and which will for ever be the joy and triumph of all the redeemed.

Should any inquire why faith in Chriſt is denominated *ſaving* faith? I would anſwer, it certainly does not ſave by its own excellence; but the truth is, as a certain writer obſerves, "Faith ſaves in no other way than as it reſpects a ſaving object; and all its influence upon the heart and life is, properly ſpeaking, the influence of the truth believed."—This view of the ſubject is clear. It aſcribes ſalvation to Chriſt alone, and faith is no more than a free gift, diſpoſing us to receive and enjoy other bleſſings. It gives us ſuch a diſcovery of our weakneſs and miſery on the one hand, and of the power and grace of Chriſt on the other, that it induceth us to give up ourſelves entirely to him, to be ſaved in his own way, in his own time, and on his own terms.

GULIELMUS.

* 2 Theſſ. ii. 13.

ON

ON MARRIAGE.

To the Editor of the Evangelical Magazine.

SIR,

The following was put into the hands of the wife of a Miniſter of my acquaintance by her father, on the morning of their marriage, a few months ſince. By giving it a place in your Repoſitory, you will much oblige yours,

Sheerneſs, Feb. 11, 1799. J. F.

MARRIAGE is a divine inſtitution of a wiſe and gracious God, and when two perſons are united together in the fear and love of God, they will, under him, as far as poſſible, ſupport one another in the path of life and in the road to heaven. From the double tie of love and duty they will watch over one another for good, bear each other's burdens, and ſo fulfil the law of Chriſt.

I had rather, my dear daughter, give you to a man of this deſcription, even if he was deſtitute of a penny, than to one poſſeſſed of thouſands a year and a ſtranger to vital godlineſs. How grateful then is it to me, and what a proſpect of benefit to you, when I ſee you not only united to a Chriſtian, but to one who for ſeveral years, even from the age of fourteen, has been called to the knowledge of the true God and Jeſus Chriſt, which is eternal life; and whom God has honoured with a commiſſion to preach the Goſpel, and that with ſucceſs. Eſteem him, my dear daughter, very highly in love for his work's ſake.

Would you have an honorable man? It is granted you: a ſervant of the moſt high God, and an ambaſſador of Jeſus Chriſt.—Would you have a man poſſeſſed of riches? It is granted: he has found the pearl of great price, and is employed by *Him*, in whom are hid all the treaſures of wiſdom and knowledge; who himſelf hath put into that earthen veſſel hidden treaſures, gifts and graces of the Holy Spirit, and hath given him power to bring out of thoſe treaſures things new and old.—Is a man of good connection deſirable? He belongs to the family of heaven, and the church of the firſt born, and is connected with a people whom the King delights to honor.

I truſt, my dear child, with ſo many privileges you will advance in divine knowledge, and that I ſhall ſee the anſwer of many prayers which have been offered up in your behalf; ſome before "your infant thoughts had learned to form themſelves in prayer."—Yes, my dear, I bleſs God

you

you are the child of many prayers, not only of your parents, but alſo of the Miniſters of the Goſpel who have been received under our roof, ſome of whom are reſting from their labours. Our united requeſts are in part anſwered, and the reſt are *on the file* to be fulfilled in due ſeaſon. I well remember ſome of the petitions which a man of God offered up for you: "God bleſs the child thou haſt given thy ſervants; preſerve her to maturity if it be thy will; make her an ornament to her ſex, an uſeful member of ſociety and the church, a promoter of good, and a receiver of the Prophets of the Lord." As I then ſaid, ſo I now repeat, "Amen, Lord grant it!" Let me adviſe you, my child, to improve time and opportunity. You will have much leiſure and many means of grace: be careful to improve them. Read the Bible much: it is the beſt book. Be frequent in prayer, and above all, hearken to the teachings of *Him* who hath ſaid, *learn of me*; then there will be no need for me to ſay much of the duty of your new connection, for the Lord will incline you to love, honor, and obey, and you will value the gift for the giver's ſake.

To you, dear Sir, I have given *an only child*, who is now your wife, and a more near relation to you than to me. I rejoice that I can ſay you know your duty better that I can inform you. Let me remind you, however, of that ſtrong expreſſion of the Apoſtle's, that a man is to love his wife *as Chriſt loved the Church*. Conſider it; and under our divine Head endeavour to enrich her ſoul, that I may ſay, "Lord thou haſt anſwered the prayer of thy unworthy ſervant." And now, my dear children, I commend you to God and the word of his grace; may you love one another with a pure affection, reſerving the chief place for the Lord.

Let us not grieve at parting; we hope to meet again. Yes, I hope to meet you at leaſt twice a day at the throne of grace, and I charge you to meet me there. And will not our heavenly Father ſmile upon us, while I ſay, "*Here I am, and the children thou haſt given me*: give unto us according to thy gracious promiſes, defend us by thy power, inſtruct us by thy wiſdom, and poſſeſs us by thy Spirit?" And while you are praying, "Lord, here is my father; thou haſt been the God of his youth, be the ſtaff of his old age;" may we not expect our God will ſay, "I will bleſs you all; taſte my love and be happy; forget not the ſufficiency there is in my Son Jeſus; come often and receive much of my grace; live by faith and you are ſafe, and in my own time I will take you both to myſelf in glory?"

REFLECTIONS

REFLECTIONS ON 1 PETER II. 24.

Who his own ſelf bare our ſins in his body on the tree, that we, being dead to ſin, ſhould live unto righteouſneſs: by whoſe ſtripes ye were healed.

SIN is that accurſed thing which has ruined the ſons of men, and there is nothing more deſirable than to hear of a *remedy*. Bleſſed be God, the Goſpel proclaims that remedy, and reveals the method of recovery from this vile diſorder, and all its ruining effects on the life and conſtitution of man. The above text is a ſmall but comprehenſive ſpecimen of what the Goſpel delineates at large.

His own ſelf—not an appearance, as has been fondly and fooliſhly imagined by ſome. And that we may be the more certain, the Apoſtle adds, *his own body*. The perſon crucified was Jeſus Chriſt *himſelf*, who was, in his two natures united, at that very time, the Prince of Peace, the Lord of glory, the King of kings, and the Lords of hoſts! O! the condeſcenſion and the grace! How muſt angels wonder and admire!

He bare our ſins:—Theſe were imputed to him, theſe were laid upon him: they were placed to his account as debts contracted, and which muſt be diſcharged by the *ſurety*, or the original debtors could never be liberated. Our *ſins*—O what a *heavy* burden! A thouſand worlds would have been light compared with this! What a *diſhonourable* burden! Comprehending the rebellion and treaſon, the ingratitude and obſtinacy of men. Thus *He bare our ſins*—the guilt of them, and the puniſhment due to them. Then let us never be afraid or aſhamed to bear his croſs; it is our higheſt dignity.

On the tree—the ignominious tree! A tree deſigned for all ſorts of criminals, yea for the worſt ſort.—The fatal tree, where virtue and innocence were ſtabbed to the heart. A tree, however, immortalized by the death of Chriſt: the croſs will never be forgotten. It became the tree of life; all the life with which believers are inſpired, is derived from hence, Jeſus expiring on the croſs. This tree bears immortal fruit, delicious and reſtorative. "To man the bleeding croſs has promiſed all." The croſs and loud hallelujahs to the Lamb that was ſlain, will eternally echo through the vault of heaven.

That we being dead to ſin.—Obſerve believers are dead to ſin, they have no *taſte* for ſin, no *ear* for ſin, no *heart* to ſin,

ſin, no *activity* in ſin; the will is motionleſs; "He that is born of God ſinneth not." No man believes in the death of Chriſt for ſin, who lives in the practice of it. Now if a man would become *dead* to ſin, he muſt conſider what Chriſt ſuffered for ſin—pray for the Holy Spirit—watch and wreſtle againſt his own corruptions—viſit the houſe of God—and ſeparate himſelf from all ungodly company (in point of *choice*), as ſuch converſe always fans the latent ſpark of inward corruption.

Should live unto righteouſneſs—which life is only maintained and promoted by faith in, and union to, the Lord Jeſus. An unrighteous life is a certain prelude to eternal death. Righteouſneſs, as it refers to our own life and conduct, includes three things: *love* to God—*knowledge* of his will—and a *zeal* to perform it. True faith is ſure to produce righteouſneſs. In every believer principles of a new life are implanted—deſires after righteouſneſs ſpring up—and, as a natural conſequence, works of righteouſneſs appear and abound in the life. Living to righteouſneſs is not a philoſophical, but a divine life. It is not a mere moral, but a ſpiritual life, and the true Chriſtian is a "ſpiritual man."

By whoſe ſtripes ye were healed.—Many and heavy ſtripes were inflicted on the Son of God when he became "a ranſom" for ſinners; but from every ſtripe a balſam is derived of ſovereign efficacy to heal a wounded conſcience. Too many expect to be healed by their own ſtripes, their *perſonal afflictions*; but this is erroneous and dangerous. From the ſufferings and obedience of Chriſt is derived our only relief. My ſoul hope thou in the wonderful efficacy of *his ſtripes!* No diſeaſe is too inveterate—no conſtitution is too ſhattered—no age is any obſtacle—no poverty is a diſadvantage—no diſtance is an inconvenience, in regard to this wonderful remedy. Bleſſed be God for Jeſus Chriſt!

DALETH.

ON CREATION.

A FRAGMENT.

PERHAPS nothing may appear more ſurpriſing than that man ſhould have been ſo weak as to imagine that the preſent order of things was the mere operation of chance, and that matter is ſelf-exiſtent, and therefore eternal. In the dark ages of Pagan ignorance, indeed, this may be excuſable; but guided by the ſuperior light of revelation,

tion, we learn by faith that the worlds were created by God. With what this great Being is in his divine eſſence and nature, we are but little acquainted; but this we know, that this world is a grand demonſtration of his power; and the largeſt graſp of human and angelic knowledge is no more to be compared with him than one man to the maſs of all men, or one atom to the univerſe. If God is ſo great, what then are we! We are not capable of comprehending the ſmalleſt part of his exiſtence, but he can with almighty eaſe comprehend all his creatures; and ſuch are the adorable perfections of his nature, that he can for millions of ages render happy the enlarged capacity of the brighteſt angel, and yet remain inexhauſtible; and accommodate himſelf to the meaneſt worm that crawls. Yes; in our God is infinite goodneſs; and in Jehovah Jeſus dwell all the treaſures of wiſdom and of knowledge.

Birmingham. MARCUS.

ANECDOTE OF A SAILOR.

THE following anecdote, which ſeems to me well worthy of being recorded, is fully authenticated by the Rev. John Pyne, an aged miniſter of the Baptiſt denomination, who now reſides at Briſtol, but was formerly paſtor of a church at Shrewſbury. Mr. Southey has very beautifully verſified it, in the ſecond volume of his Poems lately publiſhed, page 107—114, entitling the poem "The Sailor who had ſerved in the Slave Trade." I copy the preſent account from one that was written by a friend, who, after hearing the relation, entered it in a book, and then procured Mr. Pyne's written atteſtation to be annexed to it.

One afternoon in September 1798, as Mr. Pyne, who lives near the outſide of the city, on Philip's Plain, was walking towards the fields, for the benefit of the air, leaning over an old wall, he thought he heard ſome one moaning and lamenting in a pitiful manner: and on looking about he found that the ſound came from an old cart-hovel. On this he drew near to the place, and perceived in it a waggon, in which he diſcovered a man praying in great agony of ſpirit. He repeated ſometimes the Lord's prayer, and part of the creed; and then cried for mercy in other words with the moſt diſmal groans. He liſtened to him ſome time, and at an interval of his mournful effuſions, called to him, and aſked him what was the reaſon that he ſeemed to be in ſo much diſtreſs. The poor man roſe up,

for before he was proſtrate in the waggon, and looking the picture of deſpair, came down. He was in a ſailor's dreſs, and ſaid he had retired there, as he did at every convenient place, to confeſs his ſin, and ſeek mercy from the Lord; but he feared there was no mercy for him, he had been ſo great a ſinner.

Mr. Pyne aſked him what particular crime it was which appeared to lie ſo heavy on his conſcience; when with much agitation he gave him the following account: That he had ſometime before been employed in a ſlave-ſhip, and when laſt quitting the coaſt with their cargo, there was one woman who ſeemed to feel the miſery of her ſituation more than the reſt, and diſturbed the repoſe of the captain with the noiſe of her mourning and perpetual lamentations, who therefore ordered her to be tied up and well flogged. The execution of theſe orders fell to his lot, and the captain, ſtanding by, obliged him to execute them with ſuch ſeverity, that the poor creature expired in great agonies the next morning. Since that time his mind, he ſaid, had been overwhelmed with guilt, and the recollection of the poor woman's cries and agonies, ſo that he had never known peace or happineſs ſince. He perpetually imagined that he ſaw Satan before him, who appeared in various ſhapes, following him every where; and fearful noiſes ſounded in his ears, ſo that he could get no reſt, but his very life was a burden to him.

Mr. Pyne gave him the beſt counſel he was able, and repreſented to him the deſign of our Lord's coming into the world to die for ſinners, and the ſufficiency of his blood to cleanſe from all ſin; aſſuring him that he would not caſt out even ſo great a ſinner, but would be found able and willing to ſave him to the uttermoſt.

The poor man liſtened with great attention, but ſtill knew not how to believe it was poſſible for him to find mercy. Mr. Pyne exhorted him to apply to Chriſt for ſalvation, and go to hear ſuch miniſters as preached redemption through his blood. He ſaid he would do ſo gladly; but was going to embark the next morning on board a merchant's ſhip, for he had reſolved never to enter in the curſed ſlave buſineſs any more. Mr. Pyne then propoſed his going to Briſtol tabernacle that evening, and a woman, who was near, offered to ſhew him the way, to which propoſal he very readily and thankfully acceded, after thanking Mr. Pyne for his good counſel. But what further effect either the ſermon or this converſation had on his diſtreſſed mind is at preſent totally unknown. S. C.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

The Warrant and Nature of Faith conſidered, with ſome References to the various Controverſies on this Subject. By T. SCOTT. 12mo. Matthews, Button, &c. 1s.

THE deſign of this treatiſe, if we rightly comprehend it, is to diſcuſs various important points advanced in Mr. BOOTH's *Glad Tidings to periſhing Sinners*. We are happy in perceiving that both theſe reſpectable writers agree, as to the compleat *warrant* which every ſinner who hears the goſpel has to believe in Chriſt for the ſalvation of his ſoul, antecedent to all holy qualifications or diſpoſitions whatever; a truth which leaves all unbelievers without excuſe, points out the way of peace to awakened ſinners, and affords a plain direction to goſpel miniſters to invite their auditors, without diſtinction, to a participation of eternal life.

This important truth, though plentifully taught in the Holy Scriptures, and generally, if not univerſally, embraced by the Reformers, Puritans, and Nonconformiſts, has been much oppoſed in the preſent century. Thoſe writers who have laboured to ſet aſide the goſpel *offer*, as inconſiſtent with the doctrines of grace, have with it explained away the free invitations of the goſpel, as they reſpect the unregenerate: conſidering them as addreſſed only to ſinners made *ſenſible* of their ſin, and *thirſting* after ſpiritual bleſſings; and contending that no other deſcriptions of men have any warrant to embrace them. This notion Mr. B. has ſucceſsfully combatted, proving, we apprehend, beyond all juſt contradiction, that the invitations of the goſpel are addreſſed to ſinners *as ſinners*.

There are ſeveral important particulars, however, in which Mr. B. and Mr. S. diſagree, and which are well worthy the attention of thoſe who wiſh for clear and accurate views of evangelical truth. Mr. B. is partial to the term *warrant*, and ſeems to have ſtudiouſly kept the idea of *obligation* out of ſight. Mr. S. on the other hand, undertakes to prove that faith in Chriſt is the *duty* of all who hear the goſpel, and obſerves, that no warrant ſeems to be required for obedience to a plain commandment. Conſidering faith, however, as implying an all-important benefit, he admits the propriety of the enquiry, what warrant a ſinner has for expecting it from his offended God? In this view, he obſerves "The term warrant ſignifies a ground of encouragement, authorizing an application, and giving ſufficient reaſon to expect ſucceſs; inſomuch that he who applies in the preſcribed manner cannot be rejected conſiſtently with the truth of the Holy Scriptures."* Such a ground of encouragement, Mr. S. allows to exiſt in the word of God, irreſpective of all holy diſpoſitions whatever.

But Mr. B. not only denies the neceſſity of a change of heart to *warrant* our believing, but explodes the idea of its being neceſſary to the act of believing itſelf; or, as he defines it, of relying on Chriſt for ſalvation; contending alſo, that prior to his juſtification, the ſinner performs no good act, but is an enemy to God. Mr. S. takes the oppoſite ground, maintaining that no man ever believed in Chriſt while under the dominion of ſin; that ſaving faith is the effect of regeneration, or the renewal of an unholy creature to a right ſpirit; and that thoſe who *work not, but believe in him who juſtifieth the ungodly*, are not perſons who are inactive, but "who ceaſe to work in reſpect of juſtification;" not enemies to God, but having

* Page 8.

having tranſgreſſed his law are rendered for ever incapable of being juſtified by any thing done by themſelves; or in any other character than that of ungodly, to whom mercy is ſhewn merely out of regard to the righteouſneſs of him in whom they believe.

To eſtabliſh theſe poſitions, Mr. S. confines his attention to one leading point, which makes up the body of his performance, namely, that *faith is not a mere act of the underſtanding, but a holy exerciſe of the heart.** Our author ſeems to have apprehended, that if this idea could be eſtabliſhed, his work would be done; and to have reaſoned on ſome ſuch principles as the following:

If faith itſelf be an exerciſe, it muſt be the effect of regeneration; as no ſinner, while an enemy to God, can be induced by any influence, human or divine, to perform that which is ſpiritually good.

Farther, if faith itſelf be a holy exerciſe, and precede juſtification, the ſinner when he is juſtified, though, being a tranſgreſſor of the law, he be in the account of the Judge of all, ungodly, yet is not actually at enmity with God; inaſmuch as every degree of holy exerciſe muſt be inconſiſtent with ſuch a ſtate of mind.

In the diſcuſſion of this leading point (which after all we incline to think Mr. B. does not deny, though he may have advanced things inconſiſtent with it,) Mr. S. goes over a great variety of topics, and examines various paſſages of Scripture which had been produced on the other ſide. The moſt forcible of his arguments, as they appear to us, are the following:

Our Lord aſſures us, that no man came to him except he was *taught of God—drawn* of the Father—had *heard* and *learned* of the Father: And has this teaching, drawing, hearing and learning, he enquires, nothing holy in its nature? †

Faith in Chriſt is not only the ſource of all obedience which follows after it, but is itſelf *an act of obedience*; but all obedience is the expreſſion of love, and is never performed by an unrenewed heart, not even by divine influence. ‡

Unbelief ariſes from an *evil heart*, which *loveth darkneſs rather than light*: faith, therefore, which is its oppoſite, ariſes from the love of light rather than darkneſs. §

As unbelief is attributed to voluntary blindneſs, ſo faith is aſcribed to a holy illumination, to light ſhining *into the heart*, which gives it a holy bias.

Regeneration is aſſigned as the *reaſon* why ſome believed in Chriſt, while others *received him not*. Of their believing on his name, this is given as the cauſe; they WERE *born, not of the will of the fleſh, nor of the will of man, but of God.* ‖

Faith in Chriſt is the *effect* and *evidence* of regeneration: *Whoſoever believeth that Jeſus is the Chriſt, is born of God.* That this is the ſenſe of the paſſage is evident from the ſimilar phraſeology uſed of other effects and evidences of regeneration by the ſame writer, and in the ſame epiſtle: "Every one that *loveth* is born of God"—"Every one that *doth righteouſneſs* is born of him."**

Repentance is conſtantly repreſented as previous to forgiveneſs, and conſequently to juſtification, of which forgiveneſs is a branch; it is alſo generally mentioned as preceding faith in Chriſt, and in ſome inſtances as

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* See Preſident Edwards on this ſubject, in a Volume of his Miſcellaneous Works lately publiſhed, entitled *Remarks on Important Theological Controverſies*, p. 393 † p. 44. ‡ p. 18, 19. § p. 42. ‖ p. 50. ** p. 51.

influential

influential on it. "Repent and be converted, *that your sins may be blotted out*—Repent and believe the gospel. If, peradventure, God will give them repentance *to the acknowledging of the truth*—Ye repented not *that ye might believe*."*

Mr. B. pleads that the word of God is the *mean* of regeneration, and the *seed* or principle of spiritual life. Mr. S. replies, not by denying either of these positions, but by suggesting that we cannot explain the *manner* in which God uses the word in regeneration, any more than that in which animals and vegetables are produced according to the course of nature.† And though the word of God be the seed from whence the fruits of grace arise, yet must the *ground* be made good ere it will be received, so as to become productive.

Mr. B. alledges the case of the *prodigal* as favouring his idea of there being nothing good in a man prior and in order to believing. Mr. S. replies, "And did our Lord in this parable represent the returning sinner as driven merely by distress to seek deliverance from God? What did he then mean by the expression *when he came to himself?* Is it not evident that from that time he possessed *a right mind*; and are not all his expressions those of sorrow and humiliation for sin, and of deep self-abasement?" ‡

Mr. B. suggests that the *publican*, in the parable, far from considering himself as possessing any holy disposition, appears as a criminal deserving of damnation; and who dare not lift up his eyes to heaven, even when he cried for mercy. Mr. S. replies, The question is not in what light the publican viewed himself, but whether there was nothing in his spirit intrinsically better than in that of the boasting Pharisee; and whether his self-abasing cry for mercy was not an exercise of true holiness? That it sprang from humility and contrition, and was not extorted by mere terror, our Lord himself testifies, "I tell you that this man went down to his house justified rather than the other, for *every one that humbleth himself shall be exalted.*" This testimony ought to be decisive. §

Finally, Mr. B. suggests, that if there be any holiness previous to justification, those characters in whom it is found may be justified, if not wholly, yet in part, by their own righteousness. Mr. S. replies, by alledging a principle in which we supposed all Calvinistic divines were agreed, that *No degree of good whatever in creatures, who have once broken the divine law, can in the least avail towards their justification: and that a renunciation of our own righteousness, imaginary or real, is of the essence of faith in Christ.* ‖

We have felt much interested in this serious discussion. The parties have appeared to us in some few instances to have mistaken each others meaning, as is commonly the case more or less in controversial writings. On the one hand, the question is not whether a carnal heart will, *of its own accord*, believe in Christ, but whether it does so *under a divine influence*, and without any *pre*-disposition of the will? On the other hand, the question in dispute is not concerning a *warrant*, but a *willingness* to believe; nor in what light it is necessary for a sinner to *view himself* in his application for mercy, but of what manner of spirit it is necessary for him to *be* ere he will rightly apply? Neither do we perceive how regeneration by, or without the word, can affect the question at issue between these writers, which is, whether regeneration precede faith? If faith were understood as a belief of the word, and the mind were allowed to be passive in it, it possibly might: but if the belief of the word be not faith, but, as Mr. B. considers it, something "pre-supposed," the in-

* p. 73. † p. 60. ‡ p. 72. § p. 69. ‖ p. 37.

fluence

fluence of the word upon the ſoul, whatever it is, and in whatever way, one ſhould think muſt be the ſame. The mind is certainly active in its *reliance* on Chriſt for ſalvation, and ſuch activity we think Mr. B. will not aſſert to be the effort of an unregenerate heart.

We earneſtly wiſh thoſe who may have read one of theſe treatiſes to read the other; and any thinking, ſerious mind will find himſelf amply repaid for the peruſal.

Journal of a Tour through the North of England and parts of Scotland, with Remarks on the preſent ſtate of the Eſtabliſhed Church of Scotland, and the different ſeceſſions therefrom. Together with Reflections on ſome Party Diſtinctions in England, ſhewing the origin of theſe Diſputes, and the cauſes of their ſeparation. Deſigned to promote Brotherly Love and Forbearance among Chriſtians of all denominations. Alſo ſome Remarks on the propriety of what is called lay and itinerant preaching. By ROWLAND HILL, A.M. *of Surrey Chapel. 8vo. 182 p. 2s. 6d.* Chapman.

THE above copious title ſufficiently explains the nature and contents of this pamphlet, which is divided into two parts. The firſt contains the journal of a moſt pleaſurable tour, if pleaſure may be indulged in doing good. Thoſe acquainted with Mr. H. will not expect to be dull, much leſs to doze, in his company: but the vivacity of his remarks is always attempered by piety and benevolence. "There is that ſcattereth and yet encreaſeth:" and the ſecond part of this tract ſufficiently ſhews that while the author has been employed in diſſeminating knowledge, he has not been negligent in acquiring it.

We are pleaſed to ſee ſo lively and ingenious an advocate for toleration; but we fear he will not himſelf be tolerated in the general caſtigation he has adminiſtered to all ſects and parties. However, though his opinions will not be received with an implicit credence, the good humour with which in general they are offered will gain them an attentive hearing, and the man will be acquitted even where the author may be cenſured.

Memoirs of Thomas Sage: being the Subſtance of his Funeral Sermon preached at Spa-fields Chapel, Feb. 20, 1799. By WILLIAM COOPER. *To which is [are] added, Five Letters written by Thomas Sage, to be delivered after his Deceaſe. 8vo. 24 pages. 4d.* Chapman, &c.

IT appears by theſe pages that Mr. Sage and Mr. Cooper, who were boſom friends and companions in the ways of ſin, were both converted by the ſame ſermon, and afterwards took ſweet counſel together and walked in the paths of righteouſneſs. Mr. C. communicates this information in the form of a brief but judicious paraphraſe on the parable of the prodigal ſon. The letters of Mr. S. are pious admonitions to his friends.

Free Strictures on "An Addreſs to candid and ſerious Men," tending to refute the Arguments brought forward in that Pamphlet in favour of the Reſtoration of all lapſed Intelligences. By ſome Friends of Revelation. 8vo. 24 p. 6d. Gurney.

This pamphlet contains a good abſtract of the arguments in oppoſition to the Reſtoration ſcheme. The remarks upon naturaliſing the Greek term *æonian* are particularly juſt and pointed: and we think the whole contents are well entitled to public attention.

SINGLE SERMONS.

A Defence of Itinerant and Field Preaching: a Sermon preached before the Society for gratis Sabbath Schools, Dec. 24, 1797, at Lady Glenorchy's Chapel, Edinburgh. By GREVILLE EWING. *8vo. 58 pages. 1s.* Ogle, &c. 1799.

IN England, where the beneficial effects of itinerant and field preaching have been long experienced, ſuch a ſermon would hardly have given offence;

fence; but in Scotland, where the practice has againſt it the prejudice of novelty, it excited alarm, and unfavourable opinions were formed by many who were not preſent in the congregation. The author, therefore, reviewing his ſentiments, and convinced of their importance, brings them before the Public, that thoſe who heard might re-conſider them, and thoſe who did not hear might have an opportunity to judge for themſelves.

The preacher, ſelecting for his text Prov. i. 20, 21, treats the ſubject in a fair and maſterly manner. Having proved the practice to be ſcriptural and ancient, ſanctioned by the example of Prophets, Apoſtles, and Jeſus Chriſt himſelf, he clearly points out its utility, and anſwers every conſiderable objection.

The Duty of Chriſtians to Civil Government: a Sermon, preached in Lady Glenorchy's Chapel, Edinburgh, Nov. 29, 1798, being the Day of General Thankſgiving. By GREVILLE EWING. 8*vo.* 37 *pages.* 6*d.* Ogle, &c, 1799.

THE text on which this diſcourſe is founded is taken from Titus iii. 1. "Put them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work." After premiſing, 1. that the terms principalities, powers, and magiſtrates are of a general nature, and apply to every form of civil government; and 2. that there ſeems to be a gradation in the duties enjoined, ſubjection, obedience, and readineſs to every good work—Mr. E. cites ſeveral paſſages from the New Teſtament, where the ſubject is more fully treated; and from the whole infers, that the ſubjection of a Chriſtian to the ruling powers ought to be conſcientious—unreſiſting—diſintereſted—reſpectful—practical—and pious.

Without deviating from our eſtabliſhed principle of not making ourſelves a party in political queſtions, we hope we may be permitted to recommend this Diſcourſe to the conſideration of our readers; obſerving that the conſcientious ſubjection here contended for is more nearly allied to the peaceable ſentiments of the quakers than the paſſive obedience and non-reſiſtence of Sacheverill and his adherents.

The profits both of this Sermon and the preceding are devoted to the furtherance of the Goſpel.

The Fall of Babylon; or the Harmony between Prophecy and Providence, in the riſe, duration, and deſtruction of Antichriſt: a Sermon, delivered to the Independent Congregation, Long Buckby, Northamptonſhire. In which is conſidered, the Opinions of the Rev. Dr. Valpy and E. King, Eſq. By WILLIAM MOSELEY. 8*vo.* 42 *pages.* 1*s.* Chapman, Button, and Knott.

THE remarkable reverſe of circumſtances which has taken place as it reſpects the Pope, has turned the thoughts of many divines to the Prophecies relative to this ſubject, among whom Mr. M. is not the leaſt reſpectable. His diſcourſe contains a judicious abſtract of the ſentiments of the beſt commentators, mingled with obſervations and opinions of his own, which are always expreſſed with modeſty and candour. Mr. M. differs from the authors named in his title, by fixing the riſe of Antichriſt in 606, inſtead of 538, and conſequently looks forward to the total fall of popery beyond the middle of the next century, for which data he has given reaſons which certainly merit their attention.—The profits of this ſermon will be given to a ſunday ſchool. The text is Rev. xvi. 19. latter part.

An Affectionate Exhortation deſigned to encourage an early attendance upon the Worſhip of God. By JAMES UPTON. 32 *very ſmall pages,* 1*d.* Button, &c.

A WORD in ſeaſon to profeſſors of the preſent day.

OBITUARY.

OBITUARY.

WILLIAM EASTON.

ON Lord's day, Auguſt 19, 1798, died William Eaſton, of Peckham. This perſon in the early part of life, frequently attended the miniſtry of the Rev. Mr. Foſter, at St. Antholin's, and had many convictions of ſin; but becoming acquainted with ſeveral perſons who were addicted to drinking and taking pleaſure on the Lord's day, he was at laſt carried away ſo effectually by them, that he gave up all attendance upon the means of grace, and drank fully into their ſpirit and practice.

No ſooner had he caſt off the outward profeſſion of religion, and become an openly prophane ſinner, than he fell into company with ſome avowed infidels, whoſe principles he not only embraced with avidity, but though laſt initiated into their unprincipled order, he out-ſtripped them all in his enmity againſt the Bible, and the contempt in which he held the glorious Founder of the Chriſtian religion. In this little circle of prophane ſinners, we ſee an exact fulfilment of that awful prediction of the apoſtle, "There ſhall come in the laſt days ſcoffers, walking after their own luſts, and ſaying, where is the promiſe of his coming? for ſince the fathers fell aſleep, all things continue as they were from the beginning of the creation." 2 Pet. iii. 3, 4.

After a while it pleaſed the Lord to lay his hand upon him in affliction; his bodily health declined gradually, and though at intervals he ſeemed ſomewhat better, yet it was evident, the time of his diſſolution was not very diſtant; for ſome time he appeared indifferent to the ſtate of his ſoul. An old companion of his, whom the Lord had called by grace, went to viſit him, and talked with him very ſeriouſly and faithfully concerning his ſtate, and the awfulneſs of death and eternity; but it did not ſeem to make any abiding impreſſion; he could not bear to hear any thing about Jeſus Chriſt, and uſed to ſay if any thing was to be done, it muſt be done by ourſelves, and not by any one elſe for us. He would ſeldom or never look into the New Teſtament, becauſe it ſpoke ſo much of Chriſt; for it was a fixed opinion with him, that there was no need of ſuch a Saviour. The only thing that for ſometime affected his hard heart was, thinking upon one of his old companions in infidelity and ſin, who had been cut off in the midſt of his iniquity, without any apparent evidences of a change. This not only ſhook his falſe confidence and peace, but would often produce ſtrong ſymptoms of alarm and diſtreſs.

He uſed frequently now to read the Old Teſtament Scriptures, in doing which, he was one day led to the xviith chapter of Jeremiah, when he came to the following words, "The heart is deceitful above all things, and deſperately wicked; who can know it? I the Lord ſearch the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." ver. 9, 10. He pauſed, he read them again and again, and the more he read them, the more he was ſtruck with them, and began to feel, in a ſtrong and impreſſive manner, the truth and awfulneſs of the doctrine contained in them. He felt their application to himſelf, and they brought upon him that conviction of ſin which was never after totally eraſed from his mind. He now ſaw the exceeding ſinfulneſs of ſin, and his conſcience was hardened with guilt in a degree truly diſtreſſing. All his former ſins ſtared him in the face: the great aggravations which had attended his denial of, and awful revilings of Chriſt and his goſpel, pierced him to the heart, and he began to think that

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he had gone beyond the reach of God's grace and mercy. The fear of death was peculiarly ſtrong, and for near a month he laboured under the moſt acute and tormenting ſenſations of guilt, lamenting over himſelf as the moſt wretched and guilty of all the human race, and humbly and earneſtly imploring the divine forgiveneſs; for he was now brought clearly to ſee, and powerfully to feel, that he could not do any thing to ſave himſelf, or procure the remiſſion of his ſins; but that it was all to be received from the grace of God manifeſted in Jeſus Chriſt, whoſe blood and righteouſneſs were become the only foundation of his hope.

The writer of this article can truly ſay, that he never ſaw more evident marks of a truly godly ſorrow than in this perſon: the terms in which he ſpoke of himſelf were of the moſt abaſing and humiliating kind, united with ſtrong and lively expreſſions of his hatred of all ſin; even the ſin of the heart. The ability and ſuitableneſs of Jeſus Chriſt as a Saviour, and his willingneſs to receive poor returning prodigals was repreſented to him by many ſerious perſons, who thought it both a duty and privilege to viſit him; but he found very little comfort and peace in his mind, until the Lord was pleaſed to ſet home, with divine power upon his heart, the two following paſſages of Iſa. liii. whilſt he was reading that chapter: "The Lord hath laid upon him the iniquity of us all:"—And, "he bare the ſin of many." v. 6. 12. His enmity againſt Jeſus was now all ſlain; in him he ſaw the ſinner's ſurety and ſacrifice, and from him he was enabled to draw abundant joy and peace by believing.

All who now viſited him, both miniſters and others, perceived the heavenly change which the Lord had graciouſly wrought in his experience; and whether he ſpoke of himſelf, as a poor miſerable ſelf-condemned ſinner, of Jeſus Chriſt as the Saviour of ſuch, or of thoſe parts of the holy ſcriptures which he had laſt read, there was a ſavour in his converſation which was equally pleaſing and edifying. His growth in the knowledge, experience, and enjoyment of the truth, was viſible to all who viſited him, and his mind was, in general, comfortable, under a belief that the Lord had looked upon him in mercy, as he did upon the dying thief who had reviled him; yet there were times when darkneſs and guilt occaſioned him much diſtreſs.

He was truly jealous over himſelf with a godly jealouſy, leſt he ſhould, after all, be only a hypocrite; and leſt his repentance and ſorrow for ſin ſhould only have ariſen from ſervile fear, and not from a real change of heart. He would often enquire after the beſt evidences of a gracious ſtate, and uſed to ſay, that there was nothing for which he prayed more earneſtly, than that the Lord would not ſuffer him to deceive himſelf. In one viſit which the writer paid him, he mentioned his having been in very great darkneſs and diſtreſs of ſoul, and that his conflict with the great Tempter had been uncommonly ſevere, having been tempted by him to call every thing in queſtion; adding, that none could conceive the dreadful and diſtreſſing ſtate of his mind for the ſpace of twenty-four hours. But the Lord ſtrengthened and ſupported him, and gave him deliverance through the means of the following ſcripture: "Thus ſaith thy Lord, the Lord, and thy God, that pleadeth the cauſe of his people, behold I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury, thou ſhalt no more drink it again." Iſa. li. 22. From this time, he was in general favoured with a calm and happy frame of mind: but it is worthy of notice, that his happieſt days were intermingled with much ſhame, humility, and remorſe. He was conſtantly complaining of his own vileneſs and ingratitude; frequently ſaying, "Though Jeſus has forgiven me, I cannot forgive myſelf." He would ſometimes expreſs his ſurpriſe,

that any of God's miniſters, or people ſhould come to ſee ſuch a ſinner, ſuch a vile worthleſs ſinner as he. When he mentioned the name, and talked about the love of Jeſus, he would ſometimes weep to that degree, that he could not ſpeak for a conſiderable time, and when he recovered himſelf, he would ſay, "I cannot help weeping to think how unkindly entreated that Jeſus who has done ſo much for me."

His expreſſions of love to Chriſt, his word, and people were frequently ſtrong; his patience and ſubmiſſion to the will of God, under long continued pain and ſickneſs was exemplary. He would at one time compare his pains and ſufferings with what Chriſt endured and ſuffered for him; at another, he would compare them with what he had deſerved at the hand of God for his ſin and rebellion againſt him: he would at one time ſay, "It is all in mercy," and, at another, he would take up the words of David. "It is good for me that I have been afflicted," Pſal. cxix. 71.

He ſometimes looked at his wife and children with a mixture of grief and anxiety; but he would again chide himſelf for yielding to the feelings of nature, and in the moſt humble and devout manner, commend them to the providential care of God, expreſſing his confidence that he would provide for them. As his end drew near, his mind became more elevated, and the heavenly world was almoſt the conſtant ſubject of his thoughts and converſation. The fear of death was totally taken away, and the proſpect of the joy and glory of heaven made him deſire to depart. On the day on which he died, he ſaid to a friend (a ſweet ſmile being on his countenance at the time) "I am on the rock." And juſt before the dying embers of life were finally extinguiſhed, he exclaimed, "I truſt now I am dying, I hope I am." His death was improved at Camden Chapel, Camberwell, in a diſcourſe from 2 Chron. xxxiii. 13. "Then Manaſſeh knew that the Lord he was God." J. T.

MISS SARAH GOODALL.

DIED, December 17, in Wood-ſtreet, Cheapſide, in the triumphs of faith, Miſs Sarah Goodall. This amiable and pious perſon was a native of Stone, in Staffordſhire, where ſhe alſo ſavingly heard the Goſpel, and for ſeveral years adorned her profeſſion by an unblamable deportment. The Rev. J. Ralph, late of that place, and of whoſe church ſhe was a member, ſpeaks of her as one who feared God above many; and who by an amiable temper united with a ſpiritual converſation, induced others to think favourably of the good ways of God.

About four years ago ſhe removed to London, and chiefly attended divine worſhip at the Tabernacle, where ſhe frequently found refreſhings from the preſence of the Lord, and her ſoul not a little ſtrengthened in the exerciſe of peace.

In returning from one of the Miſſionary ſervices at the Tabernacle, in May laſt, ſhe took cold, which being neglected, became inveterate, and terminated in a conſumption. After a proper trial of medicine ſhe was adviſed to ſee what could be effected by change of air. This alſo was ineffectual. Her manſion was prepared, and ſhe muſt occupy it. For this the Lord ſeemed to be preparing her, by ſharp conflicts of mind, and alſo by the manifeſtations of divine love.

Though no benefit was derived from the country air, yet ſhe found retirement of peculiar advantage. Here a greater opportunity of conſulting her beloved Bible, and of communion with God was afforded and improved.

Some part of her illneſs ſhe endured with great darkneſs and ſevere conflicts of ſoul: but theſe were ſucceeded by a cheerful morning and cloud-

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leſs day. Soon did the Friend of Sinners reveal his pardoning love, and inſpire her with a ſteady reliance on his all-ſufficient grace. Satan, however, was not inactive. Often did he thruſt ſore at her, if poſſible, to ſhake her confidence; but ſhe was enabled to reſiſt ſtedfaſtly in the faith. He next aſked for her credentials. Here ſhe reſorted to the promiſes of God, The firſt ſhe repeated was, "God ſo loved the world that he gave his only begotten Son, that whoſoever believeth on him might not periſh, but have everlaſting life." Others equally appropriate were referred to, and proved a ſure defence; for after this, the enemy was not permitted to diſturb her mind.

On being brought home ſhe ſoon took to her bed, and was favoured by the ſmiling viſits of her redeeming Saviour to a degree that few dying ſaints experience. Of theſe inward pleaſures ſhe was enabled to ſpeak in a way which no hypocrite could counterfeit, and which deeply affected all who heard her.

Being aſked by a gentleman, if ſhe had been ſo happy all her illneſs? ſhe replied, "O no, I was in great darkneſs three weeks; but I cried mightily, ſaying, what will become of me! Dear Jeſus have mercy on me, and viſit me with thy ſalvation! And he came, and ſaid, Thou art mine; and I am thine. Since that time he has never left me."

The ſecond day after her cloſe confinement ſhe requeſted to ſee ſeveral of her acquaintances, that ſhe might give them a parting charge. On being aſked if ſhe ſhould approve of the viſits of certain miniſters, whom ſhe has often heard with advantage, "O yes," anſwered ſhe, "they ſtand up and cry, Who hath believeth our report? Let them come, it will encourage them to hear that I have believed the report, and that the arm of the Lord hath been revealed to me.

"I'll tell to all the people round,
"What a dear Saviour I have found."

On their coming, ſhe ſpoke to them in very ſuitable language, and referred to ſeveral diſcourſes which had been particularly bleſſed to her ſoul. To one of them ſhe ſaid, "I do not flatter you; this is not a time to flatter. Go on, lay the ſure foundation—preach Chriſt—lift up your voice—ſpare not—be faithful—they may believe your report." He replied, "you ought to recommend Jeſus Chriſt; he has died for you—he has revealed himſelf to you, and he will ſhortly take you to dwell with himſelf." "O yes," ſaid ſhe, "for ever!" Don't you know that the righteous are taken from the evil to come? Yes, and he has redeemed my body as well as my ſoul—I ſhall ſoon be with him, and be like him!"

Seeing her youngeſt ſiſter by the bed ſide, ſhe ſaid, "My dear Betſy, my dear Betſy, I am going to my Father and your Father; to my God and your God. We have been lovely in our lives—O that I could encircle you in my arms, and take you with me when I wing my way to my God." Her ſiſter ſaid, "He can yet ſay to you, Damſel ariſe." "If he does not ſay that," replied ſhe, "he will ſay, Thy ſins are forgiven, and that is better, you know."

A young friend coming into the room, ſhe ſaid, "Come, my dear, and ſee what it is to die—I am going to Jeſus—ſeek your Creator in the days of youth, and remember that you pray much for his Spirit."

Such of her friends as had families, ſhe exhorted to pray *with* them and *for* them, and to bring up their children in the nurture and admonition of the Lord. "You ſee," ſaid ſhe, with a ſmiling countenance, "there is a reality in religion.—You ſee how I die—this is my death-bed, and I am as happy as God can make me in this world; but becauſe he would have me happier ſtill, he will ſoon take me to everlaſting glory."

One day ſhe ſent for one of her ſervants and aſked him if he ever prayed. He excuſing himſelf for want of ability, ſhe anſwered, "You may tell God what you want; I will tell you what to ſay—it was my firſt prayer—Lord give me a new heart, and pardon my ſins through Jeſu's blood. Now go home, call your wife and children together, and pray to that precious Jeſus. It is my laſt and dying requeſt.

A gentleman repeating his viſits, ſaid, "How do you feel to-day?" She anſwered, "As happy as yeſterday." "But ſhould you not be willing to get better?" "Better; no," ſaid ſhe, "I have taſted ſo much of glory that I would not live here, not even with a Betſy, (her ſiſter) and that is a hard ſaying, ſeeing ſhe was my chief comfort when in health."

Seeing a young perſon, going to live with her ſiſter in the capacity of a ſervant, ſtanding by her bed-ſide, ſhe ſaid, "Take this ſervant, ſiſter, and teach her to read the Scriptures; and ſee that ſhe retires in the evening and morning for prayer. Remember ſhe is committed to your care."

At another time one of her domeſtics ſaid to her, "Madam I hope God will make me as happy as you are." "Then, Mary, you muſt pray to him," anſwered Miſs Goodall. "I do, and will," replied the ſervant; "I often think how good Almighty God is to me. I love you better than any upon earth, for you have taught me to read; and, O Miſtreſs, how many happy Sundays have I ſpent with you!"

After repeating, one day, nearly all the eleventh chapter of St. John, concerning the reſurrection of Lazarus, ſhe was told that a miniſter ſaid, "there was a glory upon her countenance;" ſhe ſubjoined, "And glory in my ſoul—that is better—I feel it."

"His hand the good man faſtens on the ſkies,
"And bids earth roll, nor feels her idle whirl."

On the Saturday previous to her death, being much convulſed, her ſiſter wept, which ſhe obſerving, endeavoured to ſoothe her, ſaying, "My dear, you ſhould not weep, this is common before people die, and you ſhould rather expect it."

The next day the convulſions came on again, and ſhe exclaimed, "O that this might be my laſt Lord's day upon earth—why are his chariot wheels ſo long in coming?" Her ſiſter ſaid, "The Lord's time is the beſt time. Perhaps he has more good for you to do." "Good," ſaid ſhe, "I abhor the thought—I have done no good." Toward the evening of the ſame day ſhe prayed, "O, my dear Jeſus! break, break theſe ſtrings of life, if it be thy will, for I long to be with thee."

After taking a little refreſhing ſleep, ſhe ſaid to a young neice, about ten o'clock at night, "My dear girl you are going to enter into life—make Jeſus Chriſt your meat, your drink, your all; and I truſt you will, my dear. I ſhall ſoon be in glory—What is time to eternity! Now, my dear, I will tell you my hope—it is my precious Jeſus—He died a ſin-offering to ſave me from the curſe of the law, who am the pooreſt of ſinners. Now I can truſt him.

"Engrav'd as in eternal braſs,
"The mighty promiſe ſhines;
"Nor can the powers of darkneſs raze,
"Thoſe everlaſting lines.

"O! bleſſed God, how ſafe my ſtate is in thy all-ſufficient grace!"

"More happy but not more ſecure,
"The glorify'd ſpirits in heav'n.

"O how rich his love! That love demands my life, my all! How good is my dear Saviour to me! How good, after this refreſhing ſleep, to bring theſe ſweet words to my mind, to go with me through the dark valley!"

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The next morning ſhe again expreſſed how ſhe longed to be gone; "Come, my Saviour, come, tranſlate me this day to thy kingdom; nevertheleſs not my will but thine be done." In the courſe of the day ſhe was ſpeaking to one who doubted whether ſhe was a chriſtian. "O, my dear," ſaid ſhe, "look to Jeſus; ſee how happy I die; and he can make you the ſame." During this day ſhe grew weaker every hour; ſhe was nevertheleſs enabled to the laſt to teſtify to the glory of God, that he was her unchangeable Friend, and in the diſſolving ſtruggles of nature exclaimed, "My ſoul longeth for thee more than they who long for the morning."

At her requeſt a funeral ſermon was preached from Pſalm lxxiii. 24. *Thou ſhalt guide me with thy counſel, and afterward receive me to glory.*

Of all the Lord's people it may be ſaid they die ſafe; but all do not die ſo comfortably.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

General Meeting.

WE are authoriſed to ſtate, that on Wedneſday May 8th, and the two following days, will be held the General Annual Meeting of the Society, when the religious ſervices and buſineſs will be conducted in the following order:

Wedneſday.—Rev. J. Findlay, of Paiſley, will preach in the morning at Surry chapel. The Society will aſſemble for buſineſs, from three to half paſt four in the afternoon; and in the evening the Rev. J. Tozer, of Taunton, will preach at the Tabernacle.

Thurſday.—The Society will meet from ten in the morning to one o'clock for buſineſs, which will be reſumed at three in the afternoon, and continue till half paſt four; and the Rev. J. Moody, of Warwick, will preach at Tottenham-court chapel in the evening.

Friday.—The Rev. G. C. Broadbelt, rector of Aſton-Sandford, and perpetual curate of Loudwater, Bucks, will preach in the morning at St. Luke's church, Old-ſtreet; and the Society will meet from three to ſix; after which a prayer-meeting will be held from ſeven to half paſt eight.

The morning ſervices will begin at half paſt ten, and the evening at ſix.

All the meetings of the Society, for buſineſs, will be held at Haberdaſhers' Hall, Staining-lane, Wood-ſtreet, except that on Thurſday morning, which will be held at the Rev. John Towers', Barbican.

MISSIONARY JOURNAL.

The JOURNAL of the Ship DUFF, Captain Wilson, is now delivering to ſubſcribers at 1l. 11s. 6d. To non-ſubſcribers the price is Two Guineas.

The convenient method of publiſhing the Voyage complete in twenty weekly Numbers, with all the Engravings, the ſame as in the royal paper edition, has been adopted for general accommodation.—*See the Adverti*ſ*ement ſewed into this Magazine.*

The readers of this Magazine, and indeed the religious world at large, are particularly cautioned againſt any *ſpurious* edition of this Voyage. Thoſe only being by and for the benefit of the Miſſionary Society which are publiſhed by Mr. Chapman, 151, Fleet-ſtreet, London.

TWIL-

TWILLINGATE.

THE inhabitants of Twillingate, an iſland upon the coaſt of Newfoundland, in the courſe of laſt year, tranſmitted to the Directors of the Miſſionary Society an earneſt requeſt that they would procure for them a Miniſter of the Goſpel, engaging to do their utmoſt toward his ſupport. A pious man, lately deceaſed, who had ſpent the latter years of his life in that iſland, had, by the pains which he took for the ſpiritual benefit of his ignorant neighbours, excited their concern for this privilege. The Directors, conſidering that theſe poor people were totally deſtitute of public religious inſtruction, accepted their application, and ſought for a ſuitable perſon.

Mr. Hillyard, late a ſtudent at the Rev. Mr. Bull's academy, Newport Pagnel, having long deſired to devote himſelf to the ſervice of Chriſt in ſome diſtant unenlightened country, offered to engage in this work, willing, in the Lord's ſtrength, to endure the hardſhips inſeparable from it. April 8, he was ſet apart at Mr. Bull's meeting-houſe.

The public ſolemnity was introduced by Mr. Greatheed with prayer, reading the addreſs from Twillingate, and requeſting from Mr. H. a brief account of his religious ſentiments, and his views of the work for which he was propoſed. Mr. Hillyard, ſen. of Olney, his father and paſtor, affectionately committed him to God and to the word of his grace, by ſolemn interceſſion, with impoſition of hands by the Miniſters preſent: and Mr. Bull gave an appropriate and ſtriking charge from Acts i. 8. "But ye ſhall receive power, after that the Holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me unto the uttermoſt part of the earth."

April 23d Mr. Hillyard left London for his deſtined ſphere of labours. We hear that in the ſame ſhip a Methodiſt Miniſter is going out to be employed in Newfoundland.

GERMANY.

Letter from BARON VON SHIRNDING, *to the Rev.* J. EYRE, *Secretary to the* MISSIONARY SOCIETY.

REV. SIR, *Dobrilugk, Dec.* 12, 1798.

WITH the moſt heart-felt affection and gratitude, I have learned from your letter of the 22nd. of Auguſt laſt, that the venerable Miſſionary Society in London has choſen me one of their Directors.

This has made a deep impreſſion on my heart; the more ſo, as I am ſenſible of my own inability and unworthineſs. As however this honourable choice has fallen to my lot, you will eaſily believe me, when I aſſure you, that, with the aſſiſtance of our dear Lord, without whom we can do nothing, I will endeavour, not quite undeſervedly to enjoy the confidence of the honourable Society.

As to the great end of our union, many hindrances made it impoſſible, in the ſhort interval of the departure of the Miſſionary Ship, to ſend ſome Miſſionaries from hence with ſuch diſpatch, that they could have arrived in due time in London.

I will take, however, an active part in our great and common cauſe, by ſending a number of Miſſionaries next Spring, or ſooner, if the Lord pleaſe; in reſpect of which I have previouſly ſketched out a plan, which the Rev. Dr. Burkhardt will have the honour to communicate to you, at the ſame time earneſtly ſoliciting your concurrence and ſupport in promoting the meaſure recommended in it. I am ready and willing to pay the Society the ſum of 200l. for each of my Miſſionaries that goes in their ſhip, including every article neceſſary for the Miſſionary in proviſions and rai-

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ment for ſome years, tools and materials for ſettling on the iſland, iron-work, linen, books, &c. if no alteration ſhould be thought neceſſary to be made with regard to ſuch Miſſionaries as are to be ſent either to Nootka Sound, or to the coaſt of Africa.

If the honourable Miſſionary Society ſhould find the eſtabliſhing of a Miſſion in Nootka Sound, and its vicinity too diſtant from their plan laid down with regard to the iſlands of the South ſea, I beg you to remark, that the Sandwich iſlands lay as remote from the iſles of Otaheite, &c. as from Nootka Sound, and that conſequently, if a Miſſionary point ſhould be fixed upon at the Sandwich iſlands, ſuch Miſſion would be advantageouſly ſituated from having a connection with other Miſſions on two ſides, though equally diſtant; and that a Miſſion ſettled at Nootka Sound would find it eaſier to be in connection with the Miſſionary places at Otaheite, &c. by a Miſſionary eſtabliſhed in the Sandwich iſlands.

In general, I muſt obſerve, that I have been led to think of eſtabliſhing a Miſſion at Nootka Sound and its vicinity, from their inhabitants not being naked, but dreſſed in cloaths; as it can hardly be doubted that the well known indecencies of the Southern iſlanders in this reſpect, may be eaſily a moſt dangerous temptation to European Miſſionaries not uſed to ſuch cuſtoms from their younger years. For though they are ſerious perſons, yet they carry along with them the depravity of the heart, which but one moment ſtraying from communion with our dear Lord, may be of much more dangerous and lamentable conſequences in thoſe than it would have been in our countries.

If by the direction of the Lord I ſhould form a connexion in Germany, upon a ſcale large enough to ſupply me with a ſufficient number of Miſſionaries, as well as with the means of fitting and ſending them out; and in caſe I am convinced that the intended Miſſion to Nootka Sound, or on the African coaſt, is impracticable before hand, I then will not heſitate to direct my attention and endeavours alſo to the South Sea iſlands. I hope, however, that the Lord, who has given ſo eaſy an acceſs to the Miſſionaries of the honourable Society in theſe iſlands, will alſo crown their further proceedings with the happieſt conſequences, particularly if ſome of theſe iſlanders converted to Chriſt ſhould become inſtruments of proclaiming the Goſpel among their own nations.

You will hear with pleaſure from the Rev. Dr. Burkhardt on account of the general and great intereſt which the religious public takes in the Miſſion, and that, in ſeveral countries of Germany, a deſire has been expreſſed to unite with me in the furtherance of the Goſpel of our Lord and Saviour Jeſus Chriſt among the Heathen. May the Lord ſhew us his ways and glorify his name!

Lately an opportunity has offered which bids fair of doing ſome good in *Alſace*, &c. after I had twice before attempted in vain, in thoſe places of confuſion to contribute ſomething for religious purpoſes.

With affectionate love and regard I recommend myſelf to the venerable Miſſionary Society, and I pray God to guide them and you in future according to his divine pleaſure, that by your exertions his kingdom may ſpread among the remoteſt Heathen.

I remain, with diſtinguiſhed regard, yours faithfully united,

Auguſt von Shirnding.

PLAN

Of an attempt to propagate the Goſpel of our dear Lord and Saviour Jeſus Chriſt, the Son of God, among the Heathen, to be made in conjunction with the honourable Miſſionary Society in London.

HAVING had the unexpected honour of being choſen a Co-Director by the venerable Society in London, and being ſenſible of my inſufficiency

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and weakneſs, I felt ſome anxiety, and various different apprehenſions aroſe in my mind. I was however encouraged by many letters of faithful perſons, dedicated to the ſervice of the Lord, which I received from different parts of Germany almoſt at the ſame time, to forget whatever ſhould diſcourage me, and to look up only to the Lord in humble confidence and hope of his direction and aſſiſtance, which governs every thing with wiſdom, mercy, power, and ſtrength; and to commit it to him, how far he will bleſs my humble attempts, that I may ſee at leaſt ſome fruit for the glory of his name, which according to the deſire and prayer of my heart, is, and ſhall always remain the only end in view.

But as two great objects preſent themſelves in eſtabliſhing a Miſſion to the poor dark Heathen, in order to bring them to a ſaving faith in the ſweet Goſpel of the Redeemer; *firſt*, the meſſengers of peace, which are to be ſent out to them; *ſecondly*, the places in which there is the greateſt neceſſity and proſpect of their uſefulneſs: I have conſidered theſe two circumſtances before the Lord, the reſult of which I lay before the honourable Society for their further enquiry and approbation.

I. As to the *Miſſionaries*, it ſeems indeed adviſeable and expedient to eſtabliſh at a proper place, a College, or Inſtitution, wherein they could be educated and formed for their particular calling. The preſent times, however, clearly ſhew, the Lord does in haſte what he intends to do, and that conſequently, ſuch an inſtitution would require too long a time, and yet be uncertain in its effects. This way, therefore, however plauſible, muſt be given up. But what other ways are we to chuſe, particularly in our days, to get proper Miſſionaries?

I ſhould have little to anſwer to this queſtion, as the ſervants of God trained among the United Brethren are hardly of a number ſufficient to cultivate their Miſſionary field in its utmoſt extent, had I not to offer ſome obſervations made during the progreſs of a Miſſionary undertaking upon the continent. It is now two years ſince I ſent about 30 awakened men to travel in this, and ſome adjoining countries, with the deſign and inſtruction, not only to diſperſe ſmall religious tracts, but alſo to announce and to recommend the word of reconciliation to ſuch as are willing to hear it, which gives them an opportunity of becoming acquainted and forming connections with the greateſt part of the children of God in great diſtricts. By experience I find,

1. That theſe men, ſent to degenerated Chriſtians, are prepared for the ſervice of the Lord, in moſt reſpects, almoſt in the ſame manner as is neceſſary for ſubjects that are to ſerve as meſſengers to the Heathen.

2. That this preparation, by practice and prayer, is better effected then it could poſſibly be attained by a long courſe of inſtruction received in a college; except the learning of foreign languages, which before hand is not indiſpenſably neceſſary.

3. That theſe men ſent to unchriſtian-like Chriſtians, ſoon muſt ſhow, whether they have the faithfulneſs and zeal neceſſary to the important buſineſs of a Miſſionary.

4. And that ſuch of them, as have ſeen, that the Lord has owned their work, feel themſelves more forcibly called upon to go willingly and joyfully to the Heathen as heralds of the Goſpel.

I anſwer therefore the above queſtion in this manner, that in carrying on the Miſſionary work, in conjunction with the Society in London, I intend to take my Miſſionaries from among thoſe men, who have proved themſelves faithful in this Miſſion to Chriſtians, and of which already a conſiderable number have offered their ſervice chearfully for the good of the Heathen.

II. As

II. As for the *Heathen nations*, to which they are to be ſent, the honourable Society in London have chiefly directed their view to the inhabitants of the iſlands in the South Sea, and as we know now, the acceſs to them has met with far leſs difficulty than could be expected.

But this very circumſtance, that the work of the Lord has found here ſo good an entrance, has excited in me a deſire of eſtabliſhing a Miſſion on the more remote coaſts of North America, particularly at Nootka Sound, and its neighbouring iſlands, *Unalaſhka*, &c. with which the Miſſion already eſtabliſhed in the South Sea, and another in the Sandwich Iſlands, if the Society ſhould think it proper to eſtabliſh another there, could be eaſily brought into an intercourſe not too remote. For this attempt I deſign the men mentioned above, except ſome few deſigned for another Heathen nation.

Another Miſſionary point has not leſs attracted my attention—I mean America: That part of the world, where a Miſſionary attempt ſeems in many reſpects to meet with the moſt difficulties.

The chief difficulties would be removed, I think, if the Goſpel could be introduced into that country, not by white Europeans, but by natives. For the Europeans are too juſtly hated, and the climate is beſide ſo prejudicial to their health and lives, that they cannot maintain themſelves there for a long time. The caſe is otherwiſe with the natives, who in preaching the Goſpel in their native country, would have to hope more eaſy acceſs and confidence, and to fear leſs injury from the peculiarities of the land.

That it is within the plan of God to enlighten that country by natives, becomes highly probable, if we conſider that his wiſdom has permitted Europeans to carry the Africans from their native ſhores as ſlaves to the Weſt India Iſlands, where the United Brethren for many years paſt have preached the Goſpel to theſe poor negroes with ſuch ſucceſs, that there are in the iſland of Antigua only at preſent about 10,000 Chriſtian negroes; in which number are many men and women, fit for the ſervice of the Lord, and ready to return to their native ſoil as labourers in the vineyard of Chriſt.

How eaſy would it be to begin the work of the Lord under his aſſiſtance in Africa, as ſoon as we could have proper knowledge of ſuch fit negroe ſlaves, and an opportunity of buying them from their proprietors.

My intention then is to ſend ſome of my Miſſionaries, one of whom ſpeaks the Engliſh and German languages, under the direction of the honourable Society in London, to one or more Weſt India Iſlands, in order to buy ſome ſuch negroe ſlaves, fitted out by the Lord himſelf, who are to be ſent to Africa, with inſtructions to preach the Goſpel in ſimplicity and power as far as they are enabled and find entrance. As for the reſt, they are to depend on the guidance of the German Miſſionaries, whoſe place of abode I beg the aſſiſtance and interceſſion of the honourable Society in London, to fix at one of the Engliſh forts on the African coaſt, moſt conveniently ſituated for giving effect to this plan, and with whom they are to remain in an intimate connexion by correſpondence, or any other practicable method.

May the Lord propagate his word, and the honour of his name, in all the ends of the world. To Him, the Father, to the Son, (the Lamb of God, who was ſlain for us) and to the Holy Ghoſt, be alone all praiſe, glory, honour, and thanks, for ever, Amen!

Collections and Subſcriptions to the Miſſionary Society ſince our laſt.

Deptford, Rev. Mr. Barker and Congregation,	-	15	0 7
Contributions from the Members of the Polſtern Chapel, Newcaſtle-upon-Tyne, by J. H. Browning	-	10	0 0

HOME INTELLIGENCE.

WIDOWS' FUND.

WE understand that the first annual sermon before the PROTESTANT UNION for the benefit of the WIDOWS and CHILDREN of deceased Ministers will be preached by the Rev. W. NICOLL, co-pastor of the Scots-church in Swallow-street, at Miles's-lane meeting-house, on Monday the 13th instant. Divine service will begin at 11 o'clock in the forenoon, and the members will meet after sermon on the business of the society.

TROWBRIDGE ANNIVERSARY

WAS held as usual on Easter Tuesday, March 26. The evening preceding Mr. Gould, of Herningsham, preached.

Tuesday morning Mr. Clark (the pastor of the church) introduced the service with prayer and reading the Scriptures; Mr. Jackson, of Warminster, according to agreement, preached on the dignity and perfections of Christ, from 1 Tim. vi. 15, 16. "Who is the blessed and only Potentate, the King of Kings and Lord of Lords—who only hath immortality." Mr. Holloway, of Westbury, concluded with prayer.

In the afternoon Mr. Heath, of Rodborough, prayed; Mr. Hyatt, of Mere, preached; and Mr. Weston, of Corsham, concluded with prayer.

In the evening Mr. Honeywill, of Melksham, began with prayer; Dr. Haweis, of Aldwinkle, preached; and Mr. Vickery, of Compton, concluded with prayer.

All the services were well attended, and the congregations were particularly attentive. The Tabernacle, though spacious, was crowded in every part.

WILTSHIRE ASSOCIATION.

THE half-yearly association of the Wiltshire Independent Ministers was held at Westbury, on Wednesday the 27th of March, at Mr. Ball's meeting-house.

Mr. Honeywill, of Melksham, introduced the morning service with prayer and reading the Scriptures; Mr. Sibree, of Frome, according to agreement, preached on *Faith* from 1 Peter i. 9. Immediately after sermon the ordinance of the Lord's Supper was administered; Mr. Heath, of Rodborough, Mr. Clark, of Trowbridge, and Mr. Jackson, of Warminster, addressed the congregation, and Mr. Stevenson, of Trowbridge, concluded with prayer.

The Ministers connected with the Association transacted the business of the county during the afternoon service, when Mr. Ward, of Melksham, prayed; Mr. Banister, of Bristol, preached; and Mr. Price, of Yeovil, concluded with prayer.

In the evening service Mr. Clift, of Frome, prayed; Mr. Sloper, of Devizes, preached; and Mr. Hyatt, of Mere, concluded with prayer.

The hymns were read by Mr. Ball and Mr. Mantle of Westbury. Mr. Jackson, of Warminster, had preached on the preceding evening.

LINCOLNSHIRE AND NOTTINGHAMSHIRE ASSOCIATION.

ON Wednesday, March 27, a meeting of Ministers was held at Retford, in the county of Nottingham, for the purpose of forming an Association. In the morning service Mr. Macdonald, of Sleaford, engaged in

in prayer; Mr. Rowlands, of Gainſbro', preached from Job. xxiii. 12. Mr. Bennett (miniſter of the place) concluded in prayer.

In the evening ſervice Mr. Rowlands began with prayer; Mr. Smellie, of Grimſby, delivered a diſcourſe from Iſa. lx. 6, 7; Mr. Clark, of Caiſtor, preached from Habbakuk iii. 2. and Mr. Richards, of Hull, from Matt. xi. 5. "The poor have the Goſpel preached unto them." After which Mr. Macdonald diſmiſſed the congregation with prayer.

Between the morning and evening ſervices the following reſolutions were unanimouſly agreed to:

That the Miniſters now preſent do form themſelves into an Aſſociation, to be called the United Aſſociation of Lincoln and Nottingham—That this Aſſociation conſiſt of Miniſters of the Calviniſtic perſuaſion—That they meet annually at the churches of the Aſſociate Miniſters on the ſecond Wedneſday in June—That the firſt meeting be held on Wedneſday June 12, 1799, at Grimſby, Lincolnſhire, in the meeting-houſe of Mr. Smellie; when Mr. Macdonald, of Sleaford, and Mr. Bennett, of Retford, are to preach on the occaſion—That the ordinance of the Lord's Supper ſhall be adminiſtered immediately after the firſt ſermon, and that the members of the aſſociated churches, together with ſuch other ſerious perſons and Miniſters, though not immediately of this Aſſociation, ſhall, upon application to either of the Miniſters, be admitted to the table of the Lord—That the Miniſters of this Aſſociation ſhall all equally officiate at the general meetings—That it be earneſtly recommended to the Miniſters of this Aſſociation to take an active part in preaching in the villages near their reſidence, and alſo encourage their gifted lay-brethren occaſionally to engage in the ſame work—That the Rev. T. Bennett act as Secretary, and that he ſend a circular letter, together with a copy of theſe Reſolutions, to ſuch Miniſters of the Goſpel as were abſent on this occaſion, to requeſt their aſſociation and union with us.

EAST KENT ASSOCIATION.

ON Thurſday, April 11, the Aſſociated Miniſters of this diſtrict met at Fotheſtine, when a ſermon was preached in the morning by Mr. Rolls, from Rom. i. 16. and one in the evening by Mr. Prieſtley, from Zech. i. 8. The Rev. Mr. Young preached the preceding evening from Heb. ii. 14, 15, 16.

At this meeting the queſtion reſpecting an itinerant Miſſionary being employed to preach the Goſpel in the dark villages of this diſtrict was diſcuſſed; and it was unanimouſly agreed that the object was deſirable and attainable. Each Miniſter of the Aſſociation engaged to uſe his utmoſt efforts to encourage and promote it, and to bring with him, at the next meeting, what pecuniary aid he could collect towards its ſupport.

Four of the Miniſters were appointed to make enquiries for a ſuitable Miſſionary, that if poſſible one might be engaged by the next meeting, and in readineſs to go forth where his labours ſhould be deemed moſt neceſſary. A letter of thanks was alſo voted to the Rev. Mr. Bowden, of Tooting, for information communicated on this ſubject.

The next meeting of this Aſſociation is to be held at the Rev. Mr. Willy's, Aſhford, on Wedneſday the 5th of June next. Mr. Gore, of Sandwich, is appointed to preach in the morning, and Mr. Cramp, of St. Peter's, in the evening. In caſe of failure Meſſrs. Laxon and Drew.

The Third Aſſembly of the UNION *of* CHRISTIANS, *at* BEDFORD,

Was held on Tueſday, April 16; and, notwithſtanding an unfavourable weather, it was attended as fully as the former general meeting; more than

forty miniſters, of various denominations, being preſent, ſome of whom reſide at the diſtance of ninety miles apart. The ſatisfaction and pleaſure expreſſed on the occaſion, by theſe friendly viſitors, were highly gratifying to their united brethren.

The Committee appointed laſt year (ſee Evangelical Magazine, vol. vi. p. 257,) met the preceding day, to arrange the intended proceedings, and the General Meeting commenced with public worſhip at Mr. S. Hillyard's; Mr. Nicholls, of Kimbolton, and Mr. Bell, of Wellingborough, (late of Cheſhunt,) engaged in prayer; and Dr. Gordon, of St. Neot's, delivered a diſcourſe on Phil. i. 21, "For me to live is Chriſt, and to die is gain." A numerous company having dined together, the miniſter and members of the Union aſſembled at half paſt two, P. M. at Mr. Morrell's Meeting-Houſe, which was crowded by their numbers. Mr. Burder, of Coventry, and Mr. T. Gardner, of Stratford-upon-Avon, introduced and concluded the conference with prayer. A report of the proceedings of the Union was read by the ſecretary, Mr. S. Hillyard, from which it appeared, that the utility of this inſtitution had conſiderably increaſed, with reſpect to the general advancement of brotherly love among real Chriſtians, variouſly denominated; and the extenſion of evangelical inſtructions, by meetings for preaching and reading, and the diſtribution of religious tracts. Several of the towns where the united congregations are ſituated, had, during the laſt twelve months, ſupplied between two and three hundred opportunities of public worſhip from *each* place, for the ſpiritual benefit of the neighbouring villagers. The number of theſe meetings held by *all* the members of the Union within that period, excluſive of their own cuſtomary ſeaſons of worſhip, was computed to be at leaſt three thouſand. In moſt inſtances, the proſpect of ſpiritual ſucceſs was favourable; in ſeveral, the accompliſhment of that object appeared already to be certain. The whole had been conducted with perfect harmony, notwithſtanding a great diverſity in forms, and ſentiments of inferior importance; and the ſmalleſt interference with any political concerns of every kind, had been avoided with the utmoſt caution. The whole expences attending theſe numerous and extenſive exertions, did not amount to 160l.; but, though delays of application for pecuniary aſſiſtance, the balance remaining in the hands of the treaſurer (Mr. John Foſter, of Biggleſwade,) was reduced below 20l. It had, therefore, become neceſſary for the members of the Union to renew their exertions in this reſpect; and it is evidently deſirable, that perſons of affluence, wherever ſituated, who feel the importance of the peculiar objects of this inſtitution, ſhould indulge its immediate ſupporters with their needful and ſeaſonable help. If ſome benevolent friends in the metropolis, and in diſtant parts of the country, had not contributed toward the funds of the Union, the paſt operations, which have been productive of ſo much good, muſt have been greatly ſtraitened. Donations and ſubſcriptions will be gladly received, as before, by the Treaſurer; by G. Livius, Eſq. at Bedford; the Rev. S. Greatheed, at Newport Pagnel; and J. Reyner, Eſq. Duck's-foot lane, London.

After various reſolutions, founded upon the report, had paſſed unanimouſly, the audience ſeparated; and they re-aſſembled in the evening for public worſhip, at Mr. Burkett's. Mr. Hall, of Cambridge, and Mr. Woolmer, of the Methodiſt Connexion, engaged in prayer; and Mr. Sutcliff, of Olney, preached to a crowded congregation from John iii. 30. "He muſt increaſe."

The report above-mentioned was ordered to be printed, and may be had (gratis) of the perſons appointed to receive contributions for the aſſiſtance of the Union of Chriſtians.

ORDINATIONS.

ORDINATIONS.

ON Tuesday, March 26, 1799, Mr. STEPHEN CHESTERS was solemnly ordained to the pastoral charge of the Independent Church, at Uttoxeter, Staffordshire. Mr. Job Wilson, of Northwich, prayed, and read the usual passages of Scripture. Mr. Smith, of Leek, made some introductory remarks on the nature of a Christian Church, and its proper officers; also asked the questions, and received the confession of faith. Mr. John Wilson, of Drayton, prayed the ordination prayer. Mr. Boden, of Sheffield, gave the charge, from Malachi ii. 6. "The law of truth was in his mouth, &c." Mr. Little, of Hanley, preached the sermon to the people, from Phillipians ii. 29.

ON the 27th of March, the Rev. THOMAS HUNT, late of Watford, was settled in the pastoral charge of the particular Baptist church, at Ridgmont, Bedfordshire. Mr. J. Sutcliff, of Olney, introduced the engagements peculiar to the day, with a suitable address followed by the usual enquiries. Mr. J. Pilley, of Luton, took occasion from the words, "Elias is very bold," Rom. x. 20. to exhort Mr. Hunt to a zealous and faithful discharge of his Ministry. Mr. J. Geard, of Hitchen, addressed the congregation, from Hebrews xiii. 22. Messrs. Wake, of Leighton Buzzard; Coles, of Ampthill; Virley, of Carlton; and S. Hillyard, of Bedford, conducted the devotional parts of the public service.

On Wednesday, April the 17th, the Rev. FREDERICK HAMILTON, (mentioned in our Intelligence for March) was ordained Pastor of the church of Christ, at Brighton, lately under the care of Mr. Johnson. Mr. Davis, of Lewes, began with prayer and reading the Scriptures. Mr. John Humphrys, of London, delivered an introductory discourse, and took the confession. Mr. Winter, of London, prayed the ordination prayer and gave the charge from Luke xii. 42. and Mr. James Steven, of London, preached to the people from Phil. ii. 29. and concluded with prayer. The auditory was both numerous and attentive, and the presence of God was evidently with them. Mr. Steven preached again in the evening, from Ephes. iii. 8. The Ordination Service, we understand, will be published.

CHAPEL OPENED.

Episcopal Chapel, Plymouth Dock.

AN elegant and commodious chapel has lately been erected at this place, for Mr. HUTCHINS, who, about two years since, was curate of the parish of Stoke Damerell, but displaced by the rector. So much, however, was he beloved by the people, that they erected the above building at the expence of near 5000l.; procured for it the sanction of an Act of Parliament, and dedicated it to St. John Baptist.

On March 1, this chapel was opened in the regular episcopal line. Mr. Hutchins first read the Bishop's Licence, then the prayers of the church; and afterward delivered a discourse adapted to the occasion, from Exod. xx. 24. latter part. "In all places where I record my name, I will come unto thee and bless thee." Mr. H. bore an honourable testimony to the doctrines of grace; shewing the depravity of human nature, the necessity of a change by grace, and the glory of that church where this spiritual building was carried on: but where this is not the case, the preacher subjoined, however grand and beautiful the edifice, *Ichabod* is written on its walls. These doctrines Mr. H. promised, by divine assistance, to make the subject of his future Ministry; and it afforded great pleasure to serious Christians of every denomination, in this town, to find

that

that the Gospel trumpet will here, in future, be faithfully sounded from an episcopal pulpit.

After service, about sixty pounds was collected for the establishment of a Sunday School.

RECENT DEATHS OF MINISTERS.

It is with painful concern we announce the death of the Rev. Mr. CLARK, Chaplain to the Colony of Sierra Leone. The loss of a Minister of his distinguished talents, piety, and zeal, will be felt by many among whom he resided. May the great head of the Church sanctify the providence.

March 24, died the Rev. DAVID SIMPSON, A. M. Minister of the new church at Macclesfield, aged 54. He had been 20 years Minister of that congregation, by whom he was eminently beloved.

Mr. S.'s final illness was rendered more distressing by the loss of an excellent wife, but few days before his own decease, by the same burning fever which was fatal to himself.

March 25, died the Rev. RICHARD WINTER, many years Pastor of the Congregational Church in New Court, Carey Street, London, and one of the Pinners' Hall Lecturers.

April 5, died the Rev. Mr. MENDS, senr. of Plymouth. The Lord had long spared him as a blessing to the Church, over which he had presided as Pastor for 38 years; and for the space of 56 years had he laboured in the Lord's vineyard. The Lord granted him his frequent and fervent petition, that his life and public labours might close together; for he had been laid aside from his work scarcely three months.

The remains of mortality were committed to the family vault in the Meeting, on the 9th. His pall was supported by six Ministers, and his corpse borne by eight of the Members of his Church. Mr. J. Birt introduced the Funeral Service with prayer and reading the Scriptures, and Mr. J. Jones delivered a pathetic oration over the grave. On the Lord's Day following, Mr. W. Evans, of Kingsbridge, preached a Sermon on the solemn occasion, from 2 Tim. iv. 7, 8, a passage of Scripture which the deceased had chosen for the subject of his Funeral Sermon, many years before.

He has left a glorious testimony to the divine excellency of the Gospel of Christ, which enabled him to triumph over death and the grave—yea, made him *long* to depart and to be with Jesus.

On the 24th ult. died of a consumption, in about the 38th year of his age, the Rev. T. Bryson, fifteen years pastor of the independent church in the New Road, St. George's in the East, London. Mr. Bryson is survived by an only daughter about thirteen years of age. To the God of providence and grace we commit her and an infant church, who will be greatly afflicted by the loss of a tender father, a faithful, active, and useful pastor.

At a future opportunity we hope to be able to present our readers with some farther Memoirs of the above eminent and venerable Ministers.

REMOVALS.

Rev. Mr. CLIFT, of Chippenham, is removed to Frome, where he succeeds Mr. Denham, late of that place, but now of Walworth.

Mr. LOWELL, of Woodbridge, in Suffolk, removes to Bristol, in June next, to take on him the pastoral charge of the Independent Church in Bridge Street, late under the care of Mr. James Davies, deceased.

POETRY.

POETRY.

A MISSIONARY HYMN.

I.

RISE, triumphant Saviour, riſe,
Now diſplay thy boundleſs power;
Bid the earth, and ſeas, and ſkies,
Thy all-glorious name adore:
Now thine ancient word fulfil,
Thro' the earth extend thy ſway;
Let the nations know thy will,
Let them all that will obey.

II.

Where the pow'rs of darkneſs ſtill
Hold an arbitrary reign,
Jeſus now thyſelf reveal,
Bind them with an iron chain:
O! that heathen lands may know
Thee, their Saviour, God, and friend;
All to thee for ſuccour flow,
All on thee for help depend.

III.

Satan long has fill'd the ſeat,
Thine by dearly-purchaſed right,
Make the haughty foe ſubmit,
To thy far ſuperior might:
Thou the woman's conqu'ring Seed,
Hurl the baſe uſurper down;
Then the captives thou haſt freed,
Shall thy brow with vict'ry crown.

IV.

Grant thy ſervants great ſucceſs,
While they wield the goſpel ſword,
All their noble labours bleſs,
Send thy Spirit with thy word.
Soon may Heathens,—Hebrews,—all,
Shout hoſannahs to thy name;
Proſtrate at thy footſtool fall,
Glory render to the Lamb.

Sandwich. E. T.

On the Landing of the Miſſionaries in Africa.

PRAISES from Immanuel's band,
Clouds of ſacred incenſe riſe!
See the goſpel heralds land,
Shouts of pleaſure pierce the ſkies!

Landed where no hope is known,
Where no Saviour's ſmiles appear,
Where no ſeed for Heaven is ſown,
Where no bleſſed proſpects cheer.

See the wond'ring chief attend,
Round him flock the ſable throng:
Troops of hymning hoſts deſcend,
Myriads join the glorious ſong.

Forth the goſpel heralds ſtand,
Pointing to the beamy ſky;
Fearleſs, mid the ſavage band,
Loud to Afric's ſons they cry.

"Jeſus left his glorious throne,
"Left thoſe ſhining realms above;
"On this earth his dying groan
"Witneſs'd his redeeming love.

"Stretching wide his bleeding hands,
"(Pity in his heav'nly face,)
"Bid us haſten to theſe lands,
"And diſplay his ſaving grace."

Now may bleſſed proſpects riſe,
Many harden'd rebels bend;
Clouds of incenſe reach the ſkies,
Shouts of grateful praiſe aſcend!

SERENA.

PRAYER FOR HOME MISSION.

Indulgent God, incline thine ear,
Attend to our united prayer;
Each member of the *union* bleſs,
And crown our efforts with ſucceſs.

A miſſionary ſpirit grant,
That we for precious ſouls may pant,
Till thou art pleas'd, while we addreſs,
To crown our efforts with ſucceſs:

That hearts may open to receive
The good thou doſt intend to give;
And goſpel light illume the place,
Where darkneſs overwhelm'd our race.

Then when the goſpel's joyful ſound,
Diſpens'd among our neighbours round,
Shall take effect; each ranſom'd ſoul
Will give thee glory for the whole.

TENIOR.

JACOB AND ESAU.

BEHOLD! how Eſau's wrath and ſpite
To Padan-aran Jacob drives;
And meets with bands prepar'd for fight,
When back to Peniel he arrives!

Ye

Yet ſee how there the brethren meet;
See Eſau's changed heart relent!
See him with kiſſes Iſrael greet,
Whoſe ruin he ſo lately meant.

Oh! how deform'd a thing is rage!
How beauteous does bright meekneſs ſhew!
Eſau may us to this engage,
When both their miens in him we view.

J. LAGNIEL.

VERSES,

To the Memory of Mrs COLTMAN, *who died near Bedworth, Warwickſhire, of a Cancer in her Mouth, September 5, 1798.*

HARK! the bell tolls, it calls my trembling ſoul,
To follow penſive to the ſilent grave
A friend moſt dear, who now has reach'd the goal
Of life—and there repoſes in her cave.

How many tender names in her were join'd,
The friend, the parent, and the prudent wife;
Chearful in woe, affectionate and kind,
She calmly paſs'd the gloomy vale of life.

And while ſhe languiſh'd on this mortal ſhore,
With tranquil mind ſhe bid the world adieu:
"Farewell—farewell," ſhe cry'd, "'twill ſoon be o'er,
Prepare to follow, and be happy too."

No more the pleaſing accents of her voice,
In converſation, charm my liſt'ning ear:
No more her preſence muſt my ſoul rejoice,
I mourn her abſence with a falling tear.

Snatch'd from the buſy ſcenes of mortal life
Each anxious thought, and each corroding care:
No more affliction's agonizing ſtrife,
Her tender heart-ſtrings ſhall with anguiſh tear.

How oft in ſorrow's chair ſhe ſat alone,
Her head declining, rack'd with tort'ring pain,
I ſympathetic heard the plaintive groan,
That pierc'd my heart, and thrill'd through ev'ry vein.

Mournful to tell, how oft her longing eye,
Beheld the food prepar'd for friends around!
But could not craving nature's wants ſupply,
From the dread cancer's ſtern forbidding wound!

The healing art was try'd, alas! in vain,
To ſooth the throbbing ulcer's raging pow'r;
The ſpreading ichor, more confirm'd the pain,
Too ſure a preſage of the fatal hour.

Tho' long a ſtranger was her palid cheek
To health's bright glow—nor would the roſe aſſume;
Yet on her ſoul, ſat heavenly graces meek;
And ſhone around with a celeſtial bloom.

Her ſoul, capacious, elegant, refin'd,
Knew how to value time, and earth purſue;
Whoſe tranſient beauties, faded on her mind,
While yonder glorious world ſhe had in view.

Her faith ſublime, explor'd thoſe brighter ſkies,
Where happy ſpirits ſmile on bliſs unknown;
On Chriſt, the great atoning ſacrifice,
Her hopes, her confidence, were fix'd alone.

Farewell, kind ſoul, no longer now confin'd
Within the ſickly ruins of thy clay;
On angel-wings, far ſwifter than the wind,
She fled to regions of eternal day.

REFLECTIONS ON JOB. xxv. 6.

Man is a Worm.

WITH all the horrors of a gilded world,
With all the pleaſures of polluted joy;
With all the riches of the golden mines,
Man is a worm;
And if he thinks himſelf to be ought more,
Or would appear more in the ſight of men,
It is as though unto a worm he would add wings;
And in his vain attempt to riſe, he falls,
And in his falling, writes the humbling line,
Man is a worm.

AGRICULTOR.



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BIOGRAPHY.

A SHORT NARRATIVE OF THE LIFE OF JOHN GOTTLIEB HOLBERG, A MEMBER OF THE LUTHERAN CHURCH. WRITTEN BY HIMSELF.

I WAS born Oct. 21, 1729, at Zuillichau. My mother has frequently related to me, that my late dear father, who was a pious man, dedicated me as his firſt-born ſon with many tears and fervent prayers to the Lord as his property; and his prayers were heard. Of my troubleſome pilgrimage through this world I may well ſay,

"With patience immenſe,
With love moſt intenſe,
The Lord led me on:
I'm loſt in amazement when thinking thereon."

For when I review the great love of my faithful Saviour and conſider that he has never been wearied of treating me with unexampled patience and long ſuffering; but whenever I withdrew from the noiſe of the world, was pleaſed by his Spirit to draw me unto himſelf, my eyes are filled with tears of gratitude;—a thouſand thouſand thanks to thee, deareſt Lord, for ever!

In my third year my father departed this life. I recollect hearing a converſation of my mother, one Chriſtmas, concerning the child Jeſus Chriſt. I enquired who that was, and was told, that he was God in Heaven, and that we Chriſtians are called after his name. Theſe words made ſuch a deep impreſſion on my heart that I could not but weep for joy, that poor men ſhould have ſuch a divine and glorious name. While yet a child, I longed much to die, and go to Heaven, and frequently prayed for it. This deſire was encreaſed in 1732, when my mother married

again, and my ſtep-father's treatment of me was not the moſt kind. In my ninth year I was preſent when one of our neighbours departed this life, under great concern for the ſalvation of his ſoul; but uncertain what would become of him hereafter, having no one to adminiſter advice and comfort to him. I was hereby led ſeriouſly to reflect upon the ſtate of my ſoul, and my diſtreſs of mind was further augmented by the following circumſtance: I went once to hear a ſermon of the Rev. Mr. Steinbart; having ſung the hymn,

"Jeſus thou art my joy,
And therefore bleſt am I," &c.

He addreſſed his hearers to this effect: "How many may there not be in this large company, who, during the ſinging of this hymn, have publicly, and before the face of God, been lying unto him? For God's ſake, do aſk your own hearts whether this be true. The world, and what is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life; theſe are ſtill your joy—how then can you call Jeſus your joy? &c." My heart was deeply affected, and I ſhed a flood of tears, for I could not affirm, that Jeſus was my only joy, and was therefore conſcious that I had lied unto him, which became a ſource of great uneaſineſs to me. I went home in the greateſt diſtreſs, kneeled down in a ſecret corner, and with numberleſs tears entreated God to pardon all the tranſgreſſions of my paſt life; and made a new ſurrender of myſelf to him, promiſing to live unto him during the remainder of my life. Soon after, I related to one of my ſchool-fellows, in whom I had noticed a ſimilar awakening, the covenant I had made with the Lord Jeſus: we united in prayer to God, to have mercy upon us, and to render us well-pleaſing unto him. We frequently met to pray together, and whenever one had noticed any thing wrong in the conduct of the other, during the courſe of the week, a penance was inflicted on the tranſgreſſor the Sunday following. We continued in this legal way, for about a quarter of a year, when we grew tired of it, and concluded, that it was quite impoſſible to do what was pleaſing unto God. My chearful and active diſpoſition ſoon led me aſtray, and it was not long before I excelled my companions in levity. Every freſh tranſgreſſion threw me into new anxiety, and was followed by new reſolutions to alter my courſe; but before I was aware of it, I was again entangled with ſin, till at length I began to be afraid of my Maker, and to dread coming

coming into his preſence. At home I applied with diligence to the learned languages, in order to qualify myſelf for the ſtudy of divinity, thinking that if I could but get into office as a preacher of the Goſpel, I ſhould be able to ſerve God more zealouſly than I had done hitherto. But as I was about to go to the Univerſity, I heard ſo many bad things related, concerning the courſe of the ſtudents, that I was afraid, leſt by being ſeduced to imitate their example, I ſhould loſe every impreſſion of God, and all reverence for religion. I therefore prayed the Lord, to make it clear to my heart what I ſhould do; and was brought to reſolve, that I would learn the buſineſs of my father, who was a tin-man, and brazier; of which reſolution I have never had reaſon to repent. But now I had many hardſhips to endure in externals, for my ſtep-father was a very ſevere man, and was thereby excited to apply in all my concerns to my dear Father in Heaven. If I met with any difficulty in my work, I always went into a ſolitary corner, fell on my knees, and implored his aſſiſtance; and can truly ſay, that my prayers were heard, and that thereby my confidence in him was confirmed. But ſtill the true life from God was wanting in my poor heart. In 1750, I began to travel, and went firſt to Berlin. Here the parting words of my dear mother were a check upon my actions;—"My ſon, ſaid ſhe, avoid the great towns; great cities, great ſins." It was not long before I found the truth of this, and came into great danger; and though I was preſerved by an unſeen hand from falling into the ſnare, yet ſuch an anxiety of mind ſeized me, that I reſolved to leave Berlin immediately. I went to Ruppin, where I renewed all my good reſolutions, prayed often, led a very retired and ſtrict life, and was on my guard againſt groſs ſins. But as my inward depravity occaſioned me much uneaſineſs, and, notwithſtanding all my praying, the feeling of it ſtill continued; I remained in a dark, unhappy ſtate of mind, and began to deſpair of ever enjoying true peace and happineſs. About this time an awakened acquaintance of mine came from Berlin to Ruppin, who related many things to me concerning the children of God there. I was thereby induced to return to Berlin, 1751, where I worked in the houſe of Mr. Berger. To him I opened my whole heart; and told him I felt the want of ſomething which I could not name, to eaſe my mind, which was under conſtant uneaſineſs, and longing to be happy. He told me of the love of our Saviour to ſinners, and related many things of the Moravian brethren,

brethren, with whom he was connected. I requested him to take me with him to one of their meetings, which he did soon after. I there heard a discourse of brother Zacharias Hirschel, which I shall never forget: what he spoke made such an impression on my heart, that I was melted into tears, and felt what I cannot describe in words. For a considerable time after, I was so penetrated with a sense of the love of Jesus, that I felt completely happy. But by degrees this extatic feeling subsided, and as the Holy Spirit began to give me a still deeper view of the depravity of my nature, fear and anxiety overcame me. After many fruitless attempts to renew the former happy feelings in my heart, I at length gave it up, and seemed in a manner devoid of spiritual life. I continued however to attend the meeting of the brethren, and the hand of God preserved me from gross transgression. In 1752, I went to Potsdam, where I worked with brother Scheibe. This was a dangerous period for me. I was beloved and esteemed by the brethren there, which had no good effect upon my heart. The constant uneasiness of my mind would not let me rest long in one place, and I resolved to travel to distant parts of the country. I went to Franckfort on the Mayne, but was not long there before the above-mentioned brother Scheibe requested me, in the most pressing terms, to return to him at Potsdam. I complied, and in the sequel it was made clear to me that it was the will of our Saviour I should remain in this place. In 1755, I was married to the single sister Steinbeck: being both poor, we were at first in very distressing circumstances, which were rendered more so by the seven years war, which commenced soon after.—In the midst of our distresses we cried to our Saviour, entreating him not to put our confidence in him to shame; he graciously heard our prayers, and soon after opened a way for me to begin a manufactory of japanned goods. I entered into partnership with brother Hollfeld: but as our business was rather precarious in its commencement, he soon after dissolved the partnership, and left me to conduct it alone. Being once in distress concerning my subsistence, I turned in prayer to the Lord; the consequence was, that a new invention in my manufactory occurred to my mind, which I had no sooner carried into execution, than my external circumstances began to take a favourable turn. Many other instances might be related of the providential interpositions of God in my concerns: but instead of being led by his goodness to a

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ſtill more child-like dependance on him, I entered deeply into worldly ſchemes, built many houſes, and laid out an extenſive garden for my pleaſure; being deſirous of enjoying all the comforts which the proſperity of my external affairs would procure. Walking once in my garden, buried in thoughts of this nature, I was ſuddenly ſeized with an anxiety of mind, which I cannot deſcribe, occaſioned by the reflection, that, though poſſeſſed of every external comfort, I was deſtitute of what would render my ſoul happy. I ſhed bitter tears, and cried out: "Lord Jeſus, why doſt thou permit my worldly affairs to proſper? Thou knoweſt how little I deſerve it. Is it becauſe I am to receive my portion here in this world, and to be ſent away empty in the next? What will the whole world, with all its treaſures profit me, if I do not poſſeſs thee? Rather take from me all temporal bleſſings, and ſend me to beg my way through the world, than ſuffer my poor ſoul to be loſt."

My faithful Saviour was attentive to this prayer; for ſoon after I loſt a conſiderable part of my property; and my garden, in which I prided myſelf ſo much, was totally ruined by a flood. But now I began to be afraid that the latter part of my prayer might be literally accompliſhed: I therefore turned again in prayer to the Lord, intreating him to do with me what he thought beſt; but not to ſuffer me to beg my bread, for thereby I ſhould be driven to deſpair. Thus, for a conſiderable time, by humiliations and evident proofs of the interpoſition of God, my affairs changed for my good: they produced this wholeſome conſequence, that my heart was thereby withdrawn from the world, and fixed upon my Saviour. About this time an awakened ſoldier came to the evening prayers held in my houſe, and received ſuch an impreſſion, that he requeſted permiſſion to attend them again. By degrees the company increaſed, and an extenſive awakening took place. In the courſe of half a year, above thirty attended regularly, and we had to apprehend diſturbance on that account. The brethren in Berlin thought proper that the meetings in my houſe ſhould be diſcontinued, and held in the meeting-hall of the Society: and in 1776 I received a commiſſion to care for the united flock, whoſe number had increaſed to above an hundred. Though conſcious of my unfitneſs, I ventured to accept of this commiſſion, and I can truly ſay, that our Saviour has graciouſly regarded my poverty, and owned my endeavours to further his cauſe. In 1791 he put an end to the long illneſs and heavy ſufferings of my late wife,

who had been confined to her bed for near twelve years. On this occaſion I made a new covenant with him, to live for him alone in the world: and I can ſay, to the praiſe of his grace, that he has enabled me to cleave cloſe unto him, and to depend from day to day upon his all-ſufficient merit, for ſupport and comfort in every time of need. Our marriage was bleſſed of the Lord with a ſon and daughter: the former is ſettled here in Potſdam, ſince 1781, and is a member of the Brethren's Society; my daughter was married in 1780, to brother Jaenike, miniſter of the Bohemian Lutheran congregation at Berlin.

Thus far our late Brother. Ever ſince the above year he had much to ſuffer from the gout, and an oppreſſion on his breaſt, by which his ſtrength was greatly weakened. His daily and hourly converſe with the Friend of his ſoul, refreſhed him in all his bodily ſufferings; and the joyful hope ſoon to be permitted to ſee him, made him look forward with a cheerful confidence to his approaching diſſolution. This took place at Potſdam, Jan. 12, 1797, in a very gentle manner, in the 68th year of his age.

He was univerſally known and reſpected as a child of God, and ſincerely beloved by all who knew him. The Society at Potſdam has loſt in him an aſſiſtant whoſe grace and gifts rendered him particularly uſeful, and his memory will be long eſteemed bleſſed.

ON THE CONNEXION BETWEEN TRUTH AND HOLINESS.

IN every department of ſcience theſe axioms are admitted, *that an effect cannot exiſt without its cauſe*—and that *a cauſe does not operate without the uſe of means.* Theſe will hold good either in relation to the ordinary actions of the Supreme Being, or in the meaneſt operations of his creatures. They lie at the foundation of all action; and are principles from which the ſound reaſoner will never deviate. It is proper, therefore, to apply them to almoſt every ſubject, and they will be found peculiarly applicable to the experience and practice of religion. It becomes the teacher of religion to open the *ſprings* of human conduct, to

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ſhew how certain principles operate, and how certain actions are produced; leſt he ſhould loſe ſight of the cauſe while he is deſcribing the effect.

The grand end of Chriſtianity is *the ſanctification of ſinners*. Men having by ſin loſt original rectitude, God ſent us the Goſpel of his Son to oppoſe the operation of ſin, to implant a principle of holineſs in the ſoul, to feed this principle for its nouriſhment and increaſe, and thus to train up his people for heaven. Here then we have the cauſe, the effect, and the means uſed to produce that effect. The only cauſe or fountain of holineſs is the Deity; if we ever poſſeſs it, we muſt derive it from his love and influence. This he graciouſly beſtows, and makes the diſpenſation of his Goſpel the channel of its communication.

Conſonant with theſe ſentiments is the expreſſion of our Lord, "*Sanctify them through thy truth.*" * In his mediatorial capacity he thus intercedes for his followers, and from this we are juſtified in making this remark: *that the truths of the Goſpel are the grand means which God uſeth for the ſanctification of his people.* To explain and eſtabliſh the aſſertion it may be obſerved, *that it is not to be underſtood that truth will produce this effect of itſelf.* It muſt be remembered that practical holineſs is the end to be anſwered by the reception of the Goſpel; and the Scripture hath declared that "without this no man ſhall ſee the Lord." Now let us inquire, whence is this to be obtained? If we believe Scripture, or regard experience, it does not ariſe from ourſelves: "Without me, ſaith Chriſt, ye can do nothing." Real ſanctification of heart cannot be produced by the reſolutions, or mere exertions of man; for it is *man* that is to be ſanctified. This fallen creature is to be raiſed; this depraved creature to be made holy; this guilty creature to be pardoned; and it is as vain to expect this to proceed from himſelf, as to expect the dead to raiſe themſelves to life. As the dead are void of natural life, ſo thoſe who are dead in ſins are void of ſpiritual life; and if either are raiſed, it muſt be by the power of Him who is "Lord both of the dead and the living." The Apoſtle ſaith, "you hath *he* quickened, who were dead in treſpaſſes and ſins." Now this ſcriptural view of man's impotency to ſanctify himſelf, will ſhew that it does not lie in the power of *truth*, when left to its own operation. The influence of truth muſt be paſſive, for it poſſeſſeth not actual powers,

* John xvii. 17.

and therefore it needs ſome ſuperior power to render its influence efficacious. Now as the depraved faculties of men are inſufficient to effect this purpoſe, it follows that divine influence is abſolutely neceſſary, and that without this no ſaving effect can be produced. "Not by (human) might, nor by (created) power, but by my Spirit, ſaith the Lord." We read of three thouſand being converted under the preaching of one ſermon, and ſome will tell us, they fell beneath the power of truth; that truth prevailed and wrought the wondrous change. We acknowledge it was truth, but it was truth under the influence of an almighty hand. The Spirit of God was the cauſe, and truth the mean, uſed to produce the effect. Had not the ſaving power of God been diſplayed, they would, like numbers beſide, have rejected the truth, and derided the Saviour. But it pleaſed God to ſave their ſouls, and the Holy Ghoſt made the preaching of the truth the inſtrument of their converſion. This obſervation may be confirmed by caſting an eye around us. Daily do we behold characters, whoſe heads are orthodox, but whoſe lives afford no evidence of piety towards God. Perhaps they have been favoured with ſome advantages which have led them to the acquiſition of truth; they may profeſs to prize it for its value, and be capable of defending it by argument: but if you examine into its influence, you will find their faith a barren ſoil; it produceth not "the peaceable fruits of righteouſneſs." The reaſon is, becauſe they have not ſought the bleſſing of God on their belief; and as this is the only efficient cauſe, they are void of that ſanctification which ought to follow a belief of the truth. It may here be remarked, that the *application* of truth is derived from the ſame ſource as its *exiſtence*. As blind creatures we ſhould never have obtained a knowledge of divine truth, had not God revealed it to us by his Goſpel; and as depraved and ſinful creatures, we ſhould never feel the influence of Goſpel truths, unleſs applied by the power of the Holy Ghoſt.

But it muſt be further obſerved, *that to produce holineſs is the natural tendency of divine truth*, and its tendency is anſwered whenever it is accompanied by divine grace. The Goſpel of Jeſus Chriſt was given with a deſign worthy of God, and happy for man. It was to procure pardon for the guilty, ſanctification for the impure, and happineſs for the miſerable. In this grand ſcheme the perfections of the Deity are eminently and harmoniouſly diſplayed. But as

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the deſigns of God are worthy of himſelf, ſo the means he uſeth are always commenſurate to the end. The plan of the Goſpel is every way complete, nothing deficient, nothing redundant; and its peculiar glory is, that the tendency of all its parts exactly agrees with the *deſign* of the whole. We cannot find a ſingle command or threatening, a ſingle promiſe or doctrine, the natural tendency of which is not to make men wiſe, holy, and happy. To adduce an example for the ſake of illuſtration, look at the ſcriptural account of the doctrine of the new birth. "As many as believed on him, were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God." The worſt of ſinners were ſome of you, "but ye are waſhed, ye are ſanctified, ye are juſtified, in the name of the Lord Jeſus and by the Spirit of our God. Being made free from ſin, ye have your fruit unto holineſs, and the end everlaſting life." In ſhort, this doctrine properly underſtood, tends to produce in the ſoul a principle of piety, and fruits of holineſs. Regeneration produces a conflict within, a warfare with ſin and Satan; and it is the concern of the new creature to maintain the conflict till at length ſin ſhall die with the body; and the ſoul, perfected in holineſs, ſhall aſcend to the full enjoyment of its God. Now it is not ſaid, that a belief of this truth will of itſelf impart ſanctification to the mind. We know, and we have evidence, that it will not. But it has in its own nature a *tendency* to this, which is made effectual when ſealed by the Spirit. If truth had not a tendency to produce holineſs, holineſs would never be produced; for God works by means adequate to the end, and every thing operates according to its own nature. Now to this idea of the tendency of truth, we muſt attach the neceſſity of divine influence to make it effectual. It is the natural tendency of food to produce nouriſhment, but this will not be effected if God withhold his bleſſing. In like manner divine truth may be called the food of the ſoul. It naturally tends to invigorate the mind, and to inſpire holineſs; but this will not be the caſe where the Holy Spirit doth not make it effectual. Wherever he is pleaſed to operate, whatever heart he is pleaſed to change, whatever ſoul he is pleaſed to ſanctify, there he makes the truths of his "word quick and powerful, and mighty to the pulling down the ſtrong holds of Satan," and rearing an edifice for God. The believer thus becomes the "temple of the Holy Ghoſt, the habitation of God through the Spirit."

This leads us further to obſerve, *that truth only has this tendency.*

tendency. It does not belong to error. It is impoſſible that two oppoſites ſhould have the ſame tendency to produce the ſame effect. If it be the tendency of truth to produce holineſs, whatever is contrary to truth muſt operate in a different way. Error, ſo far as it is cheriſhed, throws the mind into a wrong channel. It leads the ſoul away from God, who is the author of truth as well as the fountain of purity, and therefore the enemy of error as well as of uncleanneſs. The Almighty has given us his revealed will, and if we are enabled to embrace and feel theſe glorious truths, we are enabled to obey his will; if we are enabled to obey his will, he has graciouſly promiſed his bleſſing. But on the contrary, if we embrace error, ſo far we oppoſe his truth; if we oppoſe his truth, we diſobey his will; therefore his bleſſing is not to be expected. God has given us a ſufficient rule of faith as well as of practice; and there is as much evil in diſobeying the one, as the other. The evil is not removed by ſaying, "I cannot ſee it." If we have the Bible, the fault is our own. "He that runs may read", if his own blindneſs or prejudice do not prevent; if any remain in darkneſs and unbelief, to whoſe charge ſhall we lay it? Do the blind blame the light becauſe they cannot ſee? Do the deaf blame ſound becauſe they cannot hear? Are not theſe afflictions the effects of *ſin*, and ſhould we not therefore be humble and penitent becauſe all have deſerved them? And if any miſs the truth, does not the cauſe ariſe from themſelves? Does not *ſin* produce depravity of judgment as well as depravity of manners? Hence ſee the rejection of truth has *evil* attached to it, and therefore divine diſpleaſure cannot be far behind. I am not contending for human authority in matters of faith. Let every man alike judge for himſelf, and follow the dictates of his own conſcience; but let every man take this with him, that if his conſcience be not rightly informed, if prejudices remain, and his judgment be falſe, the fault lies in himſelf; and though he is not to be called to the bar of human deciſion, yet he will be called to the bar of unerring wiſdom. We muſt give an account of our faith as well as of our practice. In whatever point we oppoſe the will of God, we contract guilt, and render ourſelves obnoxious to puniſhment. How then ſhould we love our Bibles, and with what humility and ardour ſhould we ſearch for the truth, and adhere to its ſacred dictates! If Jeſus prays for his people, "ſanctify them

them through thy truth," it cannot be imagined that God will ſanctify them through error.

Hence it follows that *holineſs is a teſt of truth.* It has been aſſerted by ſome, that profane characters will ever be the firſt to receive the truth, becauſe they have not the prejudices of piety!! On the contrary, we maintain that *pious* characters will be moſt likely to poſſeſs the truth, becauſe it is truth under the bleſſing of God that makes them ſuch. "Ye ſhall know the truth, and the truth ſhall make you free." Experimental and practical religion muſt be the effect of certain views, and theſe views muſt be according to the nature of true religion. It was never known that water generated fire; but it is known that water extinguiſhes fire. It was never known that error brought ſalvation; but, alas! it is known that error ſuppreſſes the hopeful plant of ſpirituality and zeal.

If the preceding obſervations are juſt, it neceſſarily follows that holineſs is a teſt of truth, becauſe truth is the inſtrument which God uſeth to promote it. As far as a man hath real holineſs, ſo far he poſſeſſeth the truth: and as far as a man rejects the truth, ſo far he muſt be void of real holineſs. The whole of theſe remarks lead to a reception of the point we meant to eſtabliſh, that the truths of God are the grand means which he uſeth for the ſanctification of his people.

From this view of the connexion between truth and holineſs, a few plain, yet important duties ariſe. *Learn the importance of diligent and impartial ſearch for the truth.* Thankful that the means of obtaining it are placed in our hands, let us ſhew our regard to it by diligent inveſtigation. "Far be from me (let every one ſay) that ſupineneſs which among many profeſſors ſo notoriouſly prevails; and that lukewarmneſs, which is at once diſgraceful to a profeſſion, inimical to piety, and diſpleaſing to God." If there be any beauties in the Goſpel, and any charms in its truths, they demand the ſtricteſt ſearch, and the moſt ardent attachment. But our ſcrutiny muſt always be impartial, or we at once lay ourſelves open to all the attacks of deception. A wide difference ſubſiſts between premature bigotry, and a well-formed attachment. The more cloſe and impartial our inveſtigation, the firmer will be our regard to truth, and the greater our exertion for its intereſts.

Learn alſo the neceſſity of depending on God for the bleſſing. In vain do we build purity of faith on the ſtability of conviction, unleſs the foundation be laid in our hearts. "The kingdom

kingdom of God is not in word, but in power." Not merely the power of mental belief, but the power of God on the ſoul. The Goſpel muſt be made *influential* on our ſpirits, or in vain is our knowledge, and deceitful our profeſſion. A clear head is then only a bleſſing, when accompanied by a ſanctified heart. To the great fountain of holineſs then let us always pray, that the tendency of truth may be anſwered in our experience.

Walk according to the dictates of truth. As it is the tendency of every goſpel truth to produce, by the divine bleſſing, ſpirituality of mind, ſo it is adapted to bring forth holineſs in the life. Both are eſſential to true religion, and both are equally enforced by truth. The one is its internal, the other its external influence. The former is the ſource of the latter; the latter is the evidence of the former. "Walk in wiſdom then towards them that are without, redeeming the time, becauſe the days are evil." Cultivate every public and private virtue, as well as every grace of the Spirit. "Thus let your light ſhine before men," and in every ſtep you take let others have occaſion "to take knowledge of you that you have been with Jeſus."

FLAVIUS.

MAN'S PRIMEVAL STATE.

NOSCE te ipſum [know thyſelf] will ever remain a valuable maxim. But, for man to know himſelf, he muſt ſtudy and contemplate his original. Seriouſly to reflect on his primeval ſtate, may be attended with ſingular advantages. It will not fail to enhance, in his eſteem, the value of the infinitely precious Redeemer, who, when equal with God, condeſcended to become man, and to be obedient to the horrid and ignominious death of the croſs, to ſave our ſinful ſouls from everlaſting ruin. It muſt alſo excite in his boſom longing deſires for complete reſtoration to his original purity and felicity. And, ſurely it will ſtimulate him in the uſe of ſuch means as God has wiſely ordained, to facilitate the attainment of that moſt deſirable object.

A firm belief in the revelation which God has made of himſelf in his works and word, will hardly for a moment admit the ſuppoſition, that man came from the holy hands of his Creator originally, that poor polluted creature he is now found to be. Reaſon will inform us, that he who is

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of purer eyes than to behold evil, would not create any thing impure. From goodneſs, nothing can proceed but that which is good. The heathen poets, by ſome means had learnt, and accordingly they taught, that man's primeval, was much better than his progreſſive, ſtate. They tell us that he enjoyed purity, peace, and plenty, and was bleſſed with the viſits of the gods. This they term the Golden age, and ſuch indeed it was. But to retrace our original condition, we are not left to grope our way through the intricate and uncertain paths of dark conjecture: we have the ſure word of revelation, which is a glorious light ſhining from Heaven to direct all our ſteps. We therefore gladly turn from the fabulous fictions of Pagan philoſophers, to take the more diligent heed to this heavenly light, ſhining to us in a dark place. This will not allow us to flatter our vanity, as ſome have done that of their own imaginations, with high-ſwelling epithets on the dignity of our nature in its preſent ſtate. Such encomiums are generally deſcriptive of what we ought to be; but alas! may innocently be miſtaken for ſatires on what we really are. It is true, there are yet to be found in our fallen nature ſome ſhattered fragments, which, like the venerable ruins of the once-famed edifice, indicate a little of our ancient grandeur and magnificence. In order to diſcover this primeval dignity, we turn to Moſes, that ſacred penman and man of God, who, after relatng the creation of the heavens and the earth, in a ſtile of brevity and ſublimity which excited the admiration of the great Longinus, records farther, that God ſaid, "Let us make man in our image, after our likeneſs." From this it appears, that man's creation was the reſult of divine counſel and deliberation. His body was firſt made of the duſt of the ground, to be the caſe or caſket of his immortal ſoul; which was not created, like other things, out of any pre-exiſtent matter; but the Lord God breathed from himſelf this breath of life into the body, and ſo man became a living ſoul. In this wonderful union of body and ſoul are centered in man, what Dr. Young calls, "Connexion exquiſite of diſtant worlds." Some have ſtiled man a microcoſm, i. e. a little world, an epitome both of the viſible and inviſible creation. Having in his growth, in his ſenſe, and in his reaſon, the threefold lives of plants, of animals, and of angels. Earth in the nature of his body, and heaven in that of his ſoul. It muſt be allowed, that the human body, in point of ſtrength, was excelled by that of ſome animals; and by

others in quickneſs of ſight, of hearing, and of motion; but conſidered as united to a rational and immortal ſoul, the body of man excelled them all. Its erect poſture, as the plain, yet pious, ingenious, and judicious Mr. Boſton, with many other good writers, have well obſerved, taught him, not to look downwards like the beaſts of the field for ſatisfaction, but to look upwards to God alone for perfect and perpetual felicity. Moreover, this innocent and immaculate body was entirely free from deformity and diſeaſe. nor did it ſtand in any need of ornaments and artificial decorations, to render it handſome, beautiful, or elegant. It was complete, and in every ſenſe worthy the adorable Creator, by whom it was formed.

But man's original glory and chief excellence was in his rational and immortal ſoul. This was an emanation from the Deity. In this principle, man reſembled his Maker: not merely in ſpirituality and immortality, for wicked ſpirits are ſtill like him in thoſe reſpects; but Adam's reſemblance conſiſted in matters of far greater importance; viz. in knowledge, righteouſneſs, and true holineſs. He well knew both the Author of his being, and the rule of his duty. With the former he held familiar converſe, and the latter was inſcribed on his heart. Such was his knowledge of the creatures, that he gave them all names, expreſſive of their natures. And be it obſerved, that his abundant knowledge was not, like our poor pittance of ſcience, acquired by hard and laborious ſtudy, deep and reiterated reſearches and inveſtigations; but was given to him at once, and was probably coeval with his exiſtence. But the accuracy of his knowledge did not exceed the purity of his inclinations. His will, perfectly agreed with the perfect will of God. His inclination was never at variance with his judgment. The bias in him was all on the right ſide. Complete order and ſymmetry marked his whole frame. In a word, his will correſponded with the will of God, as the impreſſion on the melted wax agrees with the ſeal by which it is impreſſed.

It is pleaſing to add, that in man's primeval ſtate his affections perfectly accorded with his underſtanding and inclinations. By the affections we are to underſtand, as the great preſident Edwards well defines them, "the more vigorous and ſenſible exerciſes of the inclination and will of the Soul." Theſe, in innocent Adam, were as in the glorified ſaints they now are. Supreme love to God inceſſantly glowed within his boſom; a love that left no room

for

for tormenting fear; a love accompanied with the moſt ſolemn and adoring reverence of the divine and ſacred Majeſty. The ſweet and delightful converſe of whom he continued to enjoy, till the baleful poiſon of ſin entered, and filled him with horror, pain, and ſhame. In that holy and happy ſtate, while every member of the body, and every faculty of the ſoul remained untainted; while there was health without ſickneſs, eaſe without pain, joy without ſorrow, and honor without diſgrace; Adam had dominion "over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth." He had the free uſe of all the creatures, ſo far as they were capable of adminiſtering to his comfort and happineſs. But the *ſummum bonum* was his ſweet ſenſe of the divine favor, and full conformity to the divine image. This is and ever will remain the conſummation both of human and angelic felicity. Had it not been for the entrance of ſin, this glory would never have departed from man. If any change had taken place, it muſt, as the reward of his obedience, have been in advancing from glory to glory. But, as it happened, we have now to lament our fallen condition; yet not to ſorrow as thoſe in hell, who have no hope; but, on the contrary, rejoice in hope of ſalvation, while we fly for refuge to the arms of the ſecond Adam, who mercifully came to reſtore the ruins of the firſt. S. B.

ON HOPE.

ONE of the moſt important bleſſings included in the Goſpel of our Redeemer is, "that hope that blooms with immortality." When the conſcience is purified by the precious blood of Jeſus, and "purged from dead works to ſerve the living and true God," Hope immediately takes up its reſidence in the breaſt, and, though it experiences a variety of fluctuations, anſwering to the frames and feelings of the Chriſtian's mind, it ſhall accompany him through all his pilgrimage, and never be finally extinguiſhed until exchanged for the full fruition of all that can be hoped for, or deſired, in the realms of immortal bliſs.

Behold the child of God expoſed to the moſt painful trials; experiencing the contempt and ridicule of the gay and unthinking multitude; the ſlights, or (what is ſometimes the keeneſt of all reproaches) the inſulting pity of his relations according to the fleſh; and it may be the loſs

of his dearest friends, and the scorn of those who were even dearer to him than life itself: still you see him, in the midst of such accumulated trials, exercising that manly fortitude, and sacred self-possession, which can alone deserve the name of magnanimity. If you enquire what it is which thus powerfully supports him, he will answer in the words of the Apostle: "Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory."—"Blessed is the man which endureth temptation (or affliction), for, when he is tried, he shall receive the crown of life, which the Lord hath promised to all them that love him." Is he called to the loss of worldly property, and obliged literally to forsake "houses and lands," as well as "brethren and sisters," for the sake of Christ? hear him saying "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again,—to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for us."

Do we find the real Christian laid upon a bed of sickness, and expecting that period when flesh and heart shall fail, and every worldly comfort must be relinquished? this is the time when the Believer in Jesus appears in the most amiable—the most enviable, point of view. Approach his pillow, and listen to his feeble voice! In cheerful submission to the decrees of Heaven, he exclaims with his Lord, "Father, not my will, but thine be done!" yet adds, "if consistent with that will, 'I desire to depart, and be with Christ, which is far better;' for to me to live is Christ, but to die will be unspeakable gain." His holy soul, like a bird long confined in a narrow cage, yet in the prospect of a large and beauteous country, flies to every avenue, flutters against the wires of her prison, and pants and struggles for liberty; but when she finds that the hour is not yet arrived in which the messenger of Heaven shall come to set her free, she bows in calm composure, and begins, in feeble notes, that song of gratitude and praise, which she hopes to sing in more exalted strains in the world above. At length the solemn moment arrives, and Death, the universal conqueror, appears. Does the Christian behold him with horror? does he shrink back from his cold embrace? No, he regards him with a placid smile; he cries, "O Death, where is thy sting? O Grave, where is thy victory?"

My

" My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever."—Then caſting around him a look of ineffable affection and delight, he ſinks on his pillow, and breathes out his joyful ſoul into the arms of his Redeemer.

Such is the life—ſuch is the death of the faithful ſervant of God. O thou who art the Author of my being, the ſupreme Object of my love, aſſiſt me to live the life of the righteous, and then—my laſt end ſhall be like his!

Sandwich. E. T.

REMARKABLE CONVERSION.

To the Editor of the Evangelical Magazine.

SIR,

The following anecdote was told me in Scotland lately, by a worthy Miniſter, who laſt ſummer made a tour through the Highlands, and met with the happy ſubject of the narrative in Inverneſsſhire. By giving it a place, the firſt opportunity, you'll oblige,

Your's, &c. W. M.

THE Rev. Mr. M'D———, after preaching laſt ſummer in the neighbourhood of Fort Auguſtus, fell into converſation with the ſtore-keeper of that place, who had been one of his hearers. In the converſation, Mr. M'D——— mentioned that the Rev. R. H. was then preaching at Edinburgh. On hearing which, the old gentleman diſcovered the greateſt emotions of joy, and cried out, " If ever I was brought to know any thing of the power of real religion, he was the inſtrument God employed in the work." This induced the Miniſter to make further enquiry; and in reply the old gentleman gave the following account:

" Some years ago I was in England with a recruiting party, and was informed in a town through which I paſſed, that a man was coming there to fight the Devil. This appeared to me an extraordinary circumſtance, and I reſolved to ſee in what manner he would engage him. At the appointed time I went, and who ſhould be the pugiliſt but the Rev. R. H!— After ſinging and prayer, he took his text; and while he was preaching, a man came up behind him, and threw a dead

dead cat upon his ſhoulders, round his neck. He took no notice, but continued preaching, as though no inſult had been offered him. Well, thought I, this is an extraordinary man: I could not have borne ſuch uſage without reſenting it. I am ſure, he muſt be a different man to what I am. He muſt have ſomething in him that I have not in me.

"Theſe ſentiments deeply impreſſed my mind, and at length proved the means, in the hands of the Spirit of God, of leading me to a knowledge of divine things. To this circumſtance I am indebted as a mean for my converſion, and what would I give if I could ſee the honoured inſtrument once more in this world! If I ſhould be denied this favour, I truſt we ſhall meet in Heaven." This converſation proved peculiarly refreſhing to the Miniſter, and I hope that it will have ſome influence with Mr. R. H. when in Scotland, to go a few miles further than he may deſign, to pay a viſit to the good old man of Fort Auguſtus.

THE WORTH OF THE SOUL.

A REFLECTION ON MARK viii. 36.

"What ſhall it profit a man, if he ſhall gain the whole world and loſe his ſoul?"

THE world and its *buſineſs*, or the world and its *pleaſures*, ſeem to ingroſs the attention of mankind, as though the preſent life was *eternal*. And multitudes perſevere in their vain purſuits, till the fatal ſhafts of death convince them that the preſent life is *temporal*. Then (alas too late!) they repent, and wiſh they had ſerved God as they ſerved themſelves and the world. Soul concerns appear *now* of the laſt importance, and a ſenſe of paſt neglect pains them to the heart.

The *worth* of the ſoul is not to be calculated. This will appear, if we conſider, 1. Its origin. It did not ſpring from the *duſt*, but was myſteriouſly formed by the breath of God.* 2. Its *capacities*—of *memory*, to retain millions of ideas perfectly diſtinct—of *reaſoning*, arguing from cauſe to effect, &c.—and of *will*, the motions of which are inſtantly and wonderfully obeyed, where there is no ſuperior obſtructing cauſe. 3. Its *duration*, not tranſient as that of

* Gen. ii. 7.

a brute

a brute or an inſect, but eternal. It is formed for an everlaſting world! 4. The *price* of its *redemption*. Not ſilver or gold, but the precious *blood* of Jeſus Chriſt the Son of God. What angel can calculate the worth of that blood? 5. The *method* of its *recovery*, comfort and ſecurity. By the miniſtry of the Goſpel, which is appointed for that expreſs purpoſe:—by the operation of the Spirit, influencing the mind and heart:—by the ſervices of angels, who adminiſter to its exigencies—and by the attributes of JEHOVAH, all of which are engaged to defend and preſerve the believing ſoul unto everlaſting ſalvation. O admirable method! which reflects the higheſt honour upon the divine wiſdom and goodneſs!

Now the loſs of one ſuch ſoul muſt be, eſpecially to the man himſelf, an incalculable loſs! And the *danger* of loſing the ſoul is very great. This danger ariſes from three things, viz. its native *depravity*, it is fallen and corrupt—its condition is helpleſs, being not only weak, but "without ſtrength"—its enemies are numerous and powerful, and all armed with various and deadly weapons.

The *nature* and *importance* of the loſs may, in ſome meaſure appear, if we conſider,——A man then loſes all that he gained in this world: for he can carry nothing (of his gains) with him into the world of ſpirits.—He loſes the bleſſed hope of the Goſpel. Its delightful accents will never vibrate on his ear again.—The eſteem of all his friends, that fond eſteem, which only fed his pride, evaporates when he expires, and is never revived in the world to which he goes.—He loſes the ſociety and friendſhip of the godly: he has no help from them now. The admonitions which he deſpiſed reverberate on his ear as peals of thunder, and he loudly condemns his own folly.—The light of Heaven is exchanged for the darkneſs of hell, and hope expires for ever!

Bleſſed be God, there is a method of ſalvation and ſecurity deviſed by infinite wiſdom and compaſſion. This method takes in four things particularly, viz. *regeneration*, or a new birth—*faith* in the atoning blood and perfect righteouſneſs of Jeſus Chriſt—*repentance*, upon the principles of the Goſpel—and *holineſs* of heart and life; which holineſs is the effect of union with, and communications from, the bleſſed Jeſus, as the vital head of his believing people.

Things being thus, ſay, my dear reader, if you can, "What ſhall it profit a man if he gain the whole world and

and loſe his *ſoul?* A loſt ſoul is a ſoul in miſery, in miſery inevitable and eternal. Rouſe, my fellow ſinner! be concerned, be perſuaded, be adviſed. "Eſcape for thy life, look not behind thee," fly, inſtantly fly to the Son of God, the Saviour of men, and ſay, "Lord ſave me, or I periſh."

OLIGOS.

A DROP OF CONSOLATION.

THE troubles of this life diſturb men more or leſs, according as the ſoul is fortified with conſiderations ſufficient to ſupport it under them. The conſiderations adapted for this end are ſuch as the following:

Our time is very ſhort here; and we are travelling to another country, to our heavenly Canaan, where are pleaſures for evermore. "The ſufferings of this preſent time are not worthy to be compared with the glory that ſhall be (there) revealed." And if we be intereſted in Jeſus, the greater our troubles and calamities here, the greater our joy and comfort hereafter. Yea, as the Apoſtle ſays, "Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." The evils of this life would be hard to bear if there was no expectation of happineſs after death; but we know that when theſe our frail bodies ſhall return to duſt, we ſhall have habitations not made with hands, eternal in the Heavens. The happineſs of the next life is deſcribed to us by ſuch pleaſures as are more excellent, more pure and refined than thoſe of ſenſe. The Scriptures aſſure us that we ſhall be transformed into the likeneſs of the Divine perfection—we ſhall ſee Jeſus as he is, and ſo be forever with the Lord. Farther, we ſhall be admitted into the company of the bleſſed angels, and of the ſpirits of juſt men made perfect, and thus united in love, in gratitude, and in happineſs, ſing praiſes to the Lamb that ſitteth on the throne,—who loved us and waſhed us from our ſins in his own moſt precious blood.—To him be glory, thankſgiving, and praiſe, now and for ever! Amen.

HENRICUS.

Fenny-Stratford.

TU-

TUTISSIMUM EST;

Or, the famous CONCESSION OF CARDINAL BELLARMINE, *on the Article of* JUSTIFICATION.

ROBERT BELLARMINE was an Italian Jeſuit. By his lectures on Controverſies he acquired ſo much applauſe, that he was raiſed ſucceſſively to different offices in the Church of Rome, till at length he was conſtrained to accept of a Cardinal's hat. It is univerſally allowed that no man ever defended the Catholic cauſe with greater ability.

Dr. Owen, in his maſterly Treatiſe on Juſtification *, having ſtated the condition of a ſinner on the one hand, and the propoſals of the Goſpel on the other, ſays, "The grand enquiry now is—Whether it be the wiſeſt and ſafeſt courſe for ſuch a perſon, ſeeking to be juſtified before God, to betake himſelf abſolutely to ſovereign grace and the mediation of Chriſt; or, to place ſome confidence in his own works? In putting this great difference to *umpirage*, we ſhall refer to Cardinal Bellarmine, one of our greateſt and moſt learned adverſaries. And he poſitively gives us *his* determination in theſe well-known words †: "*By reaſon of the uncertainty of our own righteouſneſs, and the danger of vain-glory, it is the* ſafeſt *courſe to repoſe our whole truſt in the mercy and kindneſs of God alone:*" and this he confirms by two Scriptures, Dan. ix. 18. and Luke xvii. 10. He then cites ſeveral of the Fathers in his favour, and concludes with this dilemma. "Either a man hath true merits, or he hath not. If he hath not, he is perniciouſly deceived; if he hath them, he loſes nothing while he looks not to them, but truſts in God alone." So that, according to this Popiſh doctor, whether a man have any good works or not, as to his juſtification before God, it is beſt and ſafeſt for him not to place any dependance upon them.

What a myſtery is man! If this be the plain ſtate of the caſe, to what purpoſe were the Cardinal's ſophiſtical arguments, tending to ſeduce his readers into the contrary opinion? and how wonderful, that this great man ſhould, at his death, leave one half of his ſoul to the Virgin Mary, and the other half to Jeſus Chriſt ‡!

* See a late abridgment of this valuable work, by G. Burder, p. 13.

† Propter incertitudinem propriæ juſtitiæ, et periculum inanis gloriæ, TUTISSIMUM EST fiduciam totam in ſola miſericordia Dei et benignitate reponere. Bellarm. de Juſtificat. lib. 5. cap. 7. prop. 3.

‡ So it is affirmed in his life, as inſerted in the Encyclopædia Britannica. See BELLARMIN.

REVIEW OF RELIGIOUS PUBLICATIONS.

A MISSIONARY VOYAGE *to the Southern Pacific Ocean, performed in the years* 1796, 1797, 1798, *in the Ship* Duff, *Commanded by Captain* James Wilſon. *Compiled from Journals of the Officers and Miſſionaries, and illuſtrated with Maps, Charts, and Views, drawn by Mr.* William Wilſon, *and engraved by the moſt eminent Artiſts: with a preliminary Diſcourſe on the Geography and Hiſtory of the South Sea Iſlands; and an Appendix including Details, never before publiſhed, of the natural and civil State of Otaheite, by a Committee appointed for the purpoſe by the Directors of the Miſſionary Society. Publiſhed for the Benefit of the Society. Royal 4to.* 420 *p. 2l. 2s.* Chapman, 1799.

UNABLE to give ſo compleat a review as we could wiſh, of this very intereſting publication, which has juſt appeared, we confine ourſelves at preſent to ſome general lines of obſervation, reſerving more particular ones for a more attentive reading of the whole. We were highly pleaſed, as we preſume the public muſt be, with the beauty of the execution in the engravings and charts, which are admirable; and with the paper and type, which are ſuch as cannot but be approved. The Society, as became ſo great a body, has evidently ſpared no expence for the public accommodation. The Work divides itſelf into three parts: a preliminary Diſcourſe which forms a conciſe and moſt accurate account of all former voyages and diſcoveries reſpecting the Iſlands whither the Miſſionaries are gone, and which to the many, will convey a very enlarged field of knowledge of a geographical kind, which the Maps will elucidate. The inſtructions appear drawn up with conſummate prudence, and ſhew much conſideration of the ſubject, enlarged views, and ſingular foreſight, as the event has proved.

The body of the work contains a moſt intereſting and affecting journal of the proceedings. It appears to have been compiled from various journals of individuals, and often ſpeaks a language that cannot but go to the heart of every man of humanity, who loves his fellow creatures; and afford peculiar matter of delight and hope to as many as wait for the coming and kingdom of our Lord. The commencements are highly auſpicious; let them not, however, raiſe their expectations beyond meaſure; the beſt of men are but men at the beſt; it would be among the moſt ſingular of all events, if among ſo many, ſome did not diſappoint their expectations: and where all fidelity is employed, the huſbandman who ſows muſt patiently wait for the precious ſeed; if it ſprings up in the next generation, the labour ſhall not be in vain in the Lord.

The Appendix contains matter which will be moſt peculiarly intereſting, as opening their cuſtoms, religion, mode of life, &c. and from a curſory view ſuch a new ſcene may call for the doubts of ſcepticiſm, as to the authority and authenticity of the information. We are diſpoſed to think, however, the more it is examined, the more it will be found accurate; and nothing will more tend to awaken a deep intereſt in the public mind, than the particulars herein detailed.

We doubt not but the eagerneſs to be poſſeſſed of a volume ſo curious and affecting, will call for a vaſt impreſſion of the ſecond edition already publiſhing in numbers, The far greater part of the fine edition having been ſubſcribed for previous to the publication.

Nine

Nine DISCOURSES *on* PRAYER, *by* John Townſend, *Miniſter of the Goſpel, &c. Publiſhed by requeſt*, 8vo. 306 p. 5s. Matthews, Chapman, &c. 1799.

The Author need not have reſted his apology for theſe diſcourſes merely on the importance of the ſubjects: the manner in which they are compoſed will equally recommend them, being plain, practical, experimental and judicious; in ſhort, they are calculated to anſwer the firſt great end of preaching—to do good to ſouls. The texts and ſubjects of theſe diſcourſes are—

1. The object and nature of Prayer. Matt. xxi. 22.
2. Perſeverance and watchfulneſs in Prayer. Eph. vi. 18.
3. The Holy Spirit's aſſiſtance in Prayer. Rom. viii. 26.
4. Public Prayer. 1 Kings, viii. 59.
5. Prayer-meetings. Acts, xii. 12.
6. Family Prayer. Joſh. xxiv. 15.
7. Cloſet Payer. Matt. xiv. 23.
8. Ejaculatory Prayer. Acts vii. 9.
9. The prevalence of Chriſt's interceſſion for his praying people. 1 John, ii. 1.

The following ſhort extract on the various kinds of prayer, from the ſecond Diſcourſe, 'praying with all prayer,' &c. will at once juſtify the character we have above given, and lead the ſerious reader to wiſh a further acquaintance with this uſeful volume.

"1. They are all important; none of them can be ſlighted with propriety by the real Chriſtian, becauſe they have all ſome relation to the duty which attaches to his character as a believer, and as a member of the church of Chriſt. 2. They occupy diſtinct and ſeparate ſtations in the good man's general ſphere of action, and it ſhould be his care to keep them from claſhing one with the other. As in a well-conſtructed piece of mechaniſm every wheel and every pin has its proper ſtation, and performs its office in a regular manner, all operating to the production of one grand effect, ſo it is in religion; "for God is not the author of confuſion." 1 Cor. xiv. 33. We are not to be at home engaging in private prayer when duty calls us to public prayer in the church; nor ought we to be at public prayer in the church, when family religion ſhould occupy us at home; let us ſo huſband our time as to regard them all, and to regard each one in its proper time and ſeaſon. 3. It is natural to infer, from the view we have been taking of prayer, what a burden religion muſt be to a worldly man; he will be ready to exclaim, What! am I to attend to public, and ſocial, and family, and private, and ejaculatory prayer! ſurely ſome of theſe muſt be ſuperfluous, it is more than human nature can bear, it is enough to kill one, at leaſt it is enough to make one completely melancholy. 4. With the real Chriſtian it is exactly the reverſe of all this; multiplied as are the duties of religion in the houſe of the Lord and at home, they are not irkſome to him; they are in his eſtimation privileges: he can ſay with truth, that the ſervice of his God "is perfect freedom." His ſoul being formed anew in Chriſt Jeſus, prayer is his element, his heart is at home in that holy exerciſe, excepting ſome few ſeaſons of darkneſs and unbelief, when his ſoul drags heavily in the Chriſtian life."

We are happy to hear theſe diſcourſes are already out of print, and that a ſecond edition of them is in the preſs.

The LIFE *of the Rev.* John Machin, A. B. *a holy and laborious Preacher of the Gospel; formerly Minister of the Parish of Astbury, &c. Revised and republished by* George Burder. *London, printed* 1671, *reprinted* 1799. 24*mo.* 62 *p. Price* 8*d. bound.* Button.

We earnestly recommend to all sincere Christians and faithful Ministers of the Gospel, a perusal of this valuable and seasonable republication. We cannot promise that the pleasure which they will probably enjoy in reading it, will be unmixed with emotions of shame; for we fear, that very few persons have attained to the same degree of spirituality and zeal that Mr. Machin exemplified. To them who truly love Christ, no writings are more acceptable, than those which powerfully stimulate their desires after increasing resemblance of him, and their diligence in promoting his glory. Such readers will be sensible of their obligation to the pious Editor of this tract, for introducing it afresh to their notice, and adapting it to the most extensive circulation. At the present crisis, when a revival of concern for the salvation of sinners, and of a disposition for the communion of saints, is happily become manifest, we hope Mr. Machin's example may be peculiarly useful. It is admirably suited to animate and direct us in efforts for the general good, to render our zeal consistent and effectual, and to keep us from neglecting the vineyard of our own souls, while diligently engaged in advancing the welfare of others.

The WORD *of* GOD *the best Guide to all Persons, at all Times, and in all Places: or a Collection of Scripture Texts, plainly shewing such things as are necessary for every Christian's knowledge and practice.* 12*mo.* 232 *p.* 1*s.* 6*d. Printed at Oxford,* 1689. *Reprinted at Plymouth,* 1798.— *Sold by* Dickie, *Bow-Lane, London.*

A valuable compendium of divine truth and christian duty, which it seems has been long lost to the public, till it accidentally fell into the hands of the present editor; who in hope "that it might answer the important "purposes of enlivening the devotion, increasing the joy and promoting "the holiness of those into whose hands it may fall; as well as to excite "in them an increasing and supreme regard for the oracles of eternal "truth," has published this new edition. The collection is divided into four parts:

1. Concerning GOD and his goodness to mankind.
2. Concerning man's duty to GOD, and the contrary sins.
3. Concerning man's duty with respect to himself and his neighbour.
4. Of the four last things.

These parts are subdivided into 53 chapters; each chapter containing, with very few exceptions, the most pertinent texts that the holy scriptures afford on the respective subjects. The selection and arrangement are made with great judgment, and must have cost the compiler no small labour. It is a work calculated not only for private Christians, but may be found very helpful to Ministers of the Gospel, especially such as are just entering upon, or engage occasionally in that solemn service. We feel the more pleasure in recommending it, as the smallness of the price assures us that it was republished, not to procure profit to the Editor, but to his purchasers.

The

The Believer's Victory *through our Lord Jeſus Chriſt, being the ſubſtance of a Sermon occaſioned by the death of* Mrs. E. Pike. *To which is added a Letter to a Friend. By* James Upton. *12mo. 60 p. 6d.* Button, Wills and Gurney, 1799.

The text of this diſcourſe is 1 Cor. xv. 57. Of this ſermon we need ſay no more, and can ſay no leſs, than that it is full of Chriſt and practical religion, as well as appropriate to the occaſion. The letter ſubjoined contains the happy experience of the deceaſed.

An Apology *for the* Chriſtian Sabbath, *in which the arguments for it are ſtated, the objections againſt it anſwered, and the proper manner of ſpending it enforced. 12mo. 74 p. 1s. 6d.* Palmer, Conder and Knott, 1799.

Mr. Palmer having preached three ſermons on the above ſubject, judged it might be a ſeaſonable ſervice to the public, to reduce them to the preſent form, and publiſh them as an antidote to the licentious hypotheſis of ſome modern writers. And as it contains a defence of ſome paſſages in Mr. Wilberforce's excellent Practical Views, he has, by permiſſion, addreſſed it to that Gentleman. Of the Apology itſelf it is ſufficient to obſerve that it is pious and argumentative, and well adapted to anſwer the benevolent object of the writer.

OBITUARY.

MRS. MARY MOUNCEY,

WHOSE dying experience now claims a place in the Evangelical Obituary, was the daughter of Mrs. Gibbons, widow of the late Rev. Mr. Gibbons, of Ulverſtone. For ſome years paſt ſhe lived in Manchester, and ſince her marriage, attended at the Baptiſt Chapel there, under the miniſtry of Mr. Hindle.

On the Sabbath preceding her laſt illneſs, as ſhe was returning from the Chapel, ſhe obſerved to a friend, that it had been ſtrongly impreſſed upon her mind that ſhe ſhould not come thither again for a conſidreable time. This idea was not occaſioned by any indiſpoſition ſhe then felt; for, on the ſame evening ſhe remarked, that ſhe did not know when ſhe had been better than on that day. Her apprehenſions, however, were realized.—Towards the cloſe of the week her ſickneſs commenced with a nervous fever. For three or four days her ſpirits were much depreſſed, and ſhe entertained ſome gloomy apprehenſions reſpecting her intereſt in Chriſt.

On the Tueſday ſhe expreſſed a deſire to ſee Mr. H. and Mr. R. In the afternoon Mr. R. waited upon her, and found her mind exerciſed with fears, ariſing from a ſenſe of her unworthineſs, and from a ſuſpicion that her former profeſſion had been only a deluſion. He endeavoured to turn her attention from her own diſtreſſing frames and apprehenſions to the free encouragements of the goſpel: and theſe ſeemed to adminiſter a degree of relief. Soon after this viſit, Mr. M. aſked her how ſhe felt, "Oh," ſhe replied, "the Lord is now beginning to comfort me; he has been juſt ſaying to me," "I ſaid not to the ſeed of Jacob ſeek ye me in vain."

On the Wedneſday morning Mr. H. who attended her very diligently during her confinement; called upon her; he found her in a compoſed and comfortable

comfortable frame of mind, though not filled with rapturous joys. On the ſame day at noon, Mr. M. went into the room to aſk her if ſhe wanted any thing, and whether ſhe were comfortable in her mind? With a pleaſing ſerenity of countenance ſhe replied;

" I ſhall behold his glorious face,
" And ſtand complete in righteouſneſs;"

and immediately added, the Lord has been reproving me a little, and comforting me much; he has been ſaying to me, " O thou of little faith, wherefore didſt thou doubt;" and, " fear not, for I am with thee, be not diſmayed, for I am thy God," &c.

For ſome days after this, ſhe complained of the ſtupidity of her mind, which aroſe from the nature of her complaint, and from the ſtrong opiates recommended by the faculty. She ſometimes alſo expreſſed a fear leſt ſhe ſhould repine under her affliction; but theſe fears and complaints were frequently relieved by peculiar confidence and comfort derived eſpecially from thoſe two paſſages, " Whom the Lord loveth, he chaſteneth;" and, " As thy days, ſo ſhall thy ſtrength be."

On the Monday, her diſorder began to aſſume a more threatening aſpect, and ſhe was very ill all that night. Her ſiſter, who waited with her, obſerving her in great pain, ſaid, " you have great need of ſupport on this bed of affliction." " Well," ſhe immediately replied,

" The Lord my ſhepherd is,
" I ſhall be well ſupplied;" &c.

After ſhe had finiſhed this verſe, her ſiſter mentioned the firſt line of " Jeſu, lover of my ſoul," and ſhe took the words from her mouth and repeated the whole hymn. Early the next morning Mr. M. went into the room, and aſked her how ſhe was? " Satan," ſays ſhe, " has been permitted to tempt me this laſt night, but it was only for a little time; he would have inſinuated what an innocent creature I had been; but I was enabled to ſay, get thee behind me, Satan, for I know it is thee." She then ſpoke much of the kindneſs of God in not permitting Satan to buffet her in her affliction, commenting on that paſſage, " Your adverſary, the Devil, goeth about like a roaring lion, ſeeking whom he may devour;" and eſpecially dwelling upon the marked limitation of his efforts: " It is not" ſaid ſhe, " whom he *would*, but whom he *may* devour." After this, Mr. M. and ſhe converſed on the religious pleaſures they had enjoyed together ſince their union. " You know," ſaid ſhe " how often I feared leſt my religion were not a reality; but now when I need it, I find it is a reality." In this converſation ſhe dwelt much on thoſe words, " Whoſoever cometh unto me, I will in no wiſe caſt out." It ſeemed to afford her much ſtrong conſolation, eſpecially the term *in no wiſe*; turning to her ſiſter, who was in the room, ſhe ſaid, " *in no wiſe*, ſiſter; it is whoſoever cometh unto me, I will *in no wiſe* caſt out." She then addreſſed her huſband on the ſubject of eternity, and remarked, " you will *ſoon* follow me." " Yes, my dear," he replied, " it will not appear more than a moment to you." " No, ſaid ſhe, " and then,

" When we appear in yonder cloud
" With all the favor'd throng;
" Then will we ſing more ſweet, more loud,
" And Chriſt ſhall be our ſong."

This verſe, with the other parts of the Hymn, ſhe frequently repeated and ſung afterwards.

During

During her ſickneſs ſhe often expreſſed her gratitude to God for the temporal mercies ſhe enjoyed, and for the attention that was paid to her.—She ſeemed much concerned for a ſervant who had appeared to be under ſome ſerious impreſſions, and ſpoke very affectingly to her on the vanity of the world, on the ſinfulneſs of ſin, and the preciouſneſs of Chriſt, recommending a diligent attention to the word and ordinances of God.

Her views of the goſpel were very clear; and ſhe expreſſed a peculiar pleaſure in the idea, that it was the *righteouſneſs of God* in which ſhe ſhould appear before him; often mentioning thoſe words, "In the Lord Jeſus have I righteouſneſs and ſtrength," and "We are complete in him." Whilſt ſpeaking on this ſubject, one ſaid, "then you are ſenſible you have no righteouſneſs of your own, that can ſtand before God?" "O no," ſhe replied, ſhaking her head, "I am wretched, and miſerable, and poor, and blind, and naked in myſelf."

Towards the latter part of her affliction ſhe often requeſted Mr. M. to refreſh her memory by reading or repeating ſome portions of the word of God. One day alſo, when Mr. R. viſited her, finding her, though weak in body, poſſeſſed of a very ſtrong compoſed joy, he remarked that there were many exceeding great and precious promiſes in the ſcriptures to ſupport her conſolation. "My memory," ſaid ſhe, "rather fails me; do repeat me ſome of them." After mentioning ſeveral, ſhe ſaid, "O how precious theſe promiſes are; and they are all mine; they are applied to my heart by the Spirit of God."

Her nights were generally very painful to her body, but peculiarly comfortable to her ſoul, and edifying to thoſe who attended her. One night, when ſhe was ſuppoſed to have fallen into a ſlumber, ſhe feebly repeated; with the moſt deliberate confidence, the words of the apoſtle, "This light affliction—which endureth only for a moment—worketh out—for me—a far—more—exceeding—and eternal—weight—of glory." On another night, in the ſame manner, and with equal confidence, ſhe adopted thoſe lines of Toplady,

"My name from the palms of his hands,
"Eternity will not eraſe, &c. And added—

"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."

On the Friday preceding her diſſolution, Mr. M. ſaid, "My dear, you have been wonderfully ſupported under your affliction; which of God's promiſes have yielded you the greateſt comfort?" She pauſed, as if her recollection failed; but on being reminded of "The Lord God is a ſun and a ſhield," &c. ſhe exclaimed, "O yes, that I think has been the moſt precious." At this time Mr. H. came for the laſt time; ſhe was ſo weak that her friends thought it would be imprudent to let him ſee her. Her huſband, however, ventured to tell her he was below; ſhe immediately replied, "Deſire him to walk up." He aſked her how ſhe felt her mind? Her reply was, "Very comfortable." "You ſtill find then that the Lord God is a ſun and a ſhield?" "O yes," ſaid ſhe, "that is the paſſage I have been juſt mentioning to them. The Lord does not give me many new promiſes; but he makes the old ones precious." "Then," ſaid Mr. H. "you would not be afraid if you were called to meet death?" "O no," ſhe replied, "though I walk through the valley of the ſhadow of death, I will fear no evil, for he is with me."

As

As the agonies of death commenced, ſhe called her huſband and took an affectionate farewell of him, thanking him for all his kindneſs, and ſaying "I ſhall for ever ſtand indebted to you; I know you have done your beſt for me." Here her ſpeech failed her. Again ſhe attempted to ſpeak, and by ſigns expreſſed a deſire that Mr. M. would come cloſe and hear her. Then ſhe lifted up her hands and exclaimed, "Oh! I am going to heaven; Jeſus is precious to me; his promiſes are precious, through the application of the Spirit of God."—"Chriſt is precious to you *now* my dear,—Is he?" ſaid her huſband. "Yes," ſhe replied, "he is ſo every day; he is the ſame yeſterday, to-day, and for ever." When her ſpeech was gone, ſhe often attempted to ſing, apparently in raptures, and continued thus till Sabbath morning, November 11, 1798, when ſhe departed to ſpend an eternal Sabbath with God. W. R.

MR. D. GREENWOOD.

[*Deiſm brought to the teſt of Sickneſs and Death.*]

"A death-bed's a detector of the heart."——YOUNG.

THE truth of this ſentiment has been evidenced in the following recent fact:—Mr. D. Greenwood, a man of good natural abilities, was maſter of a large Engliſh grammar-ſchool in Sheffield; which ſtation he filled with much reputation to himſelf, and ſatisfaction to his employers. Some few years ago he attended the public miniſtry of the Rev. J. Brewer. Afterwards he frequented a place of worſhip where Socinian ſentiments are preached: a circumſtance which he deeply regretted on his death-bed, and which he acknowledged was a preparatory ſtep to the rejection of all revealed religion. From this period he began to read deiſtical authors, eſpecially that malignant production "The *Age of Reaſon*;" and chiefly to aſſociate with thoſe who deſpiſe the Saviour of men, and ridicule the word of God. Inſtead of attending divine ordinances as heretofore, he now ſpent the ſabbath, with ſome of his companions, in country excurſions, pleaſures, or converſation ſuited to their diſpoſitions and characters. He drank in, with avidity, the principles of infidelity; and, not content with embracing them himſelf, he commenced a bold and decided champion in the cauſe of deiſm.

About the 20th of October laſt, he was taken ill, and ſoon confined to his bed. Under theſe circumſtances, it pleaſed the Lord deeply to impreſs his mind with a recollection of his former profeſſion. He now felt the awful reality and importance of the revealed truths of God. His conſcience was awakened with alarming views of the evil of ſin: and eſpecially of thoſe principles which he had for ſome time avowed. He felt himſelf in a ſtate of miſery; and was clearly convinced that, unleſs he obtained mercy, through the once-deſpiſed Saviour, he muſt periſh for ever. For ſeveral days, he concealed the anguiſh of his ſoul, but was forced at length to open his mind. He ſent for a ſerious friend, to whom he confeſſed that he conſidered himſelf as viler, in every point of view, than the thief on the croſs. "O, ſaid he, this ſpeculation of ungodly men, how it ruins the ſoul! The word of God ſeems plain now." His friend aſked him, whether he could think Jeſus Chriſt an impoſtor now? He rejected the thought with ſtrong emotions of loathing and indignation. Enquiring, with great earneſtneſs, if he thought there was forgiveneſs held out to him. His friend endeavoured to convince him that Jeſus Chriſt objected to none who

came

came to him, as he has said, "Him that cometh unto me, I will in no wise cast out." He appeared to rejoice in this assurance, and to embrace it with all his soul. A day or two after he sent for a minister in the town, with whom he had some small acquaintance, and with whom he had, a short time before, argued warmly in favour of deism. After some conversation of a general nature, he expressed great grief on account of his past life and principles; expressed strong desires after the blessings of the gospel, and some hopes of salvation through Jesus Christ. He several times declared to his wife and friends the encouraging discoveries of mercy which had relieved his mind: and, though at times delirious, yet during the intervals of returning reason, his conversation was employed on the blessedness and glorious hopes connected with true christianity.

A short time before his decease, he said to a friend, "I don't know what the Lord means to do with me, but (laying his hand with energy upon his heart) I certainly am a new man." At another time, believing the hour of dissolution near, he desired that his conversion might be publicly known; adding, "I have no desire of life, unless it be to bear the testimony of a dying man."

On Saturday, Nov. 10, he died; leaving behind him a memorial for God and the truth of divine revelation, calculated to convince the consciences, or confound the presumption of surviving infidels. We trust he has now entered on the enjoyment of those glorious and eternal realities, which are the free gift of God's sovereign grace to the prodigal, who, even at the eleventh hour, comes to him thro' the mediation of his dear Son Jesus Christ.

Sheffield, Dec. 21, 1798. J. B.

REV. A. WICKENS.

On Tuesday the 30th of April died, at Dunmow, Essex, the Rev. Aaron Wickens, aged 55. He had been Minister at that place about thirty years, during which period he uniformly maintained the character of a pious and upright man, and a faithful minister of Jesus Christ.—His counsels were valued by neighbouring ministers and churches, and the loss of them will be particularly felt by the "Congregational Union in Essex, for promoting the knowledge of the Gospel in that county and its vicinity." His last illness was short, but was distinguished by patient acquiescence in the will of God. In the prospect of death he was supported by the consolations of a solid and substantial piety. His remains were interred May 7th, in the Meeting-house-yard. The pall was borne by the Rev. Messrs. Stevenson, Jennings, Foster, Corbelshly, Newton, and Chaplin. Mr. Cooper, of Chelmsford, delivered a suitable address at the grave; and Mr. Thorogood, of Bocking, immediately after preached a funeral sermon, to a crowded congregation from Heb. xiii. 7, 8.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

ANNUAL MEETING, 1799.

HOW pleasant, after a severe and tedious winter is the return of spring! more charming to our minds is the return of May, which collects in the metropolis of our nation so great a number of zealous ministers and christians, who, deploring the tedious and barren winter that has for so many ages desolated the earth, are united in soliciting the appearance of the great Sun of Righteousness to fertilize the heathen world. With plea-

ſure we reſume the taſk of communicating to our readers, who were not preſent, information concerning the ſeveral pleaſing devotional exerciſes, together with the proceedings of the Society at their late meeting.

The order of buſineſs being previouſly arranged, the Firſt General Meeting of the Body was at

SURRY CHAPEL,

Wedneſday morning, May 8.—Prayers were read by the Rev. R. Hill, the Pſalms and Leſſons being ſelected to ſuit the object of the Society. The Sermon was preached by the Rev. J. Findlay. The diſcourſe was founded upon that delightful portion of Scripture, Iſaiah xi. 6—9. "The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid; and the calf and the young lion and the fattling together; and a little child ſhall lead them; and the cow and the bear ſhall feed; their young ones ſhall lie down together; and the lion ſhall eat ſtraw like the ox; and the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice' den. They ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea."

Extempore Prayer before Sermon was offered by the Rev. G. Hamilton, of Armagh, a miniſter of the Seceſſion, and the repreſentative of his worthy brethren in Ireland; whoſe hearts, amid all the miſeries of that diſtracted country, are panting for the proſperity of the kingdom of Jeſus Chriſt, in all nations.

The Rev. B. Cracknell, of Wareham, prayed after Sermon, and ſuitable Hymns, from the Miſſionary collection, were given out by Meſſrs. Allen, of Exeter; Bennett, of Romſey, in Hampſhire; and Davill, of Totneſs, Devon.

At half paſt three in the afternoon, a General Meeting of the Society was held at

HABERDASHERS' HALL,

When Joſ. Hardcaſtle, Eſq. was deſired to take the Chair, during all the meetings of the Society, at this Anniverſary.

The Rev. A. Douglas, of Reading, introduced the buſineſs with prayer. The Minutes of the laſt Annual Meeting were read by Mr. Platt, after which Mr. Eyre, the Secretary, read the Report of proceedings during the paſt year. Some neceſſary arrangements being made to facilitate the diſpatch of buſineſs, an early adjournment took place, that the Society might be in time in the evening at

THE TABERNACLE.

Here, the Rev. J. Tozer, preached to a vaſt congregation, from Iſaiah, lxiv. 1. "Oh! that thou wouldſt rend the Heavens, that thou wouldſt come down, that the mountains might flow down at thy preſence!" Prayer was offered by Mr. Hyatt, of Mere, in Somerſetſhire, and Mr. Young, of Canterbury; and the Hymns were given out by Meſſrs. Gore, of Sandwich; Gardiner, of Cambridge; and Thorpe, of Peniſtone, in Yorkſhire.

A wiſh was expreſſed by Mr. Tozer, which we ſhall be happy to ſee accompliſhed, that a Liſt of all the Monthly Prayer Meetings held in this kingdom for the ſpread of the Goſpel, and for the ſucceſs of the Miſſionary Society, might be given in this Magazine. Such an account of the praying hoſts of Britain would, it is preſumed, animate and rejoice the hearts of thouſands of the Lord's people, both at home and abroad.

On Thurſday morning, at 10 o'clock, the Society aſſembled at the Meeting Houſe of the Rev. J. Towers, in

BARBICAN.

The Rev. Mr. Pawſon, a Miniſter in the Weſleian connexion, prayed.

The

The buſineſs of the morning was chiefly to determine, by lot, which of the Directors ſhould, according to the plan of the Society, be rendered ineligible for the next year. The lot fell on the following gentlemen: for London, Meſſrs. Cowie, Cox, Fenn, Gouger, Hawkes, Capt. Wilſon, the Rev. Meſſrs. Brookſbank, Reynolds, and J. Townſend.—For the Engliſh counties, Mr. Spear, the Rev. Meſſrs. Bell, Bogue, Burder, Gill, Jackſon, Parſons, Phillips, and Saltren.—For Scotland, the Rev. Meſſrs. Bayne, Duncanſon, Roſs, and Tait.—For Ireland, the Rev. Dr. M'Dowel. The places of theſe gentlemen were then filled up by an election of others, but we are prevented from giving their names at preſent, by a reſolution, "that before the publication of the names of the new Directors, their conſent ſhould be obtained, that the Society may place dependence on their actual ſervices; and alſo, that if any of that number ſhould decline the office, the remaining Directors be empowered to fill up the vacancies.

Mr. Rankin, rightly judging that every information concerning the ſucceſs of the Goſpel in any connexion, would afford pleaſure to the Society, took this opportunity of ſtating, that in the Weſtleian connexion no leſs than 250 Preachers are employed on the Continent of North America; and that their Societies conſiſt of 60,000 members. Alſo, that their Societies in the Weſt India Iſlands are exceedingly numerous, among whom are 11,000 blacks. May we not hope that the Lord will pour out his Spirit upon ſome of theſe ſable Chriſtians, and form them for miniſterial ſervice among their pagan countrymen in Africa, according to the wiſe and benevolent plan ſuggeſted to the Miſſionary Society by Baron Van Shirnding? The Lord haſten ſo deſirable an event!

During the time the Committee were withdrawn to nominate the new Directors, the Society was highly intereſted and affected with ſeveral letters from foreign Correſpondents, read by the Secretary, particularly by the ſubjoined letters from Berlin and Sweden, eſpecially the firſt, in which the audience diſcovered the ſtrongeſt ſymptoms of their loyalty and attachment to his Majeſty King George, who is there referred to.

After a ſhort interval, the Society returned to HABERDASHERS' HALL, when the day being pretty far advanced, they immediatly adjourned.

A prodigious congregation, as uſual, was collected, long before ſix o'clock, at

TOTTENHAM COURT CHAPEL.

The Prayers of the eſtabliſhed Church were read by the Rev. Mr. Edwards, the Curate. The Rev. James Moody preached from Zechariah ix. 10.—"He ſhall ſpeak peace to the heathen." Mr. Newton, of Witham, in Eſſex, prayed before Sermon, and Mr. Hughes, of Batterſea, after. The Hymns were read by Meſſrs. Caſtleton of Ayleſbury, Hillyard of Bedford, and Town of Royſton.

ST. LUKE'S CHURCH, OLD STREET.

Friday morning, at half paſt ten o'clock, the uſe of this large and commodious edifice being kindly granted to the Society by the Rev Mr. Farmer, the Prayers of the Church were read by the Rev. Mr. Buſby, of Woolwich; after which the Rev. G. C. Broadbelt preached from Iſaiah, lxii. 6, 7.—"I have ſet watchmen upon thy walls, O Jeruſalem! which ſhall never hold their peace, day or night: ye that make mention of the Lord keep not ſilence, and give him no reſt till he make Jeruſalem a praiſe in the earth."

HABERDASHERS' HALL.

Friday afternoon.—Reſolutions of thanks were voted to the preachers, with a requeſt that the Sermons may be printed, which was agreed to; and they may be expected, with the Society's report, by the 1ſt of July. The Rev. David Bogue delivered an exhortation, animating the members to renewed and increaſed activity in the cauſe of Chriſt, and eſpecially enforcing the neceſſity of liberality in thoſe Chriſtians whom the Lord has entruſted with property. Among other reſolutions, the following appear of conſiderable importance:

Reſolved, That the Directors be empowered to prepare one or more miſſions to the Sandwich Iſlands, and other iſlands of the Pacific Ocean, and to forward the Miſſionaries by an American or other veſſel.

That they be alſo empowered to furniſh miſſions to the Creek Indians, to Bermuda, to Canada, to any of the Weſt India Iſlands, or to any parts of the coaſts of America or Aſia.

A very intereſting letter was read from General Bowles, a chief of the Creek Indians, who was in London ſome months ago, encouraging a miſſion to his nation, and promiſing his patronage and protection.

SACRAMENTAL CONCLUSION.

The buſineſs of the Society being nearly finiſhed, it was propoſed that the whole ſhould be concluded by the adminiſtration of the Lord's Supper. This object appearing deſirable to all, ſeveral perſons were immediately appointed to make the neceſſary arrangements, and Mr. Kirkpatrick, of Sutton Aſhfield, engaged in prayer. After an interval of an hour and an half, the Society met again in the ſame place. At 7 o'clock the non-communicants being ſeated in the gallery, the ſervice was begun by Mr. I. Taylor, of Colcheſter, who prayed. Mr. J. Townſend read a portion of Scripture. Mr. Kingſbury, of Southampton, gave a ſuitable introductory exhortation. Dr. Haweis prayed over the elements, which were diſtributed by twelve miniſters—the bread by Meſſrs. Bogue, Eyre, Pawſon, Steven, G. Townſend, and Wilks; and the wine by Meſſrs. Allen, Brookſbank, Cooper, Hamilton, Hopkins, and———. Mr. Bennett, of Romſey, gave an exhortation, and Mr. Findlay, of Paiſley, concluded with prayer. Suitable Hymns were given out by Meſſrs. Burder, Moody, Slatterie, Surman, and Towers. About fifty miniſters were among the communicants. Such a ſolemn, delightful ſeaſon, has ſeldom been known. Profound devotion, ardent zeal, and heavenly love ſeemed to pervade and poſſeſs every heart. Surely, it was the houſe of God, and the gate of Heaven! It was highly gratifying, to behold miniſters and brethren of the Epiſcopal, Preſbyterian, Independent, and Methodiſt, denominations, uniting as one body in Chriſt, to eat of the ſame bread, and drink of the ſame cup. Such a ſcene brightens the proſpects of the Miſſionary Society. Union begets ſtrength, and the bleſſing of the God of love may be confidently expected, when the diſciples of Chriſt provoke a world, too long and too juſtly offended with religious animoſities, to ſay—"See how theſe Chriſtians love!" May we not hope that this example of liberality will excite multitudes at home and abroad to unite in the ſame manner, and that the members of the whole church of Chriſt on earth, thus living in peace, ſhall enjoy the preſence of the God of Peace among them?

VILLAGE PREACHING.

Some of our readers will recollect, that at the Annual Meeting in May 1798, ſeveral miniſters met together in the morning to communicate to each other the ſucceſs they met with in Village Preaching, Sunday Schools, &c. The time was too ſhort to effect much, but the ſpecimen they had

of

of the advantage of ſuch communications determined them to devote more time to the ſame object, if ſpared to the preſent year.

Accordingly, near fifty miniſters and others, met on Thurſday morning at ſeven o'clock, at St. Paul's Coffee Houſe, when the following reſolutions were agreed to:

1. That it is highly deſirable that a general communication be annually made of the proceedings of the Aſſociations in the country for diffuſing the knowledge of the Goſpel at home.

2. That each Aſſociation in the country, and every miniſter not connected with an Aſſociation, be requeſted to tranſmit to Thomas Wiiſon, Eſq. Artillery-place, London, one month before the Annual Meeting of the Miſſionary Society, an account of their or his efforts and ſucceſs in Village Preaching, in order that a general report may be compiled by a committee, and printed.

RELIGIOUS TRACT SOCIETY.

Another meaſure of great importance was brought forward, and cordially approved. It is well known, that ſocieties and individuals in various parts of the kingdom have been in the habit of printing and diſperſing ſmall religious tracts, which have been the inſtrument of much good, and have proved a powerful antidote to the ſpread of infidelity. But it is evident, that if theſe efforts could be combined, a much greater advantage might be expected, and much more good be done at a cheaper rate. After conſultation on this ſubject, it was reſolved, (the Rev. R. Hill in the Chair) that a Society be formed for this purpoſe, and called *The Religious Tract Society*, the particulars of which will be laid before our readers.

Joſ. Reyner, Eſq. of Duck's-foot-lane, was appointed Treaſurer; and the Rev. Joſ. Hughes, of Batterſea, Secretary; by whom ſubſcriptions in aid of this benevolent purpoſe, will be thankfully received.

The miniſters and brethren, who met on this occaſion, breakfaſted together, both on the Thurſday and Friday mornings.

Thus have we given a brief account of the proceedings of the fifth General Annual Meeting of the Society, in which the congregations were equally large; Viſiting Miniſters equally numerous; and the diſcourſes equally appropriate and animated with thoſe of former years. The moſt perfect harmony prevailed, and though various and important meaſures were brought forward for diſcuſſion, every thing was determined with the moſt cordial unanimity. At the cloſe of the whole, the members and friends of the Society ſeparated with pleaſure and gratitude for the ſmiles of a gracious God upon their proceedings, and confirmed in the belief that this counſel and work is of his appointment.

ADDRESS TO THE DIRECTORS OF THE MISSIONARY SOCIETY,

Written and tranſmitted by an eminent Divine at BERLIN, *in the name of many religious Perſons, reſiding in* PRUSSIA *and* SILESIA.

The Brethren in Germany that adore Jeſus Chriſt as their God and Lord, and love his appearance, to the Directors of the Britiſh Miſſionary Society, grace be with all that love our Lord ſincerely!

Deareſt and highly reſpected Brethren,

BLESSED be your addreſs to us! It was like the dawn promiſing a beautiful day after a dark night; and is the beginning of a new epoch of the kingdom of God upon earth.

We

We hardly can find words to thank you for your love, in declaring to us your deſigns of eſtabliſhing a miſſion, and for reminding us of the grace of God towards our land, in reſtoring to us the *only true book* by the ſervice of our great and immortal Luther. We are indeed ſenſible of the mercy of God in having enlightened our Country by the goſpel, which ſhone ſo bright among us, particularly in the firſt half of this century; but we muſt alſo lament the degeneracy of our times, when, in the midſt of the corruptions of true chriſtianity, many, under the cloak of reſtoring it to its primitive purity, conceal a deſign of overturning the whole. There is, however, a great number of true believers left; and were the angel of Ezekiel, who was commiſſioned to ſet a mark on the men who ſighed for the abominations of Jeruſalem, ſent among us, inſtead of finding *few* he would find many who proſtrate themſelves, like Moſes, when his people had rebelled againſt the Lord his God. We heartily deſire that the ſalvation, which is neglected by too many in the European countries, may be received with joy by the heathen nations, and the children of God, whoſe lot it is to live in dark places, will then look upon ſuch diſtant, but enlightened iſlands, as upon the *Goſhen of their times.*

Your account, honoured brethren, of your undertaking and its ſucceſs filled our hearts with joy and our eyes with tears of gratitude, that in the preſent awful period of apoſtacy, there was opened by you, a way of increaſing the number of the true worſhippers of our ever adorable Lord; and we admire the operations of the ſacred Spirit manifeſted in Great Britain, in ſo glorious a manner in the *preſent critical period.* Juſt at a time, when your nation was threatened from within and without with the overthrow of your conſtitution, government, religion and property, when immenſe ſupplies were required to carry on the preſent war, great ſums were raiſed for ſending the goſpel to the heathen. Surely this is the work of God.—Without flattering the Engliſh nation we muſt confeſs that it ſtands diſtinguiſhed in our days from other nations in many reſpects, and that the hiſtory of Great Britain is ſanctified by this your unparalleled miſſion.

God has given you a king, who acknowledges the infinitely greater empire of Chriſt; who confeſſed before the world the everlaſting Godhead of Chriſt, in an age when it was publicly denied; and who, from a praiſeworthy zeal in this great cauſe, ordered the Univerſity of Gottingen to offer a prize for the beſt demonſtration of that great and eternal truth, "*that Jeſus Chriſt is the only true and everlaſting God.*" May the reign of this crowned confeſſor of Jeſus be ſtill for many years to come an eminent bleſſing to the world; and may Jeſus, the King of Glory, confeſs one day King George III. before his Father and before his holy angels, becauſe he confeſſed him before men upon earth.

Jeſus, the Lord and Governor of the Univerſe, has taken your nation evidently under his particular protection; and as long as the world ſtands, not only the ſplendid victories of your fleets, but alſo the religious ſtate of your country will be admired. Happy is the people that looks to the original ſource from which all bleſſings flow, which is not mere human wiſdom and power; and where many are found that fear God, and are juſtly called the ſalt of the earth. Oh, how did we rejoice to hear that many Miniſters among you proclaim to the people from the pulpits the ſound principles of the goſpel, and the effectual way to ſanctification!—Surely the Lord will protect and preſerve you in the midſt of the preſent convulſions, and ſave by you alſo other nations, provided they follow your example.

We cannot help expreſſing our joy, which ariſes from a ſtriking obſervation with regard to the origin and progreſs of your peaceable work in the

the midſt of war. Conſidering the uncertainty of the iſſue of wars, how wavering often the balance is, and how dubious the hope, to which ſide victory and ſucceſs will incline, we as chriſtians are aſſured, that our great and dear Lord will turn the ſcale at laſt to the favour of thoſe, by whom moſt effectually the ſalvation of men can be promoted in a general as well as a particular view. Truſting then to the infinite power and love of God, you did right in the midſt of the noiſe of the war to carry the everlaſting goſpel to diſtant nations. Animated by ſuch peaceful ſenſations of univerſal and ſacred philanthropy, you could ſow the ſeed of righteouſneſs and contribute part of your property to the ſervice of God. What a ſacrifice to that Lord, who, though infinitely rich, became poor for our ſakes! May he reward your charitable work in this world, with the inward joy of having done your duty; and in the next, with the acclamations of thoſe that you are enabled by him to ſave from endleſs ruin.

Another pleaſing circumſtance of your inſtitution, is the harmony and union which ſubſiſts between true Chriſtians of different perſuaſions belonging to your ſociety. Where the hearts are united in Jeſus the leſſer points in religion cannot effect a ſeparation. Believers are ſaid to be already come to an innumerable company of angels, and to the general aſſembly and church of the firſt born. How could this be poſſible if this union was to conſiſt of a perfect equality in the clearneſs and extent of chriſtian knowledge in every individual member? But this your truly chriſtian ſpirit of toleration ſtamps your undertaking with divine characteriſtics. For we have all to oppoſe one great and common enemy; all men and the heathen will know by this, that we are the diſciples of Jeſus, if we have love one to another; the work of the Lord does not permit diſſenſions among thoſe that are appointed to carry it on; and our bleſſed Lord, before his ſufferings, prayed himſelf for that unity of ſpirit among thoſe that would be brought to the faith in him by the words of his apoſtles, "That they all may be one, as thou Father art in me, and I in thee, that they may alſo be one in us; that the world may believe that thou haſt ſent me." And indeed the more infidels and ſcoffers at all times have made the party-diſſenſions of Chriſtians an objection againſt their religion, the more reaſon have faithful followers of Jeſus to pray for that Spirit, the fruit of which is love, joy, peace; particularly when the time is approaching, in which there ſhall be but one flock and one ſhepherd!

Venerable brethren! you call upon the wiſe and the good in every nation, to take an intereſt in your work which you have begun in confidence of God's mercy, for the good of immortal ſouls. A call of this ſort has not been heard of before; it was reſerved in the councils of Providence, for the cloſe of the 18th century to be diſtinguiſhed by it. And here permit us to take a ſhort view of the religious ſtate of our country during this century, that you may ſee with us how ſeaſonable your call came to us. It is well known to you, that a flood of writings againſt chriſtianity, has inundated the world in the courſe of this century, and human reaſon as well as infidelity, have exhauſted their doubts and objections againſt the truth. But ſtill the goſpel was preached, the objections were anſwered, and the mockery ſilenced. The enmity againſt Chriſt took now another turn. Under the pretended and plauſible endeavour of clearing this divine and excellent religion from human additions and abuſes, one fundamental doctrine after another, was branded with the epithet of human invention, miſunderſtanding, or empty ſpeculation. A number of authors aſſiſted in rendering thoſe doctrines ſuſpicious, and ſapping the pillars of religion. In the ſame manner, one canonical book of the Bible after another was attacked, and its divine original at laſt entirely denied.

Whatever

Whatever did not coincide with their new religion of nature and reaſon, which they wiſhed to introduce, was ſcorned as ſuperſtition, ſtupid orthodoxy, or fanaticiſm. In all this there were *united efforts* directed to the ſame end of overturning the old ſyſtem. What could the ſmaller number of the diſperſed friends of Jeſus do under ſuch circumſtances? They did indeed watch and pray, that they might not be carried along with the torrent of apoſtacy, and that they might make ſure their calling in the midſt of a perverſe generation, endeavouring at the ſame time to recommend and to confirm the truth by their own doctrine and example. But perceiving the ſecret combination againſt the Lord and his annointed to grow ſtronger and to extend further, they anxiouſly wiſhed for a *happy union of the ſervants and children of God.* Such an union hardly could be expected, when lo! your apoſtolic call to the communion of ſaints was heard. By forming ſuch a connexion for the work of the Lord, you have brought, deareſt brethren, a great bleſſing upon the expiring eighteenth century.

As the Heathen formerly began their Chriſtian *epoch* at the very time, when the Jews, to whom the Lord of glory appeared firſt as the Saviour of the world, had rejected him, ſo numerous heathen nations, but lately diſcovered, will begin their chriſtian epoch at a period when the greateſt part of degenerated Chriſtians will no more adore him as their Lord and God, but diſdain to hear the ſaving Goſpel. In our ſhort and narrow conceptions of the work of the Lord we think often the time the moſt ſeaſonable which we appoint; like the diſciples of Emmaus, who imagined that their hope of the Meſſiah was loſt, becauſe it was three days ſince the high prieſts had delivered Jeſus to the croſs! But how did their hearts burn within them, after he had explained to them the true ſenſe of the Scriptures! And he diſappeared for no other reaſon, than that they might go to their Brethren in Jeruſalem, aſſembled privately and trembling with fear. But that very evening he revealed himſelf again to that aſſembly, giving them power of preaching in his name forgiveneſs of ſins; and forty days after, at his aſcenſion, iſſued the command, which none but the Sovereign Lord can give: "Go into all the world and preach the Goſpel to every creature, whoever believes and is baptized, ſhall be ſaved!" In a ſimilar manner, deareſt brethren, the Lord Jeſus has appeared to you at the eve of this century. You had, no doubt, mourned before with us, that the Lord Jeſus had been crucified afreſh in ſo many places—but your hearts now burn within you; you haſten to announce to your diſmayed brethren in all countries, that the Lord liveth, and that he has ſhewn already his reviving power in the hearts of a remote and ignorant people beyond what you could pray for or expect. O that he now may reveal himſelf in the divine power of his Spirit in every one of us, that have the ſpreading of his Goſpel at heart. Who would not feel himſelf fired with a ſacred flame of love, when he conſiders, that heathen nations round the globe, far more numerous than the profeſſors of Chriſtianity, and not yet prepoſſeſſed in their ignorance and ſimplicity againſt the knowledge of the truth, are to be called to believe in the name of the Son of God their Redeemer! What can and may be done among ſuch nations, has been exemplified by the preaching of the Apoſtles in Aſia, which in a ſhort time they filled with their doctrine. And what will be effected by your ſervice, deareſt brethren, the all-knowing Jeſus has told us before: Matth. xxiv. 14. *This Goſpel of the kingdom ſhall be preached in all the world for a witneſs unto all nations, and then ſhall the end come.*

As you requeſt our prayers, we bleſs you in the name of the Lord, as the choſen inſtruments of preparing the general Union of the children of God. We will intercede for you at the throne of grace, to impreſs the divine

divine truth upon the hearts of all your Miniſters, in order to preach it effectually to others. For if you all experience the *ſame* power of Chriſt's Spirit, if you are actuated by the ſame ſacred influence, and propoſe the one thing needful, your labour in the Lord will not be in vain, but owned by the converſion of many a hearer that will be your hope, your joy, and your crown in the day of judgment.

May Jeſus, that great light of the Gentiles, who bids you, like his firſt Apoſtles, to go into all the world, realize alſo in you the promiſe which he gave to his firſt meſſengers: *Lo, I am with you always, even to the end of the world!* May his gracious preſence guide your counſels, and crown with ſucceſs every meaſure you take to fulfil the deſign of his everlaſting love. What Jeſus ſaid of his own time holds good with the preſent age, and ſituation of the world: *The harveſt truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harveſt that he will ſend forth labourers into his harveſt.* Matth. ix. 37. 38. May your Miſſionaries arrive ſafely through the great deep at the places of their deſtination, and experience in a ſtrange country the ſweet comforts of Jacob, who, even upon a ſtone for his pillow, reſted ſweetly in the arms of his God, who is every where. And having left, for Chriſt's ſake, their country and the conveniencies of their former life, may the ſame mind which was in St. Paul be imparted to them, who was contented with every circumſtance; he could both abound and ſuffer need, and do all things through Chriſt which ſtrengthened him.

Particularly we pray Jeſus the Saviour of all mankind, to glorify his name through your labour in all the world. O! it is a glorious proſpect which the Prophet opens, when he ſays that towards the evening of the world there ſhall be light. Let us truſt in his divine wiſdom, power, and goodneſs, and he will ſurely have the deciſive victory over the empire of darkneſs. Millions of idolaters will be brought to the ſaving knowledge of the Lord, and receive forgiveneſs of ſin and the inheritance of thoſe that are ſanctified by faith. We ſhall think ourſelves happy, if we in any manner can contribute ſomething for the furtherance of your work. For we conſider your addreſs as a voice of God, that is to rouſe us to new activity in the ſervice of that God, whoſe glory is to be the chief end of our exiſtence. May he ſanctify our ſolemn covenant for promoting his own cauſe, and for a bleſſed eternity!

May he, to whom you have devoted yourſelves, ſmile upon your perſons and families with divine pleaſure, and crown you with the choiceſt bleſſings! We recommend the German nation to your interceſſion at the throne of grace, as our ſaints here often proſtrate themſelves in the temple of his holy preſence on your behalf. It is a pleaſant proſpect, that one day we ſhall all aſſemble before him, and know one another. We remain

Your Brethren, united with you in the bonds of the love of Jeſus.

TRANSLATED FROM THE SWEDISH ORIGINAL.

The Swediſh Society *Pro Fide & Chriſtianiſmo*, in ſincerity of heart ſend greeting to the praiſe-worthy London Miſſionary Society, may the richeſt grace and bleſſing of God the Father, and of our Lord Jeſus Chriſt, be with all the Members of that Inſtitution.

JUDGE not, Brethren, of the feelings wherewith we were impreſſed on reading your kind Addreſs, by the length of time that has elapſed ere you will receive this our anſwer.—Through circumſtances perfectly unknown to us, the parcel containing the Addreſſes, which was forwarded Mr. Niſſer, remained ſo long in the Cuſtom-houſe ware-

houſt in this city, that it did not come to our hands until laſt month. We immediately diſpatched to the different Biſhopricks the copies intended for them, and have uſed every poſſible exertion from that time to make your grand undertaking known to the moſt diſtant borders of our land.

The deliberations of our Society have never had for their object a more ſolemn, and at the ſame time a more joyful ſubject, than that to which your Addreſs, in itſelf ſo excellent and affectionate, furniſhed the occaſion.—You are in the right. The religion brought to our knowledge by Jeſus Chriſt, the light of the world, the truth whereof he has ſealed with his own blood, merits the deepeſt veneration, the moſt perfect exemplification, and that warm zeal for its more general ſpread, to which you are encouraging each other, as well as your brethren in Chriſt in all countries. Truly, the myriads of fellow mortals who are yet in darkneſs and the ſhadow of death, without God in the world, and having no hope, deſerve well the compaſſionate and attentive care which you call on your brethren to ſhew them. Surely, every friend of our God and Saviour Jeſus Chriſt muſt have wreſtled in tears with God, not only becauſe of the condition of theſe poor Heathen, but alſo on account of the daily increaſing indifference and liſtleſſneſs, nay contempt, wherewith the precious word of God, which is rich unto ſalvation, is publicly treated, even by thoſe who at the commencement of their mortal career pledged themſelves to its faith and confeſſion.

We eſteemed your union, even before we were more fully informed of the whole tendency of it, as a work of wiſdom ſet on foot by the providence of God, who in all ages has known well how to introduce the moſt powerful, although often leaſt expected counterpoiſe, when infidelity and and immorality were breaking in as a flood, as a ſolemn warning to the Chriſtians in other countries to unite and form one ſpiritual prieſthood.—Brethren, we now know you better. We underſtand your views and determinations! We obſerve that your wiſe zeal is already in full activity, to ſhew forth the praiſes of him who has called you out of darkneſs into his marvellous light. We kindle at the holy flame, at the call you make to your brethren.—It is a joyful foreboding, yea it is realized! our expectation is already become a conviction—a certainty. That the ſame God and Lord who "came into the world to ſeek and ſave that which was loſt," and who himſelf had his Father's promiſe that "He would give him the Heathen for his inheritance, and the uttermoſt parts of the earth for a poſſeſſion;" this Saviour and Lord who in times paſt was mighty by his Apoſtle Peter, "to grant to the Gentiles repentance unto life," who ſince then and ſo repeatedly has furthered in a wonderful manner Miſſionary Plans, that have had Chriſt for their wiſdom—will alſo lead your act of labour and love to the ſummit of its noble intention, "that on the Gentiles may be poured out the gift of the Holy Ghoſt."

The path you have choſen reſpecting the manner of introducing the doctrine, leads directly to the attainment of this object. Experience, that tutor worthy of confidence, has long ago, in a variety of fruitleſs miſſions to the Heathen, exhibited how uncertain the hopes of acceſs are to their hearts; how ſoon the impreſſions are effaced.—That repentance towards God and faith cannot be expected from the doctrine of Chriſtianity, when it is not introduced from pure motives, or not conformable to the Bible, ſimple, diveſted of cunningly deviſed fables, and unſcriptural dogmas. If prodigal ſons ſhall be enabled to return to their father, ſurely it muſt be done by Chriſt and by him alone, "who is the way, the truth, and the life." If ever there ſhall be one fold and one ſhepherd, certainly *his* voice, and *his* only, muſt be proclaimed, heard and obeyed.

You have reſolved on your great undertaking at a time which to many would

would appear the leaſt appropriate. But you do right. The preſent moment only is ours; no further loſs of time ſhould be allowed. It is not to the honour of Chriſtians to have done ſo little hitherto; at any rate not to have attempted to do more, for their Redeemer's glory, for the enlightening and ſaving of thoſe who are out of the way. "O! how unſearchable are the judgments of the Lord, and his ways paſt finding out." Peradventure his wiſdom has deferred this your plan to a period when the effulgence of your act ſhould acquire an additional radiancy from the very infidel darkneſs which covers Europe, and through which it darts the lucid beam. It is very probable, that the ſweet voice of the Goſpel of Peace will be better heard and welcomed, while the nations are trembling at the din of war.—It may be that the commotions which at preſent carry deſtruction and horror throughout the viſible world, will become means in the hands of the Omnipotent, to prepare a change in his inviſible kingdom for the deliverance and ſalvation of millions of ſouls. At any rate it is not the firſt time "He has diſcovered deep things out of darkneſs, and brought to light the ſhadow of death."

Such has been the economy of God in all ages, that to the aſtoniſhment of the world, and to put honour on his religion, he has brought about his great and benevolent views through means which have appeared the leaſt adequate, and the moſt awful clouds have frequently uſhered in the brighteſt day of grace. But ſhould difficulties accumulate and prevent your ſpreading to the moſt diſtant parts that light which you deſire to impart to all, yet much will be gained by your zeal and your labours, if the ſlumbering Chriſtians only can thereby be rouſed into reflection on their own ſituation, and that bitter zeal be done away which ſolely tends to paralize the exertions of the Chriſtian world.

Dear brethren, we congratulate you on the reſolution you have ſo manfully taken; you have alſo ſet about its execution in a dignified manner, "Surely your judgment is with the Lord, and your work with our God." The Lord fill you with wiſdom! The Lord arm you with power! The Lord fortify your minds! The Lord proſper you, and give you ſucceſs in all your undertakings tending to his glory and the eternal welfare of mankind!

May we alſo become as active for obtaining the ſame end, as our deſire of it is ſincere! But whatever for the preſent is deficient, the work ſhall to a certainty not be neglected, as ſoon as it can be effected. We will joyfully embrace and employ the opportunities which you may propoſe to us in the love of Chriſt. We alſo to this effect requeſt you will make good to us your promiſe, and inform us of the ſucceſs you meet with in your labours. We ſhall tenderly participate in all your pious undertakings, and from hearts full of joy give thanks and praiſes to eternal mercy for every bleſſing, wherewith your labours are crowned. It ſhall be our moſt pleaſant taſk to tranſplant among others your moſt energetic zeal, and to help with our prayers and ſupplications at an all-ſufficient throne of grace, the labours of thoſe brethren who are going forth to publiſh the Goſpel. This ſhall ever be to us a ſolemn duty.

But in that more confined and leſs brilliant ſphere of action, within which our Society are attempting to be uſeful, we expect and promiſe ourſelves your good-will and ſupplications. Such mighty works as thoſe which you have been enabled to ſet about, have hitherto been beyond our power, and not even within the proſpect of our hope—and the leſs, as we have been without that encouragement and aſſiſtance from the community at large which we had a right to have expected.

Still, praiſed be God, we have not been altogether without uſefulneſs,

and a bleſſing on our labours; more particularly in obtaining means to extend and improve our Catechiſmal Schools in the metropolis. And we expect a powerful co-operation from the members of our ſociety in various parts of the country, as alſo from other enlightened friends, to put into effect the plan ſet on foot this year—to eſtabliſh ſchools in every pariſh in the country.

Let the beauty of the Lord our God be upon us; may He eſtabliſh the work of your and our hands upon us; yea, the work of your and our hands may He eſtabliſh!

Stockholm, Nov. 21, 1798.

(Signed) GUSTAF MURRAY, Preſident of the Society.
JON. LINDERHOLM, Secretary.

WALES.

Extract of a Letter from the Rev. Mr. Charles, of Bala.

MY Letter has been printed in the Welch language, giving a ſhort account of the miſſionary undertaking, and its ſucceſs. It has had a very wide circulation, and the effects of it have been very beneficial. Fervent prayers and praiſes have been put up by thouſands of our poor people on that account, who knew nothing at all of it before, or of the ſtate of the Heathen world. Their hearts being warmed towards the cauſe their praiſes begin to open alſo. After publiſhing it in our chapel, and that a collection was intended to be made, one good woman brought me five guineas bedewed with tears of joy that ſhe poſſeſſed ſo much money, and had lived to give them to ſo good a cauſe. I expect I ſhall have the pleaſure of ſending you ſoon a decent ſum. We are commencing a Magazine in the Welch language, in which an account of miſſions, and other religious intelligence, will be regularly publiſhed every quarter. Whilſt you ſupplicate the Throne of Grace for our brethren in the diſtant iſlands, don't forget the poor Britons among their barren mountains. The glory of the Lord is manifeſted among them, and thouſands of them flock round the Goſpel ſtandard. As it is the very joy of their own ſouls, they cannot but rejoice in every proſpect of its ſucceſs. With kind reſpects and regard, I am, dear Sir, Your affectionate humble ſervant,

March 30*th*, 1799. THO. CHARLES.

MISSIONARY SOCIETY.

Received from the 25th of April to the 25th of May, incluſive.

	£.	s.	d.
Subſcriptions from Armagh, per Rev. Mr. Hamilton	5	5	0
Ditto from Sligo ditto	3	3	0
Collection at Rich-Hill, near Armagh, per ditto	2	4	0
From the Edinburgh Miſſionary Society, per Mr. John Tawſe	400	0	0
Collection at Darwen, Lancaſhire, per Rev. H. Townſend	19	4	0
Collection and Subſcription from the Old Meeting at Kidderminſter, per Rev. Alex. Steill	37	8	0
Subſcriptions from Wareham, per Rev. B. Cracknell	5	15	6
Subſcriptions from Hull, per Mr. Lambert	62	10	0
Rev. James Bennet, and Congregation, Romſey	35	6	0
Subſcriptions from Sheerneſs, per Rev. Mr. Fowler	20	7	0
Collection and Subſcriptions from Colcheſter, Rev. Iſaac Taylor	13	13	0
Collection at Baſingborne, per Rev. Mr. Bull	12	0	0
Rev. A. Douglas, and Friends, Reading	4	14	6
Rev. Mr. Harris, and ditto, Fordham	5	18	6
Subſcriptions from Ipſwich, per Rev. C. Atkinſon	11	11	0
Collection at Wrentham	7	17	6

Subſcriptions

Subſcriptions from Cheſham, per Rev. Mr. Surman -	7	17	6
Rev. G. Townſend, and Congregation, Ramſgate -	19	0	0
Subſcriptions from Southampton, per Rev. W. Kingſbury,	83	17	0
Collection and Subſcriptions from Newcaſtle upon Tyne, per Rev. Mr. Davidſon - - - -	21	10	6
Collection at Stamfordham, per Rev. Mr. R. Orr -	3	9	6
Ditto at Brechin, North Britain, per Meſſrs. Coutts and Burns	23	0	0
Rev. Mr. Pyne, and congregation, Duxford - -	16	4	0
Collection at Rev. Mr. Towers's Meeting, Barbican -	22	1	0
Donations and Subſcriptions from Taunton, per Rev. I. Tozer	28	6	4
Collection and Subſcriptions from Devizes, per Rev. Mr. Sloper	20	0	0
Collection at Andover, per Rev. Mr. Eiſdell - -	11	13	0
Subſcription at Abingdon, per Rev. Mr. Threſher -	3	3	0
Collection at Stringſton, Somerſetſhire, per Rev. J. Allen -	10	0	0

SOUTH SEAS.

ON Sunday morning the 19th ult. arrived in London, William Crook, Miſſionary, from the Marqueſas. It is not eaſy to deſcribe the ſurpriſe which this event excited in the breaſts of all who were made acquainted therewith. We have no doubt but our readers will be anxious to be informed of the grounds of ſo unexpected a circumſtance. Ever ready to gratify them to the utmoſt of our ability, we haſten to lay before them an out-line of the information we have been able to collect.

Mr. Crook reports, that during the firſt ſix months of his reſidence at Chriſtina, he ſuffered conſiderably from hunger, ariſing from the previous improvidence of the natives, but was treated kindly by the Chiefs, who let him partake of their ſcanty morſel. About eight months after the departure of the DUFF, an American veſſel, trading to the north-weſt coaſt of America, anchored in Reſolution Bay, by the captain of which he ſent home his Journal. Another of the ſame country, bound to China, appeared off the iſland about four months after. On board of this veſſel Mr. Crook went with the deſign to enquire what country ſhe was of, and to write home; but the wind coming freſh from the mountains, the ſhip was unable to work into the harbour, and was carried to leeward. This circumſtance prevented the return of Mr. Crook, who requeſted the captain to carry him to Sir H. Martyn's, an iſland which lies about ſixty miles to the north weſt. The captain who, as well as the captain of the former ſhip, was extremely kind, bore away, and landed him on that ſpot.

Here the natives, aſtoniſhed to find a white man ſpeak in their own language, received him, though deſtitute of any thing, but what he had on, with the greateſt cordiality; and, till he diſſuaded them from the extravagant opinion, conſidered him as a God. The principal chief immediately made him his Tayo, and ſupplied him with a profuſe liberality. In a ſhort time he obtained a large piece of ground ſtocked with bread-fruit, cocoa-nuts, and the tarro roots, which he incloſed with a bamboo fence, planted, and built a houſe upon it.

After a reſidence of ſeven months, the ſhips Euphrates and Butterworth, both ſouth-whalers from London, put in for refreſhments, to whom he was of conſiderable ſervice, as interpreter, as well as in procuring for them a plentiful ſupply. Deſpairing of ſeeing the ſhip Duff in this iſland, he thought he could beſt ſerve the cauſe by returning (hoping to arrive in England before ſhe left it) and by repreſenting to the Directors the real ſtate of the whole group of the Marqueſas, together with the propriety of ſending more Miſſionaries, who by exhibiting a form of chriſtian economy, might induce the natives from what they ſhould ſee in domeſtic life, to pay

greater

greater attention to the inſtructions given them. This he judged might be facilitated by his knowledge of the language and cuſtoms of the people, with which he could make them acquainted in ſome meaſure on the voyage.

It ſo happens that every meaſure which he recommends has been adopted by the Directors, whoſe Miſſionaries, about ten in number, beſides women, will be greatly diſappointed, when they find him not there, and whoſe loſs for want of an interpreter of his deſcription, will be ſeverely felt. However, we hope in regard to the main object, no other evil will ariſe from this unexpected event, than that of retarding their operations for a ſhort time. Our concern in other reſpects is leſs, as by the account he brings, it is now certain that Europeans in all this group will be received with the moſt cordial welcome; and with the ſmalleſt attention to cultivation, will always be ſupplied with abundance.

Sir H. Martyn's Iſland he repreſents to be by far the beſt ſituated for miſſionary reſidence, both in regard to fertility, cultivation, and kind uſage.

The kinds of fruit found at Otaheite grow here in great plenty. The whole country abounds with freſh-water ſprings and rivulets, which conduce much to the promotion of vegetation, and give it the preference in this reſpect to Tongataboo. In the higher lands the ground he conceives might be made to produce fruits and grain of various kinds, and he recommends the culture of rice, of which the natives are very fond, and might be ſupplied with it in caſe of a failure in the crops of bread-fruit.

Though among theſe poor hoſpitable ſtrangers diſorders of any kind are little known, yet numbers are cut off with continual wars, when thoſe who fall in battle are generally baked and fed upon as a delicious repaſt. Mr. Crook laments that, though he could never be prevailed upon to join in theſe quarrels, yet he had never ſufficient influence to check them. He is nevertheleſs of opinion, that a body of Miſſionaries would be able in a great meaſure to prevent them, if not entirely. There are among them but very faint traces of government. Many are their gods, but thoſe held in higheſt veneration are the departed ſpirits of their chiefs. Of an upper and lower place where the ſouls of the dead reſide, they have ſome notions, but theſe are extremely confuſed. They appear to be ſtrongly attached to their ſuperſtitions, and to bring them to a knowledge of the Goſpel will be a work of time, except God ſhould go out of the ordinary courſe in effecting it; but he ſuppoſes much might be done by the ſettlement of ten or twelve Miſſionaries upon the iſland. Theſe are gone, and will be followed by many prayers. The huſbandman has long patience for the precious fruits of the earth which appear in their ſeaſon, and amply repay all his labours and expectations. Upon the whole, we think the Society may be encouraged to perſevere with an humble dependance on that arm which can make the rough places plain, and the crooked things ſtraight.

The Captain of the Butterworth has brought over a ſprightly boy, firſt couſin to the Chief of Chriſtina, about fourteen years of age, who has been preſented to the Miſſionary Society by W. and T. Curtis, Eſqrs. owners of the ſhip, who have alſo kindly refuſed to accept any acknowledgment for the paſſage of Mr. Crook. This native we learn will be educated by the Society, and return to his relatives with ſome future Miſſion. There is another youth from Sir H. Martin's Iſland on board the Euphrates, which is not yet arrived.

ERRATA in our laſt.

Page 204 line 4 from bottom, for *hardened* read *burdened.*
—— 213 line 15 from top, for *America* read *Africa.*
—— 218 line 10 from bottom, for *infant* read *widowed.*

POETRY.

PSALM CXXXVII. PARAPHRASED.

WHERE the ſtill brooks through Babel's meadows glide,
Daughters of wide Euphrates' ample tide,
With many a melancholy harp unſtrung,
Neglected, on the mournful willows hung;
Whoſe hov'ring ſhadows check'd the glitt'ring beam,
And dip their drooping branches in the ſtream;
Silent we ſat in ſad captivity,
And Oh! lov'd Zion! wept, rememb'ring thee.
Our haughty captors, with inſulting pride,
Scoff at our grief, and our diſtreſs deride:
Come, ſing, they cry, O ye renown'd for verſe;
The praiſes of your boaſted God rehearſe;
"Oh how with heavy heart ſhall we employ
"The tuneful harp to notes of holy joy?
"Or ſing, obedient to the proud command,
"The ſongs of Zion in a ſtranger's land?"
And ſhall I, ſacred Mount, ſo far forget,
Where, in communion, oft my God I've met?
Sooner my right hand ſhall forget its ſkill,
No more obedient to its maſter's will;
Sooner my tongue, condemn'd no more to ſing,
Wither'd and parch'd, ſhall to my palate cling.
The rage of Edom thou rememb'reſt Lord,
When Judah fell beneath the conqu'ring ſword;
Still in our ears the ranc'rous threats reſound,
"Down with it! Raze it, raze it to the "ground."
God ſhall make bare his arm, his vengeance pour
In dreadful wrath, and Edom be no more.
Beneath the yoke thy captive ſons ſhall groan,
And thou, proud conqueror, ſhalt be o'erthrown.
Then vengeance ſhall repay thine inſolence,
Thy cruelty then meet its recompence,
When ſilver-bearded age ſhall plead in vain,
And youth robuſt yield to the galling chain;
The rev'rend matron ſhriek in vain for aid,
And luſtful ſoldiers ſeize the trembling maid;
Torn from its mother's breaſt, the ſmiling boy
Shall glut the ruffian's rage with ſavage joy;
Till in one general ruin all be found;
And "Babylon is fall'n—is fall'n!" on ev'ry ſide reſound. NEMO.

PSALM CXLVII. 1. PARAPHRASED.

The privilege and pleaſure of celebrating the Saviour's praiſes, in "concord of ſweet ſounds."

O HOW tranſporting, how divine,
When ſweeteſt ſounds in concord join,
And hearts and harps unite to ſing
The praiſes of the incarnate King!

When his good Spirit tunes the lyre,
And ſheds abroad celeſtial fire,
What purer bliſs can mortals know,
Or goodneſs infinite beſtow?

Might ſinners only mourn and ſigh
Before the Majeſty on high,
And proſtrate in his preſence plead,
'Twould be a favor rich indeed.

But, Oh! ſtupendous ſtoop of grace!
Hear, and adore ye fallen race,
For ye may *hymn* th' eternal King,
And of his great ſalvation *ſing*.

O may this grace our hearts inſpire
With love's all-animating fire!
While in ſweet ſounds we ſpread the fame
Of our adored Saviour's Name.

Adoring praiſe! 'tis heaven's employ,
Bright ſeraphs wiſh no higher joy;
Amidſt the ever bliſsful throng,
All, all is love, and ſacred ſong.

Sav'd from the guilt and pow'r of ſin,
May we our heav'n on earth begin,
And join that choir in nobleſt ſtrains,
Where harmony for ever reigns. L. T.

REFLECTIONS ON HUMAN LIFE.

A FRAGMENT.

MAN, like an evening meteor, juſt appears,
Blazes awhile, and then is ſeen no more

When iſſuing from yon loſty gothic tow'r,
A ſolemn peal ſalutes th' attentive ear,
It paſſes ſwift, and then another comes,
Another, and another ſtill ſucceeds,
And every former vibrate ſound is loſt
In the confuſion of the following chime.
So paſs mankind; ſo ages paſs away;
Awhile they act and ſtrive, they hope and love,
They ring their round, and are a moment heard;
Then mown by cruel Death's inſatiate ſcythe,
They drop, and vaniſh in the ſilent tomb.
Inſenſibly they fall, unnoticed go;
The living, in the living loſe the ſight:
This generation now appears, and now,
Loſt in the next, is unregarded gone.
Time, like a rapid ſtream rolls ſwiftly on,
Big with deſtruction and the ſhades of death!
How ſtrange! how true! that multitudes of men
Seek, hope their all in this precarious ſtate;
And thoughtleſs live, enſlav'd by ſenſe and ſin,
Blind to futurity and future joys!

JULIUS, S. D. Reg.

A HYMN FOR A CHILD.

To the Tune of "Dear Lord remember me."

SOON as my infant lips can ſpeak
Their feeble prayer to thee,
O let my heart thy favour ſeek,
Dear Lord, remember me.

In childhood's following years, my tongue
Tun'd to thy praiſe ſhall be;
And this th' expreſſive, humble ſong,
"Dear Lord, remember me."

From youthful luſts that wound the ſoul,
May I be taught to flee:
And when I feel their vile controul,
Dear Lord, remember me.

When, with life's heavy load oppreſt,
I bend the trembling knee,
Then give my ſuff'ring ſpirit reſt;
Dear Lord, remember me.

O let me, on the bed of death,
Thy great ſalvation ſee;
And cry, with my expiring breath,
"Dear Lord, remember me."

W. S.

GRATITUDE.

SOV'REIGN ſupreme, to thee I raiſe
A tribute of devoted praiſe:
Spirit divine, my ſoul inſpire,
And warm my breaſt with ſacred fire.

Once I delighted in the road,
Which led me far from heav'n and God;
But ſince my heart has known thy grace
I hate my ſins, and ſeek thy face.

When unbelief and guilt ariſe,
And darken my celeſtial ſkies,
Almighty love thoſe clouds diſpels
And all my ſoul with comfort fills.

In every dark and painful ſcene
God has my guide, my helper been;
My rock, my fortreſs, and my hope,
And borne my fainting ſpirits up.

My ſoul, while here, would tune her lays,
To her Almighty Father's praiſe;
And when ſhe mounts to worlds on high
With nobler praiſes fill the ſky.

J. C. A.

FOR A CHARITY OR SUNDAY SCHOOL.

TO God our praiſes firſt belong,
Whoſe mercy like a river flows:
His mercy claims our ſweeteſt ſong,
And riſes higher than our woes.

We praiſe the Lord that we were brought
In tender years to hear his word,
And from the word of life are taught
Sin's path to ſhun, and fear the Lord.

As every good from God deſcends,
The author and the ſource of grace;
May grace and peace to all our friends
Be multiplied, and ſtill increaſe.

O may ſucceſs their labours crown,
And God reward their ev'ry care,
While we with thanks their kindneſs own,
And for them liſp our daily pray'r.

S.

ON LUKE XIX. 7.

"He was gone to be Gueſt with a Man who is a Sinner."

AND may a wretch ſo vile as I,
To Chriſt the Lord preſume to cry,
And hope that ſuch a friend as he
Will be a gueſt with guilty me?

What matchleſs mercy, Lord, is thine,
And condeſcenſion all divine!
Compaſſion great, is found with thee,
Or thou haſt ne'er been gueſt with me.

Come then, thou bleſſed, faireſt One,
And make my houſe and heart thy home;
O come, and be my conſtant gueſt,
And I ſhall be completely bleſt.

And when I mount theſe lower ſkies,
And from this earth to glory riſe;
Then ſhall I be an honor'd gueſt
With Jeſus, at the marriage-feaſt!

ZARETAN.



Rev.d CHARLES ATKINSON.

Ipswich.

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MISSIONARY SOCIETY.

ADDRESS OF THE DIRECTORS.

Beloved Brethren and Fathers, with all who love our Lord Jeſus Chriſt in ſincerity, and pray for the proſperity of Zion: to you the Directors of the Miſſionary Society wiſh grace and peace from God the Father, and from our Lord Jeſus Chriſt.

DEEPLY intereſted as we know you are in the progreſs of the everlaſting Goſpel, and earneſt to ſee the Kingdom of our Lord coming in its power, we delay not to communicate to you the Account of the Proceedings of the Miſſionary Society, and of the ſingular benediction of our Lord which hath appeared upon our humble attempts to make his glory known, and his authority reſpected. You have heard in many communications the end of our aſſociation, the vaſt increaſe which a few years have made in our body, the growing ſpirit of love and union in the midſt of us, and the magnitude of the miſſions we have been encouraged to undertake, and through the grace of our Lord enabled to accompliſh.

That the Heathen might hear of him, whom alone to know is everlaſting life, you as earneſtly deſire as we do, and therefore cannot but with thankfulneſs and delight receive the glad tidings of what hitherto we have done, and what further we purpoſe in purſuance of the great object in our view, that the whole world may be lightened with his glory, and the knowledge of the Lord cover the earth as the waters cover the ſea.

On our aſſociation for miſſions among the Heathen, the firſt conſideration which engaged our attention was, where the greateſt field of uſefulneſs opened—where the inhabitants were populous, and the climate genial, a cordial re-

ception probable, and the moſt enlarged proſpects of ſucceſs combined with the ſmalleſt expenditure of our funds. The ſubject, after the moſt ſerious diſcuſſion, appeared by Providence decided, and the iſlands of the South Pacific Ocean preſented the very deſirable ſcene of operations. Having therefore collected the beſt information from every book publiſhed, and from perſonal converſe with thoſe who had been on the ſpot and could furniſh the moſt explicit knowledge of the country and its inhabitants, we fixed on the Society Iſlands as a firſt point connecting our expedition with the Friendly Iſlands and Marqueſas. The account of this bleſſed voyage we need not detail. It cannot be read without wonder; and affords a demonſtration of the facility of accompliſhing what many judged impracticable, and of the vaſt proſpect of uſefulneſs to millions where ſo many had deſpaired of the leaſt acceſs. Bleſſed be the Lord God, and bleſſed be the name of his Majeſty for ever, who only doeth wondrous things!

Twenty-three Brethren and Siſters are now teaching the Goſpel at Otaheite, nine at Tongataboo, one was left ſolitary at the Marqueſas, every where embraced with affection and reſpect, and heard with curioſity and reverence. What the Lord may be pleaſed to do we know not, but have every reaſon to conclude from the ſingular bleſſings of his providence, that we ſhall not be leſs favoured with the abundance of his grace.

During the ſuſpence of the firſt great undertaking, we ceaſed not to attempt other objects of miſſionary labour. Africa appeared to have peculiar claims on us. Thither, in conjunction with the Edinburgh and Glaſgow Miſſionary Societies, we ſent by way of Sierra Leone ſix Brethren, in hope of penetrating into the interior. The reſult has been unfavourable. The cauſe has been ſtated in our Report. Duty is ours, ſucceſs is only with our Lord, and in ſuch wide extended fields of operation, we ſhould prepare to meet ſome diſappointment, and expect our patience and perſeverance will be ſometimes exerciſed; as our praiſes have been hitherto called forth to the great Author of our mercies.

We have not however been diſcouraged, we have found a happier climate, and faithful men ready to ruſh into the harveſt-field. Dr. Vanderkemp, Mr. Kircherer, Mr. Edwards, and Mr. Edmonds, zealous and able labourers, are gone to attempt the nation of the Caffres from the Cape of Good Hope, whither they are favoured with a conveyance

ance in the Hillſborough, a tranſport engaged by Government, and in which their labours have been highly acceptable to three hundred of the miſerable convicts which this ſhip is carrying to Port Jackſon.

An individual is gone into the Eaſt to procure us ſolid information what may be hoped, or can be attempted among the nations he may paſs through; and another at the earneſt requeſt of ſome inhabitants of Twilingate, in Newfoundland, is embarked to make a trial what door of uſefulneſs may there be opened.

The happy and proſperous return of the ſhip Duff awakened all our ſenſibilities, and rouſed us to more vigorous exertions. She was re-equipped, filled with a larger body of Brethren and Siſters, and has again departed, and we truſt by this time arrived at the firſt point of her deſtination. She carried ten married Brethren with their wives, and ſeven children, and nineteen unmarried, to re-inforce and enlarge the miſſions we have fixed, and to increaſe their number by new ſettlements in the Navigator's Iſlands, Vavao, or whatever other ſcene of uſefulneſs ſince our departure may have opened to us, and which the experience of our Brethren already ſettled may determine as moſt acceſſible, and promiſing the greateſt ſucceſs.

Theſe, Brethren, are effects, far beyond what our hopes ever aſpired to attain, or our feeble faith emboldened us to expect; but which the Lord, who was leading us by a way we knew not, has enabled us to ſee realized by his own providence and grace; and having, as we truſt evidently, ſtamped his broad ſignature of divine approbation upon our labours, lays on us the ſtrongeſt obligations to go forward, and pray always, that we may ſee ſtill greater things than theſe.

You muſt be ſenſible that undertakings ſo vaſt and uncommon have required great exertions; that to procure proper and well qualified perſons for the work was an arduous undertaking; and that the expence of purchaſing a ſhip, and the neceſſary and repeated equipment, with a ſufficient proviſion of ſtores and proviſions for between eighty and ninety perſons, in diſtant regions of the earth, muſt have been attended with conſiderable expence, and required the ſtricteſt economy to be able to ſupply ſo many wants. Through mercy the barrel of meal has not failed, nor the cruſe of oil been exhauſted; liberal ſupplies have prevented our Brethren from wanting any manner of thing which was good; never before, we believe were ſuch undertakings

takings accompliſhed on ſo extenſive a ſcale, and at ſo ſmall a proportionate expence. Though we are conſcious other attempts may, in ſome caſes, be attended with greater expence to the Society, yet we would not confine our efforts to one region of the earth, but wiſh to extend them to all, as far as the liberality of the Public ſhall furniſh us with the means for ſuch undertakings. Our accounts will ſoon be publiſhed, and will beſt ſpeak the faithful and economical adminiſtration of the funds entruſted to us; and when the expenditure is compared with the immenſely extenſive work which hath been done, the impartial Public will do us the juſtice to acknowledge, that their confidence in us has not been diſappointed. Encouraged by the tokens of divine approbation, we have, at our laſt general happy Meeting, reſolved to purſue the ſame objects with renewed vigour, the Lord ſtrengthening us, and you, Brethren, coming forward zealouſly to our aid, that nothing may be wanting to accompliſh purpoſes ſo great and noble, and which ſeem in a peculiar manner commended to our care and labour by the great Head of the Church, Chriſt Jeſus.

Brethren, the vaſt globe is before us, full of darkneſs, and habitations of cruelty. We have turned our eyes on every ſide, and ſee millions upon millions crying to us, come over and help us. We have looked to Canada—the Creek Indians—our iſlands in the weſt—enquiries are making how we can convey to them the Goſpel with a proſpect of ſucceſs. We long to attempt ſome part of Aſia, whenever acceſs can be obtained, and proper inſtruments found; but we particularly feel ourſelves drawn to ſupport and enlarge the work ſo proſperouſly begun, and where the field is ſo tranſcendently immenſe beyond all our powers of cultivation. A new and vaſt object has been preſented, the Sandwich Iſlands; and on the weſtern coaſt of North America we long for an opportunity to carry thither the everlaſting Goſpel, and, in the way, to call and enquire how our Brethren fare, and bring back their report. The facility with which this may be executed, and the ſingular advantage with which it may now be undertaken, have been detailed in our annual reports, and the object univerſally approved.

It may, however, be expedient to apprize our Chriſtian Brethren more particularly, of the great extent of the objects we have in view, and of the deſirableneſs of providing both a competent enlargement of our funds, and an adequate ſupply of Miſſionaries. We hope it may be found practicable,

practicable, in the courſe of the preſent year, to ſend the Goſpel to Canada, to Aſia, and to the South Seas; but we are deſirous of making immediate preparations for a ſtill more extenſive miſſion to the latter place, to be accompliſhed as ſoon as poſſible after the return of the Duff; and it is therefore an important part of our plan to engage a great number of Miſſionaries, with a view to this object, that the interval may be employed in improving their qualifications, and encreaſing the probability of their eventual uſefulneſs. A plan for this purpoſe is now under our conſideration, and will, in due time, be communicated to thoſe country Directors, in whoſe vicinity any of the Miſſionaries may reſide. It is founded in the deſire of contributing to their improvement, not only in theological knowledge, but alſo in thoſe occupations which are more eſpecially adapted to the local ſituation of thoſe iſlanders, and to furniſh them with the means of employing themſelves both innocently and uſefully—thus exciting their latent energies, and reſcuing them from the vices which always attend a life of indolence.

Come then, beloved Brethren, as helpers together with the truth, ariſe to activity, and let every man feel his own importance, and the calls of God which are upon him for perſonal aid, or pecuniary aſſiſtance. All abroad and at home applaud our benevolent deſign. We have the moſt unexpected and encouraging correſpondence commenced with our foreign Brethren in Germany and Switzerland, and other places, who not only congratulate us on the bleſſings already obtained, but appear diſpoſed to forward and aſſiſt us to the utmoſt of their power. We hope a body of bleſſed German Miſſionaries are ready; we have ſome of our own, but we need their ranks to be filled with men of tried experience, and devoted ſpirits. To you therefore, Brethren, we addreſs ourſelves, in the confidence, that to your power, yea, above your power, you will be willing. If every faithful well-wiſher does ſomething, and as much as he can, by work, by prayer, by influence, our numbers will increaſe, and our treaſury will be repleniſhed, adequate to every call which can be deſired for the ſpeedy equipment of a freſh, faithful band of ſoldiers, under the conduct of the Captain of our Salvation. Theſe are the proper weapons of our warfare, the ſword of the Spirit, which is the word of God, and the feet ſhod with the preparation of the Goſpel of peace. What has been effected affords the happieſt omen of what may be accompliſhed, if with united efforts we

proceed, holding on our way, and waxing ſtronger and ſtronger.

The poor Heathen are daily paſſing into the eternal world, and periſhing for lack of knowledge. Our precious moments are expiring. There is no device, nor knowledge, nor working in the grave, whither we are going. The preſent moment only is our own, to ſeek the ſouls which the Son of God ſhed his blood to redeem. How honourable is the ſervice! In what on earth can we be employed, that will afford us ſo much ſolid approbation in a dying hour, or a judgment day? How can we ſo effectually approve ourſelves obedient children? or by what other means ſo bleſſedly anſwer the end of our being? We ſhall for ever enjoy God our Saviour, when in his kingdom of glory, we ſhall ſee him as he is; but it is only now when, though unſeen, we love him, that we can ſerve him in the kingdom of his grace below; and be the favoured inſtruments employed to enable him to ſee the travail of his ſoul in the ſalvation of thoſe for whom he lived and died, and roſe again. Theſe views give a greatneſs to the labour of worms, make the meaneſt faithful ſervant of importance, and enable us to perform what even angels cannot do. Shake yourſelves then from the bands of the duſt; ariſe to the help of the Lord! Let no man ſupinely ſay what can I do? but let every man do what he can, and then let it be ſeen, what the collected and united efforts of the people of God can accompliſh, under the favour, guidance, and benediction of their adorable Maſter; how much exceeding abundantly beyond all that hitherto we have dared to aſk or think. The Lord increaſe our faith! waken up the ſpirit of love and zeal! multiply the fruits of our righteouſneſs, and make every heart more willing to ſpend and be ſpent in the glorious undertaking! God ſhall bleſs us, and all the ends of the earth ſhall fear him. Amen and amen.

THE LOVE OF GOD CONSIDERED, IN OPPOSITION TO FEAR; IN A LETTER TO A FRIEND.

1 *John* iv. 18. *There is no fear in Love, &c.*

MY DEAR FRIEND,

AT length, I ſit down to reply to your enquiries, and be aſſured it will afford me real pleaſure, to be the inſtrument of removing thoſe gloomy reflections which ſtill cloud

cloud your mind. It has given me great concern to find, that you are ſo ſtrongly agitated, by an apprehenſion that the love of Chriſt has not been ſhed abroad in your heart; and you inform me, that your diſtreſs of mind is greatly ſtrengthened by the declaration of John: "There is no fear in love, but perfect love caſteth out fear; becauſe fear hath torment: he that feareth is not made perfect in love." Agreeably to your requeſt, I ſhall offer you a few reflections on this ſubject as they ariſe in my mind; and may the Lord the Spirit apply them to the removal of your fears, and the eſtabliſhment of your faith, your hope and your joy.

The love of God, my friend, is a principle the moſt delightful and ſublime! Where this ſacred paſſion is implanted, and triumphs without a rival, it ſpreads a ſweet calm, a placid joy, which is akin to heaven.

Love is an emanation from the Deity; a ray of the light, purity, glory and felicity, which reſide eſſentially in the eternal God! The love of God is ſometimes taken *paſſively*, for the love of God dwelling in the ſoul; and at other times *actively*, for that unmerited love manifeſted towards man: the one is the *cauſe*, the other the *effect*: "we love him, becauſe he firſt loved us;" and in both theſe ſenſes it is uſed by the apoſtle John; the *paſſive* idea of the term is expreſſed in the words under conſideration: that ſacred principle which is implanted in the ſoul of the true believer, by the agency of the Holy Spirit.

Now this principle is ſtiled by the Apoſtle *perfect* not *abſolutely* as the love of the ſaints in Heaven; but perfect, becauſe it is ſincere and permanent: for this is the only *perfection* which can be obtained in this ſtate of probation. It may be ſtiled *perfect*, when the new creature is formed in the ſoul; as a *child* is perfect in all its parts, and faculties, though they are not expanded; yet a *man* may with propriety be ſtiled ſtill more perfect, as all the powers of body and mind, are arrived to a greater degree of vigour and ſtability: as the *riſing* ſun is perfect, though not ſo brilliant as when arrived to his *meridian*. Thus a ſoul may be ſaid to be *perfect in love*, when this divine temper is deeply rooted, and in lively exerciſe, although not arrived to that degree, which it will attain in heaven.

In order farther to elucidate the ſubject, reflect, my friend, on the *properties* of the love of God—and here we obſerve:

It is the moſt perfect reſemblance of God in this world. How full, and yet how conciſe is that deſcription which

this Apoſtle gives of the Deity—a deſcription, which contains more than a thouſand volumes can unfold: GOD IS LOVE!—Yes, he is infinitely amiable; the confluence of every thing lovely—and when the ſoul has this ſacred likeneſs impreſſed on its powers, then the worthleſs heir of miſery becomes the brighteſt reſemblance of the mighty God, which this world can exhibit.

It is unchangeable in its nature. And for this reaſon; it is an emanation from the Father of Lights, with whom there is no variableneſs, neither the ſhadow of a change; therefore, when this ſacred flame is enkindled on the altar of the heart, not all the ſtorms of earth or hell, can ever extinguiſh it; rather, they will fan the heavenly fire, and cauſe it to ſpread its light and warmth farther and wider. Therefore the apoſtle Paul triumphed in theſe dignified ſtrains: "Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? Nay, in all theſe things, we are more than conquerors, through him that loved us."

This principle, although ſmall at firſt, is continually encreaſing. In its implantation, it is like a grain of muſtard ſeed; but watered by the dews of heaven, and cheriſhed by divine influences, it ſpreads far and wide, its fruitful, fragrant branches; and God, in great goodneſs, has indulged us with precious ſeaſons to cultivate its growth: all the ordinances, and every providence, are calculated to promote this great deſign. In a word, *When this principle is in exerciſe, it will influence all the paſſions of the ſoul.* In proportion as this love encreaſes, ſo all corrupt paſſions are ſubdued, and the image of God ſhines brighter.

Let me now call your attention, my dear Chriſtian friend, to its *oppoſite* principle, FEAR. It will be neceſſary to deſcribe what is meant by that *fear*, which the apoſtle declares to be inconſiſtent with the *love of God*; becauſe there is a fear which is not inconſiſtent with *love*. The whole of religion is ſometimes comprehended in the expreſſion. "The fear of the Lord is the beginning of wiſdom." This means an high veneration of God, and an apprehenſion of offending him: a filial fear, ſuch as an obedient child feels for an affectionate parent; ſuch as ſaints and angels feel. Therefore the Apoſtle cannot mean that *this* ſenſation ariſes from a conſciouſneſs of guilt, and the view of God, in the character of a juſt judge. Again, the inſpired penman ſays, *fear hath torment, i. e.* it has a terrible apprehenſion of the attributes of God, and of eternal

nal misery. Now this principle has *punishment* as its only object. Ahab, Saul, and Judas, were influenced by this fear—and this produced that torment, which rendered them a terror to themselves, and to all around them.

This principle arises also from another cause—*a consciousness of guilt.* The subject of it knows he has offended the omnipotent, just and holy God; and deserves nothing but indignation and wrath, tribulation and anguish; therefore he trembles as a criminal awaiting the execution of the sentence, which the injured laws of his country have denounced against him.

Now my friend, contemplating both these passions, as thus described, I will appeal to you, whether you conceive that *both* can dwell together in one heart? Is not the assertion of the Apostle just, *perfect love casteth out fear?*

Should you ask *how this is effected?* I reply, by its own nature; as naturally as light casteth out darkness. The love of God casteth out "*the fear of any temporal sufferings in the cause of Christ.*" When the love of God triumphs in the heart, we are made strong to *do*, or to *suffer* the whole will of God. This inspires the sluggish soul with a holy zeal; this fortifies the timorous soul in the season of danger, or of temptation; and this raises the soul when ready to sink beneath the weight of afflictions. It was this divine principle that animated the Apostle when he uttered these remarkable words: "None of these things move me." It was the love of God, that filled the noble army of martyrs, with such boldness, as rendered them superior to all the terrors of death, even in its most dreadful forms; this made an excellent woman say, "Though I have not eloquence to plead for Christ, yet I have love enough to die for him."

Again, *the love of God casteth out the dread of divine justice, and final condemnation.* The soul, in whom this heavenly principle resides, beholds God as reconciled, and his justice as satisfied by the atonement of the Lord Jesus. Therefore this view creates peace of conscience, and joy in the Holy Ghost; because "there is no condemnation to them that are in Christ Jesus." Thus you may easily perceive, my friend, that in proportion as the love of God is shed abroad in the heart, so will a slavish fear and torment be cast out.

But methinks I hear you reply, "I admire the excellency of this principle of love, and confess it *must* produce this effect in the heart where it dwells: but this is my grief; I tremble lest I should be found a deceiver of myself and others.

others. I feel ſo much ſecret corruption within, ſo much ſhameful indifference in duty, and ſo little enjoyment of the preſence of God, that I am led to conclude, that the love of God cannot dwell in a heart *ſo* depraved as mine: if this ſacred paſſion actually reſided there, it would caſt out all thoſe tormenting apprehenſions." Theſe have been the feelings of every child of God, more or leſs. Now, in order to remove thoſe fears, let me requeſt you to attend the following directions:

Endeavour to inform your mind of the true nature of theſe two principles, Love and Fear. Ignorance of this occaſions all your diſtreſs. Do not expect to be totally freed from all doubts, until you arrive at thoſe happy regions of immortality, where that which is *perfect* ſhall be experienced, and that which is *imperfect* ſhall be done away." Therefore, when any temptation ariſes, do not conſider this as a proof, that the love of God has *never* been experienced; this rather will afford an argument in your favour.—Examine your experience. Do you love ſin? Do you love the world and its pleaſures *better* than Jeſus, and the communications of his grace? Are you *pleaſed* with the temptations of Satan? Do you feel no *uneaſineſs* when God hides his face? Are you not diſtreſſed when you are lifeleſs and cold in *ſecret devotion*, or do not feel yourſelf animated in the public ſervices of the *ſanctuary?* In a word, do you love the ſociety of the wicked *more* than the ſociety of the diſciples of Jeſus?

Now, what ſay you to theſe enquiries? Will you not reply—No, Lord, this is not *my* caſe; all I can ſay is this—"I *deſire* to love God, with all my heart, with all my ſoul, and with all my ſtrength, and it is my daily ſorrow that I feel ſo little of the influence of this ſacred principle." If this is the caſe, then ſay to thy ſoul

"Cou'd I grieve for what I feel
If I did not love at all?
Cou'd I joy his ſaints to meet?
Chooſe the ways I once abhorr'd?
Find, at times, the promiſe ſweet
If I did not love the Lord?"

Again, *Watch againſt every emotion of the corrupt paſſions.* Theſe will be ready to riſe, on the approach of every temptation. When theſe are indulged, guilt is incurred; and a conſciouſneſs of guilt will invariably cloud your evidences; hence a ſlaviſh fear is produced in the mind. The comfort of the Chriſtian depends on the Spirit of God reſting

ing on him, and reſiding in him. *He that is joined to the Lord, is one Spirit with him.* Labour, therefore, to cultivate the graces of the Spirit; and imbibe the meek, gentle, humble, and forgiving diſpoſition of Jeſus. This will have the moſt powerful tendency to lead on the ſoul to the enjoyment of the full aſſurance of faith.

Watch againſt the inſinuations of Satan. Be not ignorant of Satan's devices. This great adverſary will endeavour to rob you of your joys; but reſiſt him ſteadfaſtly, and he will flee from you, and be not diſcouraged by theſe temptations: they are proofs that the *ſtrong man* is diſarmed and caſt out. The wicked feel not theſe ſtruggles; their goods are in peace.

Above all, permit me to beſeech you, my dear friend, to *be fervent and frequent at the throne of grace.* Thence you will derive your greateſt ſtrength—thence you will receive your richeſt bleſſings, mercy to pardon, and grace to help in time of need. Wreſtle hard, and you *ſhall* prevail. "Look unto *Jeſus*, the author, and the finiſher of your faith." Look forward to the bright hills of everlaſting day. There you ſhall walk in the uninterrupted light of God's countenance; every doubt ſhall be removed. Perfect love ſhall reign and triumph in your ſouls without a rival, and conſequently all thoſe fears which now diſtreſs you, ſhall be experienced no more for ever!

Thus, my dear Sir, I have freely given you my opinion, on this important part of experimental religion, and it ſhall be my unremitting prayer, that you may be eſtabliſhed in the faith, the hope, and the joy of the goſpel of our bleſſed Lord and Saviour. I remain

your affectionate friend,
HORATIO.

REMARKS ON EXOD. VI. 3.

"*I appeared unto Abraham, unto Iſaac, and unto Jacob, by the name of God Almighty; but by my name* JEHOVAH *was I not known to them.*

THE difficulty which has been obſerved in explaining this text is briefly this; that the Lord had not only appeared to the early patriarchs by the name Jehovah previous to this declaration, but that this name is much more frequently uſed than that of God Almighty, as a diſtinctive appellation of the Supreme Being, as well in the book of Geneſis,

Geneſis, as throughout the Old Teſtament. Having thus ſtated the difficulty, I ſhall now attempt to ſhew the conſiſtency of this paſſage with the other writings of Moſes; for I believe that he was the writer of both Geneſis and Exodus, that he was a holy man of God, and wrote by divine inſpiration.

It ſeems evident that theſe words, "By my name, Jehovah, was I not known to them," cannot ſignify that the patriarchs had never heard of ſuch a name; for, even on the ſuppoſition that the book of Exodus had been written by an uninſpired hiſtorian, no man could have been ſo inattentive to the former part of the ſame hiſtory, as flatly to contradict what is repeatedly and plainly declared in it, while his intention evidently was to eſtabliſh and confirm it in all its parts. May we not ſuppoſe that the thing intended was, and indeed muſt of neceſſity have been, ſomething elſe than the letters or the ſound of the glorious name Jehovah? It is eaſy to conceive that perſons who called God Jehovah, might be in a great meaſure ignorant of what is ſignified by this name, though they muſt have known the etymology, and literal meaning of the word.

The controverted paſſage may be ſatisfactorily explained, without entering into any critical explanation of the word, if we only admit that the name Jehovah gives a more complete and appropriate idea of the Divine character and perfections than the other appellation, God Almighty; and this is demonſtrated by the text itſelf, for no perſon can read it without diſcerning that it repreſents the knowledge of the Deity by his name Jehovah, as a greater thing than the knowledge of him as God Almighty. Angels and men were called Gods, but the name Jehovah was applied to Him only who is "Moſt High over all the earth." This name, which conveys the idea of ſelf-exiſtence, immutability, and eternity, is at once the dread and the confidence of all who know it; and it is ſo in a peculiar and diſtinguiſhed manner. The people of Iſrael were ſtrictly commanded to "fear this glorious and fearful name, JEHOVAH THEIR GOD, leſt JEHOVAH ſhould make their plagues wonderful;" and *that* man only is pronounced "bleſſed, who truſteth in JEHOVAH, and whoſe hope JEHOVAH is."

Abraham, Iſaac, and Jacob knew the Supreme Being, as the Almighty God, the Creator and Preſerver of all things. They had experienced his goodneſs in providing for all their temporal wants, and beſtowing innumerable mercies on them and their families. He had alſo given them the promiſe

miſe of a temporal inheritance, in the land of Canaan, and of ſpiritual and eternal bleſſedneſs through a great deliverer, the ſeed of Abraham, in whom all the families of the earth were to be bleſſed. But neither of theſe promiſes were yet fulfilled, nor had any ſteps been taken, prior to the miſſion of Moſes, which ſeemed to indicate that the time of their accompliſhment drew nigh; on the contrary, the children of Iſrael were groaning under a load of cruel bondage and oppreſſion in Egypt.

The Lord therefore now determined to make himſelf known to his people by his name Jehovah, in a way far beyond that in which he had manifeſted himſelf to their fathers, that his name might not only be underſtood by them, but alſo, "that it might be declared throughout all the earth." This he propoſed to do, not merely by inſtructing them verbally in the knowledge of his character and perfections; but by mighty works and ſigns, and by an exact and punctual accompliſhment of all the good things which he had ſpoken. In this manner they were aſſuredly to know that he alone is the great, ſelf-exiſtent, and eternal Jehovah, unchangeable in his purpoſes of love and mercy, and all-ſufficient to execute thoſe purpoſes, and to deliver his people from all their enemies and oppreſſors.

That this was the knowledge which God had withheld from Abraham, Iſaac and Jacob, and which he now intended to convey to their poſterity, appears very plainly from what follows. For immediately after what he had ſaid to Moſes, "By my name, Jehovah, was I not known to them," he declares the eſtabliſhment of his covenant with Iſrael, and then adds (ver. 6, 7, 8.) "Wherefore ſay unto the children of Iſrael, *I am Jehovah*, and I will bring you out from under the burdens of the Egyptians, &c. And I take you to me for a people, and I will be to you a God; and *ye ſhall know that I am Jehovah your God*, who bringeth you out from under the burdens of the Egyptians. And I will bring you unto the land concerning which I did ſwear to give it to Abraham, to Iſaac, and to Jacob, and I will give it to you for an heritage: *I am Jehovah*." This name was illuſtrated and diſplayed by the wonderful works of God towards his people, who thus celebrated the firſt complete public deliverance which he vouchſafed them. "I will ſing unto Jehovah, for he hath triumphed glorioufly: the horſe and his rider hath he thrown into the ſea. Who is like unto thee, O Jehovah, among the Gods? Who is like thee, glorious in holineſs, fearful in praiſes, doing wonders?"

And this is the concluſion of their triumphant ſong, "Jehovah ſhall reign for ever and ever." There are alſo frequent references to the ſame event in the ſucceeding ſcriptures, as in Iſaiah li. 15. "I am Jehovah thy God, who divided the ſea when the waves roared. Jehovah of Hoſts is his name."

The deſign of God, in the whole train of his miraculous providences towards Iſrael, in Egypt, in the wilderneſs, in the land of promiſe, when they were led captive by their enemies, and when they returned from their captivity in Babylon, was to make himſelf known to them by his name Jehovah: "Ye ſhall know that I am Jehovah;" and other expreſſions of ſimilar import, are very frequently to be met with in the writings of the prophets. Such expreſſions were always uſed on ſome great occaſion, when Jehovah was about to do ſomething peculiarly manifeſtative of his glorious perfections.

From theſe conſiderations it appears, that knowing the Deity by his name Jehovah, has a reſpect to the manifeſtation of his name by divine works, and eſpecially the work of redeeming Iſrael, that they might be to him a peculiar people, to ſhew forth his praiſe. It is almoſt unneceſſary to obſerve that Abraham, Iſaac, and Jacob had no opportunity of *thus* knowing and underſtanding that he is Jehovah, "who exerciſeth loving kindneſs, and righteouſneſs, and judgment in the earth." On this ground alone, however, they were ſaid not to have known him by his name Jehovah.

It will not invalidate the above explanation, although it be admitted (as I readily do admit) that the Patriarchs not only called the Supreme Being Jehovah, but alſo knew in ſome degree, the import of that name; for things are often expreſſed in abſolute terms, when they are evidently intended to be underſtood in a limited, or in a comparative ſenſe. Innumerable inſtances of this might be quoted from the Scriptures, of which a very few only ſhall be mentioned.

Did ever any perſon conceive that Jeſus Chriſt meant to deny that there is ſuch a thing as goodneſs among creatures, when he ſaid, "There is none good but one, that is God?" or did the God of Iſrael mean entirely to ſet aſide his own inſtitution of ſacrifices, when he thus ſpoke, "I will have mercy, and not ſacrifice?" Paul affirms that the preaching of the Goſpel to all nations was the revelation of the myſtery which had been kept ſecret ſince the world began."

gan." Does he mean that no ſuch thing had been declared by the former prophets? No, ſurely, for their writings are full of it. Their prophecies with reſpect to this ſubject, however, were not fully underſtood, and the preaching of the unſearchable riches of Chriſt to the Gentiles remained a myſtery, till after his reſurrection from the dead, when the prophecies concerning it began to be fulfilled. And the ſame Apoſtle ſays, in another Epiſtle, that "In other ages, this myſtery was not made known as it is now revealed to the Apoſtles and Prophets by the Spirit;" intimating that it had been formerly revealed, but not with equal clearneſs, though he alſo affirms in the ſame paſſage it was "the myſtery which from the beginning of the world had been hid in God."

Thus, was it equally proper to ſay, that God was not known to the Patriarchs by his name Jehovah, while he had not, by his wonderful works, and by the fulfilment of his promiſes, given thoſe demonſtrations of his power, faithfulneſs, and mercy, which he intended to give to their poſterity, for the expreſs purpoſes of making them know that their God was Jehovah, and of proving in the moſt inconteſtible manner, that "this is his name for ever, and this his memorial unto all generations."

Edinburgh. W. B.

THE STRANGER AT HOME.

He was in the world, and the world was made by him, and the world knew him not. *John* i. 10.

WHO is he concerning whom ſuch things are ſpoken? Doubtleſs it is ſome illuſtrious perſonage whoſe reſidence in the world is announced with ſo much ſolemnity. Yes, it is one who exiſted "in the beginning" of all things, preſiding at the birth of time,—"the Word who was God:" "in whom was light;" "the true light," and "the life of men." As we behold him in the beginning laying the firm foundations of the earth, and hear the heavens with all their brilliant hoſts acknowledge themſelves the work of his hands; ſo we ſee his throne ſurrounded by myriads of adoring creatures who own that, for his pleaſure they are and were created;" "for whether they be thrones or dominions, or principalities, or powers, all things were created by him and for him." It is the eternal Word, the Lord of hoſts, the King of glory, of whom it is ſaid, "he was in the world." Amazing

condeſcenſion and humility! Godlike grace and forbearance!

What aſtoniſhing humility did he diſplay when he condeſcended to enter into the world! We who have never ſeen a better, may well admire the beauty of this lower world. He that has not known grandeur and affluence is inſenſible of the meanneſs of poverty. The peaſant ſees not the dullneſs of the poor cottage in which he firſt breathed the vital air, if happily his eyes have not been dazzled by the faſcinating glitter of a palace. But he that deſcends from the pinnacle of glory is ſenſibly ſtruck with every indication of wretchedneſs and want. The native inhabitants of this world cannot conceive how mean a reſidence this was for him who had filled the brighter regions of eternal day. "He, whom heaven, even the heaven of heavens, cannot contain," who, looking down from the height of his holineſs and glory, beheld "the inhabitants of the earth as graſshoppers, the vaſt ocean as a drop of a bucket, and the earth, with all its lofty mountains, as the ſmall duſt of the balance." He, amazing condeſcenſion! came into the world. How muſt all the glories of this world fade upon the view of him who had ſurveyed the dazzling magnificence which adorns the palace of the eternal King! The carpet of nature might aſſume its livelieſt green, and the moſt beauteous flowers unite to form its rich embroidery, but all this was mean and dull for him who had trodden the azure pavement of the ſkies, emboſſed with golden ſtars. *He was in the world.* But how? To reign in it as its ſovereign King, or be adored by it as its glorious Creator? No: he was in the world—not as a King, nor as a God, but as an obſcure inhabitant. More aſtoniſhing humility! He was in the world as though it were a place good enough for him, when the higheſt heavens are unworthy to receive him.

But what divine grace and forbearance does it diſcover that he was in the world! The Lord of hoſts was in the camp of his enemies. The God of holineſs was in the abode of ſinners. He, in whoſe ſight the heavens themſelves are not pure, was in a world where the very air is polluted by the poiſonous breath of blaſphemies and obſcenity. If a man forſake the abode of neatneſs and of piety, where every object is pleaſing to the eye, and every ſound grateful to the ear, to enter a loathſome dungeon where vollies of filthy ſenſeleſs oaths are poured forth on every ſide, this forms no compariſon with the entrance of Jeſus into the world; for he

he holds ſin in infinite abhorrence. But for what purpoſe did he enter into the world? Was it to ſet it on fire with the breath of his lips, that it might be purified with the avenging flame? No: amazing grace! he came as the Friend and Saviour of the world. But *how long* was he in the world? Surely he could not protract his ſtay in ſuch a place. "The word was made fleſh, and dwelt among us" more than thirty years. What years of merciful forbearance! Henceforth let not the ſons of men heſitate to believe the Lord is "long-ſuffering and ſlow to anger." "*And the world was made by him.*" The divine architect entered into his own building. On every ſide he ſaw the product of his own power and ſkill. When he lifted up his eyes, "he beheld the heavens the work of his own fingers, the moon and the ſtars which he had ordained." He hung in the ſkies the lamp of day, which was now honoured with ſhedding its cheering beams upon its Maker's head. Caſting down his eyes upon the earth on which he trode, he ſaw the globe which he moulded in the hollow of his hand, which his own arm hurled into motion, and his voice bade to run its diurnal and its annual courſe. The crowds of men that gather around him with the confuſed ſtare of aſtoniſhment, or, with liſtleſs indifference paſs by, are all the work of his hands; for he formed from the duſt of the earth the curious ſtructure of their bodies, and breathing into their noſtrils the breath of life, endowed them with immortal ſouls. Whether they adorn the heavens, glide through the air, tread the earth, or float in the mighty waters, "all things were made by him."

And did he not evidently ſhew that the world was made by him? Did he not act as one who, with a Creator's authority, held all nature at his beck? We behold him turn the liquid element to a firm pavement beneath his feet, and treading with ſolemn ſtate upon the waves of the ſea, we recogniſe him who holds the waters in the hollow of his hand, who gave to the ſea its bounds, ſaying to it, "Hitherto ſhalt thou come, but no further; and here ſhall thy proud waves be ſtayed." When the rude blaſt of tempeſtuous winds makes the heart of the mariner to quake, and the loud roaring billows, riſing to the height of mountains, toſs the ſhattered bark in cruel ſport, he riſes in peaceful ſelf-poſſeſſion, advances in godlike majeſty, and ſpeaks to the inſtruments of his power in this authoritative tone, "Peace: be ſtill." Who does not then, with Peter fall down and worſhip? and with David exclaim "Oh Lord God of hoſts, who

who is a ſtrong Lord like unto thee? or to thy faithfulneſs round about thee? Thou ruleſt the raging of the ſea; when the waves thereof ariſe, thou ſtilleſt them?"

But while inanimate creation knew and acknowledged its author, with thoſe who are called the rational inhabitants of the earth, it was far otherwiſe. "*The world knew him not.*" How ſtrange, how unexpected this reception! Had we figured to ourſelves the manner in which he who made the world would have been received by it, would it not have anſwered the deſcription of the ſacred book? "Sing unto the Lord with a harp, with trumpets and ſound of cornet, make a joyful noiſe before the Lord the King. Let the ſea roar and the fullneſs thereof; the world and they that dwell therein; let the hills be joyful together before the Lord, for he cometh." But ah! inſtead of hearing the heavens and the earth echo to the loud hoſannas wherewith the ſons of men welcome the approach of their God, we behold him received with coldneſs and reſerve. "The world knew him not."

But was there nothing in his perſon, voice or actions, by which they might have known him? Yes: what characters of divinity were impreſſed upon his perſon! What affecting ſweetneſs, blended with venerable majeſty! What lofty conſciouſneſs of hidden worth, amidſt all that meekneſs and condeſcenſion with which he ſtooped to the meaneſt! Can we wonder that we are told there were ſeaſons, when "the eyes of all were fixed upon him?" When he ſpeaks, what gracious words drop from his lips! When he reaſons, what conviction cloſes his periods? How little does all human wiſdom appear beſide this glorious light of the world! With one of his words he cruſhes the proud ſwelling philoſopher; and his crafty enemies, confounded by unexpected and unanſwerable replies, durſt aſk him no more queſtions. Surely it was well ſaid, "never man ſpake like this man!" Ye paraſites of royalty, here without flattery or falſehood ye might have exclaimed, "The voice of a God, and not of a man!" So high a character ſo well ſupported, ſo many more than human traits conſpiring to form one grand whole till then unknown to man, ſo clearly evidence ſomething divine, that even an infidel exclaims, "the life and death of Jeſus are thoſe of a God." And yet there were but few who, enlightened from above, could ſay, "the Word was made fleſh and dwelt among us, and we beheld his glory." Alas! the world knew him not. How great muſt have been their ignorance of every thing divine! How loſt to affection for their maker and their God!

Surely

Surely if their hearts had not been ſealed up in frozen hardneſs, as well as their minds enveloped in thickeſt ſhades of ignorance, the inhabitants of the world muſt have known him that made them: for a heart retaining ſome tenderneſs and filial affection would have ſupplied a hint to their dull minds. This is proved, not only by the voice of nature, but may be illuſtrated by the teſtimony of hiſtory. In all the reſtleſs ardor of approaching manhood, impatient of reſtraint, a ſon, at the time when his father was in the high noon of life, left the paternal houſe and went to ſeek in foreign climes the liberty and happineſs which his heated imagination had painted. Toſſed from one country to another, he was detained far beyond his intended period. As one of the unforeſeen revolutions of this changing world, the father alſo was driven into foreign parts; and, by an unſeen hand, the courſe of both was ſo directed, that the parent and his ſon met together in an obſcure village in Italy. They knew not each other. The young man had loſt the virgin bloom of youth with which he quitted his father's houſe; and having ripened into full manhood, diſcovered the ſtronger lines of expreſſion, which had been heightened by the influence of the weather, and the viciſſitudes of his condition. The father having turned the brow of the hill of life, and meeting with unexpected reverſes in his declining years, ſoon began to bear the deep furrows and the hoary hairs of age. Thus mutually altered, and ſeparated for many years, which had been crowded with various ſcenes, there remained but little that could diſcover their near relation. Yet when the aged man entered the ſon's houſe, he involuntarily roſe, and ſhewed a more than ordinary reſpect to a perſon in whom he ſaw ſo much to venerate; whilſt the father felt a new and peculiar pleaſure in receiving the attention of ſo agreeable a ſtranger. They ſpake, and they readily replied, for the ſake of hearing again the ſound of each other's voice. The father's bowels yearned, the ſon's heart ſpake, and their lips could not keep ſilence. "Are you a native of Italy?" ſaid the father. "No ſir," the ſon replied: "I perceive you alſo are a foreigner." This led on to further queſtions, and theſe produced more intereſting information, till, at length, hearing his own name mentioned, the ſon cried out "My father!" "My ſon! my ſon! exclaimed the parent, and fell on his neck and embraced him. How was it then that man knew not God, his maker, the father of his ſpirit? Ah! melancholy truth! he had not the heart of a child, all filial affections were extinguiſhed,

extinguiſhed, " he had not the love of God in him." Well might Jehovah addreſs the heavens and the earth with his complaints, ſaying, " Hear oh heavens, and give ear oh earth: I have nouriſhed, and brought up children, and they have rebelled againſt me." Though he dwelt long among them, yet they knew not the parent of their being; for they had iron bowels that knew not to yearn.

PHILALETHES.

ANECDOTE.

THE BODIES OF BELIEVERS INTERESTED IN CHRIST.

BEING lately on a journey in Scotland, I ſpent part of a day with a worthy clergyman, who has laboured even to old age, with peculiar livelineſs, in the work of Chriſt. While we were employed in looking at his church, and burial ground reading inſcriptions, and gratifying our curioſity with whatever might appear new and intereſting; the following anecdote was related to me, which I thought worthy of preſervation. A man who lived in his pariſh had, ſome years ſince buried his wife, and ſeveral children, in this church yard. By the ſide of the burial place, next the road, ſtands a low wall; over this the man mentioned above, ſtood leaning and gazing on the ſpot where he had depoſited all that was dear to him in this world. One, obſerving his thoughtful attitude, and profound attention, aſked him, what occupied his mind? " I am looking," ſaid he, " at the duſt that lies there; and wondering at the indiſſoluble union betwixt it, and the Lord Jeſus Chriſt who is in glory."

What an encouraging reflection is this to a believer's ſoul! What ſupport does it afford under the loſs of others; and what reſignation, ſhould it inſpire us with, to the will of God reſpecting our own diſſolution! Let us remember that we have the word of eternal truth to aſſure us, that the bodies of all believers in Chriſt, are his property, the purchaſe of his blood, and the ſubjects of his ſalvation as well as their ſouls. " This is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life: and I will raiſe him up at the laſt day."—" He that believeth in me, though he were dead, yet ſhall he live."—" Them that ſleep in Jeſus, will God bring with him." Let our views of the ſalvation by Chriſt, and our gratitude for it, be greatly enlarged. Let us look forward to the reſurrection day, as to the completion of his plan of grace. And in the interval, both while living, and when dying, let us commit our bodies to his diſpoſal and care.

Henley. R. L.

REVIEW OF RELIGIOUS PUBLICATIONS.

PROSPECTUS, *with Specimens, of an* Octavo Polyglott Bible, *intended to contain the original Texts with various Readings, the principal Ancient Verſions, and the authoriſed Engliſh Tranſlation. To which is added an Appendix, in Vindication of the Author,* &c. *By* JOSIAH PRATT, *M. A. Aſſiſtant Miniſter of St. John's Chapel, Bedford-Row. Royal* 8vo. 32 *pp.* 1*s.* Rivingtons, &c. 1799.

THIS work in the Old Teſtament is deſigned to comprehend, in five parallel columns on each opening, the original Hebrew with points—the Engliſh verſion with marginal references—the Septuagint verſion—the Chaldee paraphraſe, and the vulgate latin. Below theſe, acroſs the page, the Samaritan Pentateuch will be ſubjoined in Hebrew characters, with all the important various readings from Kennicott and De Roſſi.

The New Teſtament will be printed in 4 columns—the old Syriac verſion in Hebrew characters—the common Engliſh tranſlation—the Greek original and the latin vulgate, with all the chief various readings of Mill, Wetſtein, Grieſbach, and others, at the bottom of the page. The principal variations of the Samaritan, lxx, Targums, Syriac, and vulgate, will alſo be ſubjoined. To the whole will be prefixed Prolegomena, containing catalogues of codices, &c.

The whole work is intended to be comprized in 20 quarterly nos. price 7s. each, and making 7 vols. royal 8vo. For thoſe who wiſh for larger margins, ſome copies will be printed on a 4to. page, at half-a guinea each. The work to be put to preſs as ſoon as a competent number of ſubſcribers is received.

In this uſeful, important, laborious and expenſive publication, we cannot but wiſh the author good ſucceſs, and all the encouragement that ſo great an undertaking merits, eſpecially from the liberal and wealthy friends of evangelical religion.

The appendix contains an anſwer to ſome objections, which a writer in the Britiſh Critic made againſt a former proſpectus of this work, and which we conceive Mr. P. has ſufficiently obviated.

ANECDOTES, *religious, moral, and entertaining, alphabetically arranged, and interſperſed with a variety of uſeful Obſervations. Selected by* CHARLES BUCK. 12*mo.* 288 *pp.* 3*s.* 6*d.* Chapman, &c. 1799.

THIS ſelection perfectly correſponds with its deſign, and is equally calculated both to pleaſe and profit. For "while it affords a conſiderable degree of entertainment to the reader," it evidently tends "to excite reverence for the beſt of beings, a regard for the noble and delightful ſyſtem of Chriſtianity, together with benevolence to our fellow-mortals, and an earneſt deſire to devote ourſelves to the glory and ſervice of our God and Saviour." We have no doubt but it will obtain, as it certainly merits, an extenſive circulation.

THE YOUNG EVANGELIST; *exemplified in a View of the Life of the late Rev. John Savage; with occaſional Reflections. To which is added a Selection of his Letters. By* JOSEPH JEFFERSON, *Baſingſtoke.* 12*mo.* 132 *pages.* 1*s.* 6*d.* Chapman.

THIS life perfectly correſponds with the memoir given of Mr. S. in our magazine for January, but is more dilated, and enriched with additional incidents and remarks; and the letters ſubjoined breathe the ſpirit of a true Evangeliſt.

The Miſcellaneous Pieces as ſet to Muſic by G. F. Handel. Part II. With the Life of Handel, and a General Index. 12mo. 184 *pages (elegant) and two Engravings.* 4*s.* 6*d.** Heptinſtall, 1799.

THIS volume contains the words of Handel's anthems, Te Deums, &c. and remaining odes and oratorios not inſerted in the former volume, noticed in our magazine for April. The life of Handel is the only article which has any claim to originality, and is compreſſed to a form that will make it acceptable to many; and our ſerious readers will be happy to find the end of that great muſician was not altogether without hope.

A Poor Country Miniſter's LEGACY *to his Children. Foolſcap* 12mo. 72 *pp.* 6*d.* Chapman and Matthews, 1799.

THIS legacy, though it comprizes neither goods nor chattels, money, nor eſtates, is yet extremely valuable, as it points out the true way to happineſs, both here and hereafter. It is written with much ſimplicity and affection, and the matter of it is truly excellent.

SPARE MINUTES: *or reſolved Meditations, and premeditated Reſolutions, Written by* ARTHUR WARWICK. 18mo. *(neat)* 120 *pp.* 1*s.* 8*d. boards.* Arch and Matthews, 1799.

BY an advertiſement prefixed, we learn this little work is reprinted from a 7th edition publiſhed in 1640. Theſe meditations conſiſt of two parts, to each of which is prefixed a frontiſpiece by Pollard. The ſtyle abounds with the quaintneſs and antitheſis of the laſt century, which however may better impreſs them on the memory, than if they were in the more poliſhed ſtyle of the preſent age. They are all of a moral or religious tendency, and the following may be taken as a fair ſpecimen of the whole.

"I cannot ſee two ſawyers work at the pit, but they put me in mind of the Phariſee and the Publican: the one caſts his eyes upwards, whilſt his actions tend to the pit; the other ſtanding with a dejected countenance, whilſt his hands and heart move upwards. It is no ſhame to make ſhow of our profeſſions, if we truly profeſs what we make ſhow of; but of the two, I had rather be good, and not ſeem ſo; than ſeem good, and not be ſo. The Publican went home to his houſe, rather juſtified than the Phariſee."

CHRIST PRECIOUS TO THEM THAT BELIEVE; *a practical Treatiſe on Faith and Love. By* JOHN FAWCETT, *A. M.* 12*o. (neat)* 304 *pp.* 3*s. boards.* Wills, Johnſon, &c. 1799.

THIS book has the merit of anſwering ſtrictly to its title. Chriſt is indeed here "the Alpha and Omega, the beginning and the end." After a few introductory remarks, the author conſiders the character of the perſons to whom Chriſt is precious (believers)—the evidence they give that Chriſt is precious to them, and in what reſpects he is thus precious.

The ſtyle of the author is well known to be neat and eaſy; his matter is excellent, as we have remarked, but in the arrangement we do not think Mr. F. ſo happy as he uſually is; it has ſome of the ſtiffneſs of the laſt century; occaſioned, as we ſuppoſe, by the work having been originally compoſed and delivered in the form of Sermons.

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* In our Review of the 1ſt Vol. it was marked 3*s.* 6*d.* inſtead of 4*s.* 6*d.* through miſinformation.

OBITUARY.

EXPERIENCE OF MR. B. COWARD,

WRITTEN BY HIMSELF.

I WAS born and brought up a Diſſenter, by moral parents, in the town of Poole, who inſtructed me in the duties of religion, cauſed me to be taught the catechiſm, many of Watts's Hymns, &c. and kept me ſtrict to the meeting. I now was of age for being bound an apprentice to ſome trade, and I fixed to go to ſea. In a few years I forgot all my inſtructions, and adopted the principles and language of the common ſailors. Nothing particular occurred; only as I grew in years I grew in wickedneſs, partaking of all the pleaſures of ſin, as is common to thoſe in this miſerable calling. I was now advanced to be captain, and part owner, of a fine veſſel, and thought myſelf in a way to acquire a fortune, which I was determined on, ſo that I might enjoy the world, which ſeemed to picture itſelf to my mind in a very pleaſing manner. In this purſuit I went on ſinning againſt God with an high hand, till conſcience brought me to a ſtand, and warned me of the conſequences of ſuch a courſe of life. I began to relent, and form good reſolutions; but Satan, that enemy of ſouls, with his powerful temptations, impreſſed on my mind that it was now too late, that now God would not accept of my ſervices; had I thought of it ſome years ago it might have availed, but that now it was entirely too late, and that I had better continue in purſuit of the world and its pleaſures. Alas! I now ſaw no hope but to fill up the meaſure of my iniquities, and then, O, dreadful thought! to endure the wrath of God to all eternity. But, although thus far gone in ſin, I always attended divine ſervice three times of a Sunday, and never omitted Wedneſday evening lectures, yet not from any love for the meeting, but from cuſtom; for I diſliked ſuch ſtrictneſs, and often wiſhed I had been brought up among people whoſe conſciences were not ſo tender; who could take a walk after church without reſtraint, which was not allowed me. I had at this time a pious good uncle,* who uſed to call at my father's in his way home from meeting of a Sunday afternoon; his pious converſation, in ſpeaking of the ſermon, &c. I could not bear, and have often left the room on this account, till at laſt I contracted a hatred of him; not againſt the man, but his piety, which I could not reliſh, the carnal mind being at enmity againſt God and his people. In the ſummer of 1791 I was taken ill, inſomuch that my veſſel was obliged to proceed the voyage without me, and I intended joining her again in Newfoundland, by going out in ſome other veſſel as ſoon as my health was reſtored, which was the caſe in a few weeks, and in the beginning of Auguſt we left Poole for Newfoundland. But, a few days previous to my departure, I was at meeting on a Wedneſday evening; the preacher was one of Mr. Bogue's ſtudents, of Goſport,† who was at Poole in Mr. Aſhburner's abſence. I never remember that, till now, the word of God had any more effect on me, than on the walls of the houſe I ſat in. But the time was now come when it pleaſed God, by the power of his Spirit, to ſet home his word on my hard and

* Mr. Robert Coward; an account of whom is in our Magazine for November, 1798.

† Suppoſed to be Mr. Steel, of Wincheſter.

ſtubborn heart. O! bleſſed Wedneſday! how happy for me that I did not omit being there on that day. I was ſitting, as uſual, not very attentive, the ſermon about half over, when the miniſter began to direct his diſcourſe to me, almoſt in the ſame manner as if we were converſing face to face. He told me of my heinous and abominable ſins, and the conſequences of them: I was ſtruck with confuſion, and immediately concluded, that my uncle had been telling him my way of life. He told me alſo of ſecret ſins, which I thought no one knew but myſelf, my vain reaſonings would not avail; I was ſmitten to the heart, and was obliged to acknowledge myſelf guilty, guilty, guilty; I could not hold up my head, but in ſighs and tears; I remained till the ſermon was ended; I then went home much caſt down, and with groans and tears paſſed that night. I ſaw myſelf expoſed to the wrath of an angry God, whom I had groſſly offended; I became very fearful, knowing that if I died in that ſtate I muſt periſh for ever. I then embarked to take paſſage for Newfoundland, but trembled as I was going on board; the captain being a wicked man, who held religion in the greateſt diſeſteem. Nothing material happened on the voyage, only that when the captain was gone to bed, I uſed to ſit up in my room to read, and, at times, found there might be hope even for me. At length we arrived at Carbonear, in Newfoundland, where I found Mr. Black, a preacher, under whom I received great encouragement. Here I had many difficulties to encounter with from my old companions. I began to diſreliſh their company, for our ſentiments in matters of religion were quite oppoſite: they could ſin with eaſe, but as for me I was convicted of having ſinned againſt a God of almighty power and ſtrict juſtice, and was fearful of provoking the Majeſty of Heaven. A total ſeparation ſeemed neceſſary, yet I did not entirely quit their company. One of them told me I was very much to blame to follow the Methodiſts, for many had been melancholy on that account. He told me he knew what religion was, having read the Bible twice through; for a man to keep the commandments as well as he could, and God was merciful to forgive the reſt. I began to liſten to this mode till I examined my Bible, and found that nothing ſhort of Chriſt would do for a guilty ſinner. I therefore quitted their company, and joined the company of the pious and godly.—I attended prayer meetings, and every other opportunity to obtain pardon and peace with God; but his time was not yet arrived, and now the ſcene varies reſpecting worldly affairs. The Briſtol merchants that chartered the veſſel failed, and I could not get my cargo; and, after a long and fruitleſs delay, I was obliged to ſail for Baltimore. Now I was at ſea, none to diſturb me; for many days did I implore the God of all grace, that for the ſake of Jeſus Chriſt, his ſon, he would remove this load of guilt, and ſpeak pardon and peace to my ſoul. I was one morning at prayer, earneſtly begging for pardoning mercy, when I repeated thoſe words, "what ſhall I do to be ſaved?" When at that moment was applied to my mind, as if by another voice, "Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved." Now was my burden removed; now was I enabled to behold Jeſus, the friend of ſinners, with arms extended to receive penitent ſinners; now was my heart filled with joy, peace, and love; now I could embrace my dear uncle in the arms of love, and all good Chriſtians, nay, all the world. The world now appeared a vanity; and inſtead of enjoying the world, I wiſhed to be retired from it; nay, I reſolved to ſell my part of the veſſel, and devote the money to the ſervice of God; contented to work a common labourer, and be thought of no eſteem in the world. A few days after we got aſhore on the coaſt and loſt

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the veſſel, and with difficulty ſaved our lives; but it was the Lord, let him do what ſeemeth him good; and after many trials, I arrived in England in March 7, 1792.

I compare my ſituation, at the time I was begging for mercy, to a man in the water juſt ſinking, when this rope of the goſpel was thrown me, "believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved." Bleſſed rope that pulled me out of hell! God has been pleaſed to confirm my faith many a time, and to convince me that I am a child of his: but I am very weak, and muſt leave off writing. B. C.

Mr. B. Coward died at Appledore, May 30, 1797, aged 37; and in November died alſo his wife; and, I doubt not, both of them are now bleſſedly ſecure, in thoſe regions of eternal felicity, where ſorrowing and ſighing, can never enter, and where there is no pain. G. W. L.

MR. EDWARDS.

To the Editor of the Evangelical Magazine.

REV. SIR,

I am deſired by the Good Samaritan Society, meeting at No. 48, Shoe-lane, to communicate to you the following remarkable caſe, which diſplays and juſtifies the grace and providence of God.

No. 307, *Holborn.* J. Taylor, Secretary.

MR. EDWARDS, of Weſton's-park, near Lincoln's-inn-fields, a very poor, illiterate, and labouring man, was about two years ago, afflicted with a dropſy—was tapt in St. Bartholomew's Hoſpital—and recovered. Soon after he fell down, and diſlocated his hip, and was confined from work for many weeks. He had not long again attended his employ, which was with a ſoap-boiler, before he fell into one of the caldrons, and was nearly ſcalded to death. This ſucceſſion of afflictive events, together with the illneſs of his wife, in Jan. 1798, reduced his family to the utmoſt poverty and want. They had no money, nor any thing left to pledge, by which they could procure ſuſtenance. The wife, feeling the ſtrong ſenſation of thirſt, applied to a neighbouring publican to truſt her for a pint of beer; but was refuſed credit. At this criſis, being deſtitute, and deſpairing of help, and ſeeing her child in a periſhing ſtate, for want of the neceſſaries of life, ſhe formed the dreadful reſolution to deſtroy her infant and herſelf, to get rid of her diſtreſs and poverty. Thus inſtigated by the devil, and the preſſure of poverty, ſhe procured a razor for that purpoſe; but before ſhe could perpetrate the horrid deed, in ſtooping towards the ground, a ſhilling dropt from her clothes; this circumſtance excited in her mind the utmoſt ſurpriſe, and ſatisfied her immediate want; and thus, through this myſterious providence, the temporary relief ſaved both from deſtruction. Here it is proper to obſerve, that he had an uncle, who lived in affluence; yet "the bowels of his compaſſion" were ſo ſhut up, that he refuſed them the ſmalleſt aſſiſtance. Herein is diſplayed the myſtery of Providence! the way that God ſovereignly takes to accompliſh the purpoſes of his grace; for had they met with ſuitable ſupport from their rich relative, they would not have been objects of the Good Samaritan Society's attention. Juſt as their affliction of body and circumſtances were at the utmoſt extreme, the Society firſt viſited them. They were both ignorant of divine things. The wife ſoon recovered by means of medical and pecuniary aid, which was afforded by the Society. Mr. E. during the converſation of one of the viſitors, was deeply impreſſed with the neceſſity of regeneration to enter the

the kingdom of heaven, which was urged from the third chapter of John's Goſpel. A ſubſequent illneſs, which called the attention of the Society to him again, ſoon demonſtrated that the Holy Spirit had begun a good work in his ſoul, by convincing him of ſin; and he had encreaſing convictions of the neceſſity of the new birth. Theſe terminated in a ſound converſion to the truth as it is in Jeſus. After his recovery, he conſtantly attended the means of grace, and communed with the church under the care of the Rev. Mr. Williams, of Gate-ſtreet. A few months after his uncle died, and though he refuſed him the ſmalleſt aſſiſtance in his diſtreſs, yet the Lord diſpoſed his mind to leave him his reſiduary legatee, by which he became poſſeſſed of two thouſand pounds. He took the firſt opportunity of calling upon one of the viſitors to inform him of the providence, and acknowledged with gratitude and humility his obligations to the Society. This change in his temporal circumſtances did not fill his mind with pride, but ſerved to manifeſt more particularly the reality of the work of grace in his heart. In converſation he ſeemed to have advanced greatly in divine knowledge and experience. He had not been in poſſeſſion of the above property more than two months before he was again taken ill with a liver complaint, which began with convulſive fits. Apprehenſive of his approaching diſſolution, he was anxious to manifeſt his gratitude to the Society, who he ſaid had aſſiſted him in his diſtreſs; and directed his attorney, before any other legacy, to put down in his will ten pounds for their benefit. He continued in his affliction thirteen weeks, and during that time he was continually relating to all around him, "what a dear Saviour he had found." He read attentively the Scriptures, and prayed fervently with his family; and when his wife ſeemed diſtreſſed at his ſufferings, he ſaid, "what are my ſufferings? nothing, when I think of what Jeſus bore for me;" and when a few friends met at his houſe at Poplar for prayer, he, to the aſtoniſhment of all preſent, (notwithſtanding his weakneſs) crept down ſtairs, and ſaid, "he could not ſtay away, for as ſoon as they began to ſing, his heart was filled with joy, and ſo knit to them, he was obliged to come down to join them in their praiſes and prayers." He continued triumphing in the proſpect of eternal glory. To a friend, who aſked him how he firſt came to the knowledge of the truth, he replied he was indebted to the Good Samaritan Society; under God they were the means (ſaid he) of opening my eyes, eſpecially in reading and explaining the third chapter of St. John's Goſpel, concerning the new birth." When death drew near he was compoſed and happy. When his leg was firſt ſtruck with death, he exultingly ſaid, "Is this dying? Come Jeſus! Come death! I ſhall ſoon be with God in Paradiſe. I have no fear; come death! Come Jeſus! I know my Judge is waiting to give unto me eternal life." The day before he died, he ſaid, "To-morrow I ſhall be in paradiſe; I ſhall be crowned with glory." On December 14th laſt, he was perfectly ſenſible, compoſed, and happy, waiting for his diſmiſſion from the body. The laſt words he was heard to utter, were, "Sweet Jeſus! Come death! Come Jeſus!" Thus he fell aſleep in Jeſus. His funeral ſermon was preached Sunday evening 23d Dec. 1798, at Poplar Meeting, by the Rev. Mr. Broady, who attended him in his laſt moments, and who, in the courſe of his ſermon, rejoiced that there exiſted ſuch an inſtitution as the Good Samaritan Society.

MASTER BURCHETT.

Maſter William Burchett, of Iſlington, happily ſought the Lord at a very early age, and after a lingering illneſs of 12 months, took his flight for

for heaven, when he was only 7 years and 5 months old. He was naturally of a mild and good temper, and as ſoon as he could walk was very attentive to family prayer. In January 1798, his health began viſibly to decay, and when his mother learned that his diſorder in all human probability would terminate in death, ſhe ſpake cloſely to him about dying, and he ſeemed amazingly chearful in the proſpect of death; frequently ſaying that "he knew he ſhould die, that he ſhould go to heaven, and there have a white robe, a crown on his head, a harp in his hand, and be ſinging hallelujahs for ever and ever." When his mother aſked him whether he had not rather recover and live with her, he anſwered with great compoſure, that "he loved her much, but he would rather die and go to heaven." His diſorder kept him within doors and greatly debilitated him; but he was happily ſubmiſſive, though naturally of a very lively turn. When well, he was conſtant in the private addreſſes which he had been taught to put up at a throne of grace, and in his illneſs he ſpent the greater part of his time in reading ſome pious and good books.

In the month of Auguſt 1798, his hope of heaven was damped, and he fell under ſtrong convictions of ſin, frequently crying out, that he was fearful God would ſink him to hell for his ſins. Being interrogated by Mrs. Burchett what ſin it was that troubled him ſo much, as it was not known that he had ever uſed bad words, or told a falſhood which might be ſuppoſed to have occaſioned ſuch painful ſenſations in a child, he told his parent that when at ſchool he had been taught to uſe ſuch words and tell lies, and the remembrance thereof diſtreſſed him; but he hoped God would forgive him, and that if he recovered he ſhould be concerned to ſin no more. This dear child for ſome time mourned ſo deeply for ſin, that his mother who was his nurſe, was pierced to the heart at hearing and ſeeing his diſtreſs, and though many attempts were made to comfort him, for a time they were in vain. His mother recommended prayer to him; but he ſaid, "Mamma, how ſhall I pray? I can ſay nothing but fooliſhneſs." Being informed that God would hear prayer however ſimple, if it came from the heart, he then ſaid he would pray as well as he could, and wept bitterly. Some time after a friend ſpake to him of the love of Jeſus to children, went to prayer with him, and repeated the hymn, "Gentle Jeſus, lovely Lamb," &c. and he then ſeemed to derive ſome comfort, and expreſſed a wiſh to die, if God would but forgive him his ſins.

On a particular day his friends were ſpeaking of his affliction, but he ſaid, "I muſt not complain, it is the Lord's doing, he can make me well if he pleaſe, but I don't wiſh it; I had rather die and go to heaven." He bore the whole of his ſufferings with a degree of patience that excited admiration. His kind mother was very anxious to have ſome ſtrong evidence of his future happineſs, and the Lord granted her deſire; for he at length began to ſpeak delightfully of heavenly things, diſcourſed of angels meeting him and welcoming him to glory; he ſaid "through much tribulation he ſhould enter the kingdom of God." Speaking of death he ſaid, "In heaven there was no more pain, nor ſickneſs, nor ſorrowing," adding, in great ſpirits, and "there all tears ſhall be wiped away from *my* eyes." At one time, about a month before he entered into his much deſired reſt, he ſeemed loſt in thought, but ſuddenly breaking forth ſaid, as if he had known the anxiety of his mother, "Mamma, when I die I know I ſhall go to heaven." He was much pleaſed to hear of the happy death of other children, ſaying, heaven was the beſt place for them. That ſcripture appeared to be very comfortable to him, "Suffer little children to come unto me," &c. Several of the hymns of Dr. Watts for children ſtruck him very

very forcibly; he often aſked how he ſhould ſpend his time in heaven, what he ſhould ſay and ſing there, for ſaid he, "I do not know how to ſing." A day or two before he died, as if he felt his diſſolution near, he expreſſed a very grateful acknowledgment for both his pious parents' kind attention to him, eſpecially that of his mother; and thus continued waiting for his diſmiſſion till the morning after Chriſtmas day 1798, when his happy ſoul was releaſed from his tenement of clay, and in a moſt eaſy and merciful manner taken from the evil to come, to be for ever with the Lord.

Barbican. J. T.

MRS. JACKSON.

MRS. JACKSON, wife of the Rev. Edward Dudley Jackſon, of Warminſter, Wilts, was the daughter of Mr. Brett, of Yeovil, Somerſet, a reputable and pious man, a great friend and ſupporter of vital religion. She was early brought to a ſerious concern about her ſoul, which was gradually carried on by the continued drawings and influences of the Spirit of God on her ſoul. She was, however, much enlivened, and brought to ſee the method of ſalvation more clear, and to experience the work of grace more powerfully, by the miniſtry of Mr. Vawn, during his ſupply at the Half-way Houſe, between Sherbourn and Yeovil; where the preſent congregation of Yeovil then worſhipped previous to the building their new chapel. The miniſtry of Mr. Jackſon, who ſucceeded Mr. Vawn, at Yeovil, was much bleſſed to her, but he ſoon removed to Warminſter, and was ordained there, 1794, and ſoon after they were married. In a ſhort time ſhe became a member of the church, and was both uſeful and ornamental; viſiting and aſſiſting the poor was her delight, and a Chriſtian deportment appeared in all her viſits. From her prudence, good temper, and peaceable diſpoſition, ſhe was obſerved to be happily calculated for a miniſter's wife. From the time of her pregnancy it was ſtrongly impreſſed on her mind that ſhe ſhould not ſurvive; but as theſe ideas are not uncommon in ſuch circumſtances, little attention was paid them. Upon the 15th of December ſhe was delivered of a ſon, and had a good time; but on the Wedneſday preceding her death, not having had any ſleep ſince her delivery, a violent pain in her head, to which ſhe had been ſubject for ſome months paſt, now returned with double violence. The enemy of ſouls watching the opportunity, injected many ſtrong, and blaſphemous thoughts into her mind to an uncommon degree; that ſhe fell into great horror of ſoul; ſo much ſo as to think all her experience was deluſion; her hopes groundleſs, and her deſtruction inevitable. So cloſely did Satan beſet her at this time, that he tempted her to think, that none of God's people had ever been in circumſtances like herſelf. Her huſband reminded her of the infinite mercy of God, through Jeſus Chriſt, and particularly of that gracious promiſe, "All manner of ſins and blaſphemies, ſhall be forgiven unto men," which ſhe was enabled to lay hold of, and received with comfort. After this, notwithſtanding her exceſſive timidity, ſhe was wonderfully ſupported, although under an unalterable perſuaſion that ſhe was going into an eternal world; and frequently obſerved what a mercy it was to be thus ſupported in the immediate proſpect of death.

On the morning of her diſſolution, after ſhe had been ſeveral hours in convulſions, ſo as to require more than one to hold her, ſhe found herſelf ſufficiently well and collected to expreſs her faith and confidence in God, and in a moſt energetic prayer recommended herſelf to her God and Saviour, ardently, and repeatedly praying for an eaſy paſſage. She declared her hope of a free and full ſalvation; frequently acknowledging herſelf the

the very chief of ſinners; but rejoiced that Jeſus Chriſt came into the world to ſave ſuch poor unworthy ſinners as ſhe was, and that he was able to ſave to the uttermoſt. She then prayed earneſtly and repeatedly, that the Lord would preſerve her youngeſt ſiſter from the vanities of the world. She begged of the apothecary who attended her with the ſolicitude of a parent, to endeavour to meet her in Heaven. She earneſtly exhorted the ſervants not to reſt ſhort of an intereſt in Chriſt. She then wiſhed to ſing a hymn; but who could ſing except herſelf? Her huſband therefore repeated thoſe two verſes in Dr. Watts's Hymns, "A guilty weak and helpleſs worm, &c. and, "To the dear fountain of this blood, &c."

The laſt words ſhe was heard to repeat were, "Dear Jeſus, I do love thee from my ſoul." She lay ſlumbering after this ſeveral hours, when the Lord anſwered her prayers for an eaſy death, ſo remarkably, that her countenance never poſſeſſed a greater ſerenity than when ſhe breathed her laſt, on the 24th of December, 1798, in the thirty-ſecond year of her age. Having been married three years and ſeven months. On the Lord's day following, at the united requeſt of the congregation, ſhe was interred in a vault, under the pulpit of their new and elegant Meeting-houſe, being the firſt perſon who was buried out of conſecrated ground in that town. The funeral ſermon was delivered by Dr. Duncan, of Winborn, from Ezekiel xxiv. 16. "Son of man, behold I take away from thee the deſire of thine eyes with a ſtroke;" and the Rev. Mr. Sibree delivered the funeral oration. Very few dry eyes were in the congregation; may the event be ſanctified to the whole town, for it may be ſaid with truth, all were concerned and affected with the ſtroke.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

AT a very large Meeting of the Directors of the Miſſionary Society, it was, after ſolemn deliberation, determined, in conformity with the reſolution of the laſt General Meeting, that a Miſſion to the Sandwich Iſlands and other parts of the Pacific Ocean, ſhall be carried into effect as ſpeedily as poſſible: But not judging it expedient at the preſent high price of ſhipping to purchaſe a veſſel of their own, a committee of mercantile men was appointed to conſider by what means a commodious conveyance for the Miſſionaries could be beſt obtained. The committee of examination alſo is employed with the greateſt activity in the enquiry after perſons properly qualified for this bleſſed but arduous work. Several have been long accepted, many more have offered, and it is expected that their numbers will rapidly increaſe, as the intentions of the Society become more extenſively known. All the Directors and Brethren in the country are requeſted to announce to their ſeveral congregations and others, the immediate preſſing call for faithful Miſſionaries. Beſide the eſſential qualifications of ſoundneſs in the faith, genuine experience, exemplary conduct, and aptneſs to teach, it is needful that ſome of the Miſſionaries ſhould poſſeſs ſkill in medicine or ſurgery; and others in mechanic arts. Some will be wanting who are expert in iron and ſteel work; who can handle the hammer and file, and manage a forge. Alſo carpenters, joiners, and wheelwrights, ſkilled in the uſe of the ſaw, the ax and the plane. Some good huſbandmen and gardeners, boatbuilders, brickmakers, maſons, potters, weavers; a ſchoolmaſter and miſtreſs, who have been in the habit of teaching writing and

reading; and it is desirable he should have some knowledge of mathematics, trigonometry, and navigation.

It is hoped that a great number of serious persons of the above descriptions will readily offer themselves. As many as can be taken will be embarked on the present expedition, and the rest accepted and prepared against the return of the Duff, if it shall please God, to revisit and reinforce the Brethren in all the different places of their abode.

The Sandwich Islands are among the largest and most populous yet visited in the Pacific Ocean. The Chiefs are so friendly to the English, that they even desired Captain Vancouver, as the representative of the King of Great Britain, to receive a formal surrender of their islands to his Majesty's government and protection. From enquiries made of those who have often, and for a considerable time been there, the fullest assurances have been received that a hearty welcome will be given to the Missionaries, that their personal safety will be nearly as great as in our own country, and that the natives are very eager that the English should come and settle among them. Two very well behaved Englishmen, named Young and Davis, are in high favour with the Chiefs, and in great authority at Owhyhee, which is much the largest island. A brother of that Mr. Stuart, who is mentioned in the Missionary voyage as one of the persons in the Bounty, who married and left a child at Otaheite, is settled with a family at Karakakooa, and is a man of respectability. These, the Directors have been assured, would receive the Missionaries with cordiality; and it is probable they may chuse the spot of their settlement, and entering among them with peculiar advantages, proceed happily in the civilization of the inhabitants, and their instruction in the knowledge of the Gospel of Christ.

The Society, therefore, calls upon all the faithful every where, by the zeal which animates them, by the bowels of Jesus Christ yearning over the poor Heathen; by the blessings which have already accompanied their efforts, and by the brighter prospects which the great Head of the Church is now opening in the heathen world, to arise to their help, and furnish without delay the means of accomplishing this great work. Applications may be made to the Secretary, containing recommendations and testimonials from the several ministers or congregations where the Brethren, single or married, who feel a missionary spirit may be situated. These will be immediately answered, and sub-committees appointed for their examination in the country.

By order of the Directors,

Hackney, June 19, 1799. JOHN EYRE, Secretary.

GERMANY.

LETTER I.

Extract from a Letter of the Rev. Dr. Muller, General Superintendent at Aurich, in East-Friesland, to Dr. Burckhardt, in London.

Dear Friend and Brother in the Lord,

HAVING received the Address of the Directors of the Missionary Society of Great-Britain to their German Brethren, together with your letter and preface, I invited the Rev. Mr. Stracke, Secretary of the Society for promoting pure doctrine and true piety, in order to consult with him about publishing these valuable accounts and papers. A printer at Oldenberg has been engaged to print 5000 copies of them, of which 1000 will be sent to you, by way of Leer Emden or Norden.

We

We all greatly admire the eſtabliſhing a Miſſion to the South-Sea Iſlands, during the preſent apoſtacy, which is inundating Germany both on this and the other ſide of the Rhine. Public baptiſm, we are informed, is to be aboliſhed, and it is to be adminiſtered only in private houſes. The Lord however is carrying on his work ſtill from above; not permitting the old ſyſtem entirely to fall, but bringing forth imperceptibly ſomething new, that the Church of Chriſt and truth may have martyrs alſo in future, and in other parts of the world, to ſeal it with their blood.

With high regard I recommend myſelf to the venerable Society in London, and wiſh them further ſupport from the grace of Jeſus Chriſt.

LETTER II.

Extract from a Letter of the Rev. Mr. Stracke to Dr. Burckhardt.

Rev. and Dear Brother,

THE effect of the Addreſs from London you will ſee in the incloſed plan of a Miſſionary Society in Eaſt-Frieſland, which I beg to preſent to the reſpected and beloved Directors, with the moſt hearty ſalutations of all our Brethren. Two of the Miniſters who have ſigned it, are of the Calviniſt denomination, and we expect that the number of Miniſters approving the plan in this country will increaſe to thirty. We have ſent copies to Altena, where Mr. Vander Smiſſen will ſign and forward the plan to Flenſburg, Cleves, Oſnaburg, &c. ſo that we ſoon ſhall form a conſiderable Society in the northern parts of Germany, which will be happy to unite with your Society in London.

We beg the favour of your communicating to us a continuation of the accounts of the Miſſion at Otaheite; and we could wiſh particularly a plain narrative of the reception and work of the Miſſionaries there in a ſmall pamphlet of a few ſheets, for the uſe of the middling claſs of readers in town and villages, whereby they might be ſtirred up to take a more particular and active intereſt in the Miſſionary work.

May the venerable Directors of your Society be pleaſed to look upon our feeble efforts with approbation, and receive our Plan as a return and anſwer to their excellent Addreſs! We would eſteem it a favour, if theſe dear men of God would ſend us a few lines to encourage us in the ſteps we have taken, which probably would have a good effect to confirm thoſe Brethren, who are timid in their reſolution to accede to our union.

May you write me often ſomething of this new and glorious work, in order to communicate the glad tidings to the Brethren near me, and at a diſtance, and to build up our infant inſtitution!

Mr. Jung, Counſellor and Profeſſor of Civil Law at Marburg, a member of our Society, writes me in his laſt letter: "Long ago have I had a preſage of the Lord's coming being near; but the certainty of it never roſe in my mind to ſuch a degree, as when I heard of the aſtoniſhing Miſſionary Inſtitutions of the preſent times!" May the grace of our Lord be with you, and with Your Brother and fellow-ſervant of Chriſt,

Hatſhuſen, near Aurich, March 11th, 1799. GEORGE SIEGMUND STRACKE.

LETTER III.

NEW GERMAN MISSIONARY SOCIETY IN EAST-FRIEZLAND,

Occaſioned by the Addreſs of the *Britiſh Society* to their German Brethren.

The Kingdom of Heaven is like unto a grain of muſtard-ſeed. Mat. xiii. 31. 32.

A Miſſionary Society for the converſion of the Heathen, though ſmall in

the beginning like a muſtard-ſeed, may grow to a large tree, if planted with humble prayer and faithful confidence in God, and cultivated under the ſprinkling of the blood of Chriſt, through the ſanctification of the Spirit. We, the underſigned, find ourſelves called upon, to engage in ſuch an union, and to form a *Miſſionary Society*.

Every minute many Heathen depart from this preſent probationary ſtate into the inviſible and everlaſting world. Our own time haſtens to its end. When we conſider that our own forefathers, like them, were idolaters, we have hitherto ſhamefully neglected to do unto others, as others have done to us, and have reaſon to implore forgiveneſs for this neglect. We acknowledge with a contrite heart our ingratitude and inſenſibility of the ſpiritual wants of our fellow-creatures, and bewail the loſs of a moſt precious part of our own time ſpent in diſtance from God, and in the eager purſuits of the pleaſures and goods of this periſhable world. But enabled by grace we would now devote the reſt of our days and talents to the good of the heathen, that our dear Lord may ſay of every one of us, that *we have done what we could*. Mark xiv. 8.

At midnight there was a cry made: Behold, the bridegroom cometh, go ye out to meet him. (Matth. xxv. 6.) Praiſed be God that we hear this awakening voice, juſt at a time, when darkneſs covers, and drowſineſs pervades, a great part of the chriſtian world! Hail to the people of the Lord in the bleſſed Iſland of Great-Britain, by whom we are rouſed to vigilance in the cauſe of the heathen.

By grace then we are made willing to do what we can. We believe that the ſame Lord who gave the inclination will give alſo the power, and that he will effect ſomething by us, be it much or little. As he calls us, he will make uſe of our ſervice. We devote ourſelves to him, as his ſervants; we will act always in conformity to our entire dependance on him, and may he do through us for the heathen, whatever he may pleaſe!

The objection, "that we have many heathen round about us to convert" ſhall be no hindrance; for we have the means of grace very near, while the diſtant heathen muſt remain in their miſerable ſtate ſo long as the goſpel is not preached to them. We are ſenſible of the apoſtolic charge of our Lord: *Go into all the world and preach the goſpel to every creature.*

While this care engages our minds, we do not neglect the duties of our ſtation; but rather are encouraged to diſcharge them with new zeal and faithful activity. It is to be expected from the preſent gracious viſitation of the Lord, that many of the heatheniſh part of Chriſtians will be benefited and awakened, and that our labour ſhall not be in vain. A ſalutary fear may ariſe, that the kingdom of God will be taken from us and tranſplanted to the heathen, if we continue to be indifferent about it; and thus we have reaſon to hope, that the Lord will bleſs this undertaking for the ſalvation of ourſelves, and of thoſe that hear us.

Nor ſhall the objection deter us, that we are improper inſtruments for the converſion of others, ſince the *former* blindneſs and miſconduct of many is well known. If we have received mercy, let this very circumſtance be an encouragement to prevent our fellow-creatures from following the ſame ſinful courſe, and to lead them to the ſource of all grace and mercy, pardoning, not leſs than ſanctifying, the human heart. Let the principle of our activity be, *to love much, becauſe many ſins are forgiven to us.* Luke vii. 47.

Pecuniary reſources, ſo neceſſary for the fitting out, for the voyage and ſupport of the Miſſionaries, are not ſo much the objects of this undertaking, as to find out proper perſons to labour among the heathen. And

can

can there be a total want of ſuch in our countries? We will indeed inceſſantly implore the Lord's direction, to ſend faithful labourers into the wide and extenſive fields of the heathen nations, at the ſame time as we make it our buſineſs to find out proper ſubjects, and to aſſiſt in forwarding them to the place of their deſtination.

As, however, much expence is requiſite, and as we are willing to make ourſelves friends of the mammon of unrighteouſneſs, that they may receive us into everlaſting habitations, (Luke xvi. 9.) we would chearfully contribute as much as we poſſibly can ſpare for the everlaſting welfare of the dear immortal ſouls of the poor heathen; remembering always, that they, as well as we, "are redeemed, not with corruptible things as ſilver and gold, from our vain converſation received by tradition from our fathers, but with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot." 1 Peter i. 18. 19.

Love of gain or avarice being a leading diſpoſition in the country wherein this is written—which keeps many at a diſtance who are otherwiſe not far off from the Kingdom of God, and betrays them into a miſerable narrow mindedneſs, we will do our beſt, to break that ſtubborn coveteouſneſs, by repreſenting to them the dying love of Jeſus on the croſs, and by following in word and deed, with zeal ſupported by our own example, the advice of the Apoſtle: "Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works; ready to diſtribute, willing to communicate, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold of eternal life. (1 Tim. vi. 17. 18. 19.)

But while we begin this work with faith, which like our Society is that of a grain of muſtard-ſeed, and yet even in its weakneſs able to ſurmount mountains of difficulties, we muſt not think of an eſtabliſhed fund, before we are ready to act. We may venture to begin; for as long as we faithfully depend on his merit, we may alſo humbly claim his promiſes, and a participation of his rich treaſures. He himſelf can ſay: "All the gold and ſilver is mine!" We do not deſire therefore any one to give his word for either a certain or indeterminate yearly contribution. May every one voluntarily do what his heart prompts him to do. The ſmalleſt donation will be a pledge of future willingneſs, and upon that, not upon any certain funds, we calculate the ſucceſs of our undertaking this great work.

As our dear Lord and Redeemer has owned the labours of the United Brethren among the heathen, by creating ſo many excellent congregations through the ſervice of their Miſſionaries: as a river of life flows from them over Germany: as they are a beautiful example and picture of the promiſed glorious ſtate of the Kingdom of God upon earth, which is to be expected after the preſent moſt terrible ſtruggle between light and darkneſs is finiſhed; which, however, will not be done, until the fullneſs of the heathen be come in and all Iſrael ſaved ————: We, as Germans, believe ourſelves to have a call from above, after the example of the Engliſh Society, to conform to, and to unite with the Moravian Brethren, and to have their advice and aſſiſtance, as far as is conſiſtent with their inſtitution.

As, however, the Addreſs of our dear Engliſh Brethren has made an immediate impreſſion upon us, we will follow them in beginning our work. What connection we are to form, or in what direction we may be enabled to co-operate with them, we will leave to the determination of our dear Lord and Saviour Jeſus Chriſt. For this reaſon we will humbly and faithfully

fully pray to him, to direct us to effect his design in simplicity of mind. He knows best how to bring his work, however small in the beginning, to a most glorious perfection in the end. Hallelujah! Praise be to God and to the Lamb! Lo, he cometh! even so, come Lord Jesus! Amen.

Do not disdain to peruse these outlines, my Brethren! We will say more when farther advanced in our plan. The merciful Saviour dictated these paragraphs to me in the very night of his birth, [Christmas 1798] and though on account of the severe frost the ink was ready to freeze in my pen, my heart was fired with love to the Redeemer, hearing the good tidings of great joy, which shall be *to all people*. We must do in haste, what we possibly can do!

I, the greatest sinner and unworthiest of the servants of the Lord, sign it first,

G. S. Stracke, Minister at Hatshusen, near Aurich, in East-Friezland.
J. P. Müller, D. D. General-Superintendent at Aurich.
J. F. Riese, of Timmel.
R. H. Taute, of Leer.
C. C. Clinge, Dutch Minister at Neemver.
Schomerus, of Ochtelbeer.
Anschminck, of Forlitz.
A. Hoppe, of Victorbur.
Detmers, of Barstede.
Felden, of Neuburg.
J. H. Schmertmann.
D. S. Fisher, at Rhaude.
Tammling, at Potshausen.
Harms, at Hollen.
Hinrichs, at Rhaemels.
Brawe, at Noltdorf.
Bruckener, at Funnix.
Zitting.
Scipio, at Arle.
Taaks, at Norden.
G. Kirckhoff, at Norden.
J. R. Hölscher, of Norden.
O. G. Van Senden, Dutch Minister at Fergast.

LETTER FROM HOLLAND.

DEAR SIR,

THE Missionary Society erected here, meets with great encouragement, the serious part of the nation have for a great part acceded to it, and meetings for prayer, the first Monday in every month, are instituted almost all over the country.

Although we still are not in the situation to send a Mission to the Heathen, we have the pleasure to assist by two Missionaries those congregations in Flanders that want Ministers; and we are inclined to think, that the Lord in his own way and time, will show us the work he has appointed for us, and the beaten paths we are to walk in. All we can do for the present is, to give ourselves into the hand of our Lord, to dispose of us as shall be good in his eyes. In the interim we join with your endeavours our best wishes and sincere prayers, that your missions may meet with all desirable success for the glory of God, and the prosperity of the kingdom of our dear Redeemer.

Pray

Pray, dear ſir, be ſo good as to inform us of the proceedings of your Society, and to ſend us whatever pieces you have publiſhed.

Chiefly we long to hear of our countryman Dr. Vanderkemp, and to be informed of the time and manner of his departure, &c.

We have deſired Mr. *T. Chapman* to ſend us the Evangelical Magazines we ſtand in want of, and have given him direction how to ſend them.

We are informed that in ſundry parts of Germany alſo Societies are erected, with ſome of whom we have opened a Chriſtian correſpondence; we alſo get intelligence from the Sweitz-ſchwaber *Siegenſburg*, and other places thereabouts, that a great many Roman Catholics and ſome of their Prieſts, are awakened to ſerious impreſſions of religion. The letters we have ſeen, have a true reliſh of the Goſpel of our Lord.

Since the erection of the prayer meeting, the Lord has poured his ſpirit upon ſeveral congregations, in a very remarkable way, eſpecially at Dordrecht, where ſeveral perſons are awakened, who have ſuch ſerious impreſſions of religion, as gives us hopes that many will be born in our Zion.

We greatly long to hear from you. We deſire our Chriſtian compliments to all your Reverend Brethren. We recommend ourſelves and the concerns of our church to your fervent prayers, and I remain moſt reſpectfully, Dear Sir, your ſincere Friend and Brother in the Lord,

Rotterdam, 25th May, 1799. B. LEDEBOER, Secretary.

To the Editor of the Evangelical Magazine.

REV. AND DEAR SIR,

BY the requeſt of a friend, who wiſhes to be concealed, I have the pleaſure to hand you the incloſed letter from a worthy Miniſter of the Goſpel in America, which will, I doubt not, cauſe the hearts of many of your readers to rejoice; and, under a divine bleſſing, give freſh energy to their prayers and promiſes; and to their zeal and diligence in diffuſing the knowledge of the glorious Goſpel. It will be ſeen by theſe extracts, not only that God has revived the work in the churches, and united the hearts of his miniſters; but that he has ſtirred up *Magiſtrates, Governors*, and *Legiſlators, to put their necks to the work of the Lord.* (Nehem. iii. 5.) This, is a peculiar fair dawn of the fulfilment of that promiſe, Iſa. xlix. 23. However, with the accounts which *have appeared*, and *will ſhortly appear*, in the Evangelical Magazine from *Switzerland, Germany, Sweden*, and *Denmark*; it will I truſt, not only keep us from being diſheartened from exertion in theſe times of preſſure, but animate us to every effort we can exert to do good, while we have the opportunity and the means, not knowing how ſoon all may ceaſe.

The Miſſionary poems alluded to, were the productions of a lady of judgment, piety, and genius. They were printed, not for private advantage, but for the Miſſionary Society; and it is a pity they are not better known. I am, dear Sir,

Southampton. Your affectionate brother and ſervant,

W. KINGSBURY.

Stratford, Fairfield County, Connecticut, Jan. 3, 1799.

DEAR SIR,

YESTERDAY I was favoured with the receipt of your letter of Auguſt 17, 1798, and this morning, with the packet to which it refers. My heart has gone with my pious friends in England, in every ſtep they have taken

taken to render ſucceſsful a plan ſo ſublime and glorious, as that of communicating the light of the glorious goſpel of Jeſus to the uttermoſt ends of the earth. They were undoubtedly under a divine *afflatus* when they undertook it, and the hand of God has been deſcribed as plainly in this, as in any of his gracious diſpenſations to mankind.

By the Rev. Mr. ———, lately from ———, and who is now ſettled, at leaſt for the preſent, at a pariſh within ſix miles of this place, we were favoured with a copy of a letter, written by Captain Willſon, giving an account of the arrival of the Miſſionaries at the reſpective places of their deſtination. It was a pleaſing account indeed, as it relieved us from a thouſand anxieties, and appeared to be a direct anſwer to thoſe many prayers with which the people of God have preſſed the throne of divine grace. We ſhall now wait in humble confidence to learn what theſe benighted, but now highly honoured heathen would think of Chriſt: how ſupremely rich will they be, when carrying in their hearts the pearl of great price! and how tranſported when made experimentally acquainted with the lovelineſs of our precious Redeemer, every trait of whoſe character is irreſiſtible and attractive, effectually exhibited by the Holy Spirit.

"The brighteſt, ſweeteſt, faireſt One,
That eyes have ſeen or angels known."

Perhaps you will be pleaſed by the following account handed to me a few days ſince, written by my friend Dr. Trumbull. It will ſerve to ſhew that the Lord has not withdrawn his preſence from this country, and that we have to rejoice in the proſpect of a bleſſed revival of religion amongſt us. "Let us rejoice that our gracious God is viſiting many parts of our Zion with his ſalvation. In the churches at Milford, a glorious work has been going on for about a year; about ninety perſons have been admitted to full communion, and numbers who were churchmen before are ſuppoſed to have experienced a new birth; the town is full of love, joy, and praiſe; the ſerioufneſs is ſpread into *Weſthaven*, and *there* are the ſame glorious appearances of the goings of God in his ſanctuary. There are ſeveral other places in *Connecticut*, in which there is more ſerioufneſs than uſual. In *Williamſburgh*, *Goſhen*, *Plainfield*, *Leomington*, *Aſhfield* and *Rutland*, are the ſame happy appearances, and more than two hundred perſons are ſuppoſed to have received regeneration in theſe ſeveral places, and have publicly given up their names to God; alſo at *Manſfield*, in both pariſhes at *Hampton*, and *Alford*; in ſeveral of theſe places *fifty*, and in others *thirty*, have been added to the church. In *Hawley*, *Worthington*, *Cheſterfield* and *Granville*, there are happy beginnings of the ſame work: theſe towns are in the county of *Hampſhire*, in *Maſſachuſets*. I have had information by letters, that at *Stoneham* and its vicinity, there are the ſame appearances of the Divine power and goodneſs. At *Hardwich*, the work is beginning. At ſeveral places in *Vermont*, I have been informed, that there is the ſame glorious work. It appears to be genuine and free from all enthuſiaſm and diſorder. O how ſhould we rejoice in the ſalvation of God; that new ſubjects are born, and new honours given to our glorious Immanuel! O that we loved Chriſt more, were more emptied of ſelf, and filled with the Spirit; that we might preach better, live better, rejoice more in God, in his univerſal dominion and government, and in all the increaſe and proſperity of Zion." Thus far Dr. Trumbull.

The General Aſſociation of *Connecticut*, at their Seſſion in *Hebron*, the third Tueſday in June laſt, formed themſelves into a Miſſionary Society, for the purpoſe of ſending preachers to their brethren in the new ſettlements; and alſo, if ſufficient friends can be procured, of ſending miſſiona-

ries

ries to the Indian tribes, within the limits of the United States. The following gentlemen were appointed a Board of Truſtees to manage the concerns of the ſociety, viz. The hon. John Treadwell, Lieut. Governor; the hon. Roger Newbury; the hon. Heman Swift; the hon. Jonathan Brace, Eſq.; John Davenport, jun. Eſq.; Dr. Joſhua Lathorp; the Rev. Benjamin Trumbull, D. D.; Jonathan Edwards, D. D.; Levi Hart; Nathan Strong; Charles Backus; and Cyprian Strong. Andrew Kingſbury, Eſq. was choſen Treaſurer, and John Porter, Auditor of Accounts. The Truſtees, according to their appointment, met at *Hartford*, on the firſt Wedneſday of September laſt, and elected the hon. John Treadwell, the Chairman; and Abel Flint, Secretary. For the procurement of neceſſary friends, the General Aſſociation propoſed that ſubſcription papers ſhould be circulated among the people of the State; and alſo, that there ſhould be public contributions in the churches, if their deſign ſhould meet the patronage of the legiſlature. Application conſequently being made to the General Aſſembly of Connecticut, at their Seſſion holden at New Haven, on the ſecond Thurſday of October, 1798, the following Act was obtained: "An Act for the ſupport of Miſſionaries to preach the Goſpel in the Northern and the Weſtern parts of the United States, and among the Indian tribes."

"Reſolved by this aſſembly, that there may be contributions in the ſeveral religious ſocieties and congregations in this State, on the firſt Sabbath in the month of May, annually, for the term of three years; and the miniſters or clerks of ſuch ſocieties and congregations ſhall receive and pay over ſuch contributions to the Treaſurer of the Miſſionary Society of this State. And the monies ſo paid over ſhall be appropriated, by the truſtees of ſaid Miſſionary Society for the ſupport of ſuch Miſſionaries as they ſhall, from time to time, employ in preaching the Goſpel in thoſe ſettlements in the northern and weſtern parts of the United States, where the ordinances of the goſpel are not eſtabliſhed, and among the Indian tribes; and ſhall, annually, exhibit to this Aſſembly, and to ſaid Miſſionary Society, an account of the receipts and expenditures of ſuch contributions, and his Excellency the Governor is requeſted, annually, to iſſue his proclamation accordingly. A true copy of record, examined by Samuel Wyllis, Secretary."

I have now, Sir, to thank you ſincerely, for ſix copies of "Miſſionary Poems," which I have read with pleaſure; I have tranſmitted one to the Rev. Dr. Dwight, the Preſident of Yale College, and will put others into the hands of other gentlemen in this State. I had received cauſe to expect a letter ſome time ago from Dr. Haweis, but have not been favoured by one; I will thank you to preſent him my cordial and affectionate regards. His zeal in God's cauſe, and the diſtinguiſhed part he has taken in the Miſſionary buſineſs, entitles him to our love and reſpect; may he live to ſee the proud idols bend before the commanding preſence of the Son of God. As you live near Mr. Bogue, you will pleaſe to render him my hearty thanks for a ſermon of his I had the pleaſure of reading in the firſt collection of Miſſionary Sermons, and with which I was favoured by the rev. Mr. ————. I hope his pious labours will be crowned with abundant ſucceſs. I was in hopes of forming ſome acquaintance with him, but was ſome how or other prevented; I have regretted it ever ſince.

I remain, dear Sir, with ſentiments of eſteem
Your ſincere friend and ſervant,

S. BLATCHFORD.

Extract of a Letter from Dr. Jonathan Edwards, of Colebroke, Connecticut, dated Jan. 14, 1799.

"There are ſeveral inſtances in theſe parts of effuſions of the Spirit of God, to the awakening and conviction of ſinners, which have been pretty general in ſeveral towns and diſtricts, and have iſſued in the hopeful converſion of many, as at Plainfield, Goſhen, Granville, &c. in Maſſachuſets; at Munsfield, Suffield, Weſt Springfield, New-Hartford, and Torringford, in this State. May a gracious Saviour carry on his own work!"

ASSOCIATIONS.

READING. April 16, 1799. The Aſſociation of Miniſters in this place was held at Broad-ſtreet, when Mr. Cooke, of Maidenhead, read and expounded part of the 30th of Iſaiah. Mr. Griffith, of Wallingford, preached on the *Unity of Chriſtians*, from Epheſ. iv. 3. Meſſ. Yockney, of Staines, Threſher, of Abingdon, and Millar, of Wycombe, ſeverally engaged in prayer.—In the evening public worſhip was reſumed, when Mr. Jefferſon, of Baſingſtoke, preached from Phil. iii. 14. Mr. Brown, of Tudley, Mr. Green, of the New Chapel, and Mr. Holloway, Paſtor of the Antipædobaptiſt Church, Reading, engaged in prayer. Mr. Douglas, Miniſter of the place gave out the hymns.

PEPPARD, Oxon. On Whitſunday, an annual revel being here held, Mr. Walker, of this place engaged ſeveral Miniſters to aſſiſt him in a public ſervice. Mr. Douglas, of Reading, preached to the young people from Prov. i. 10. Mr. Green, of the ſame town, preached in the afternoon from John iv. 10, and in the evening Mr. Muſton, of Aſton, from John v. 28, 9. A dinner was given to the poor and to the children of the Sunday ſchool; and it gave much pleaſure to ſee many young people prefer the houſe of God to the revel, which was very thinly attended.

LYME. April 18. A Meeting of Miniſters was held at the Independent Meeting-houſe, when Mr. Cracknell, of Wareham, preached from Phil. ii. 20, and in the evening Mr. Allen, of Exeter, from Mic. vii. 7. Meſſ. R. Crook, Chaplin, Stoat, Small, Underwood, and Saltren, engaged in the devotional parts of the ſervices, and we have the pleaſure to learn that religion is upon the revival in this place.

SOMERSET ASSOCIATION, Martock, May 29. Three Sermons were preached on the occaſion, by Mr. Toller, of Northampton, from 1. Theſſ. ii. 19. 20, Mr. Bond, of Briſtol, from Phil. i. 18. and Mr. Hey, of Briſtol, from 2. Cor. x, 13. Meſſ. Evans, (of Wells) Tozer, Magor, Price, Underwood, and Horſey, engaged in prayer, &c. £13. 6. was collected for the Somerſet Miſſion. Mr. Herdſman was choſen Treaſurer, and Mr. Morren, Secretary for the year enſuing. Mr. Gale, the Miſſionary, is to be continued in the diſtrict of Somerton. The next Aſſociation is to be held at Wintham on the laſt Wedneſday in May 1800. Meſſ. Morren and Evans to preach the ſermons.

HERTFORDSHIRE ASSOCIATION. June 5. Several independent Miniſters of this county met at Hitchin, to form themſelves into an Aſſociation, and invite their Brethren to join with them, in order to cheriſh unanimity in promoting the ſpread of the Goſpel. In the evening a public ſervice was held at Mr. W. Williams's Meeting, when Mr. Barfield,

of

of Aſhwell, prayed, and Mr. Chaplin, of Biſhop Stortford, preached from Prov. viii. 34. The Meetings of the Aſſociations are to be held annually on the 2d Sabbath in April. The Rev. S. Burder, of St. Alban's, was appointed Secretary, at whoſe place will be the next annual Meeting.

SURRY MISSION. June 5. The laſt Quarterly Meeting of this Society was held at Mr. Abel's, Brackham. Rev. James Knight, preached from Mat. x, 34. Meſſ. Nettlefold, Bowden, Hughes and Dore, engaged in prayer. The annual Meeting will be held at Tooting, on Wedneſday the 31ſt inſtant, when the Rev. J. Hughes is expected to preach. Service to begin at 11.

LINCOLN and NOTTINGHAM UNITED ASSOCIATION. June 12. The annual Meeting of this Aſſociation was held at Great Grimſby. The evening preceding Mr. White, of Mablethorpe, preached from Pſalm cvi. 4. In the morning Mr. Macdonald, of Sleaford, preached from John xi. 49 to 53: and immediately after the Sermon, the ordinance of the Lord's ſupper was adminiſtered. In the evening ſervice, Mr. Bennett preached from Iſa. lxii. 62, 6, 7. and Mr. Thompſon from Iſa. lxii. 12. Meſſ. Woodward, Smellie, Thompſon, Clark, (of Brigg), and Bennett, of Redford, ſeverally engaged in the devotional exerciſes of the day. In the interval of public worſhip the aſſociate Miniſters reſolved,

That there be an half-yearly Meeting, in addition to the annual one, and that the Sacrament be then alſo adminiſtered—That the next Meeting be held at Horncaſtle, on Thurſday the 3d of next October—That Meſſ. Woodward and Clark preach on the occaſion; and that Mr. Smellie, act as Secretary for the enſuing year.

KENTISH ASSOCIATION. We underſtand the next annual Meeting willl be held at Mr. Slatterie's, at Chatham, on the Wedneſday after the firſt Sabbath in July. Mr. Gore, of Sandwich, and Mr. Fowler, of Sheerneſs, to preach; alſo Mr. Ralph of Maidſtone, on the preceding evening.

BRISTOL PRAYER MEETINGS. For nearly two years paſt Monthly Meetings have been held of the Independants and Baptiſts, as in London, when diſcourſes are delivered at the different places in rotation. *Monthly Miſſionary Prayer Meetings* have alſo been eſtabliſhed here theſe 3 years, and are held alſo in rotation at the Baptiſt and Independant Meetings, the Tabernacle, the Counteſs of Huntingdon's Chapel, the Ebenezer, or Weſleian Chapel, and the Hope Chapel, at the Hot-Wells. The above ſervices are generally well attended, and promote harmony among the ſeveral denominations.

ACADEMY FOR ITINERANTS.

A plan is in agitation among the Independent Miniſters of Staffordſhire, Shropſhire, and Cheſhire, to educate a number of young men for the miniſtry, principally with a view to an enlarged ſcale of itinerancy in the three counties. It is alſo propoſed to inſtruct ſome for ſchoolmaſters, who may be able to fill that important office with more honour and uſefulneſs than in many country places. It is their wiſh to have none but men of unqueſtionable godlineſs. When theſe plans are matured, they will be laid before the public. The neceſſity of them appears very evident—from the uncommon number of churches deſtitute of paſtors, and villages where acceſs may be had to preach the goſpel: in theſe parts "the labourers are" *indeed too* "few."

ORDINATIONS.

On Wednesday April 17, the Rev. J. Crook, and T. Hatch, were ordained at Charmouth, Dorset. The Rev. S. Underwood opened the service with prayer and reading the Scriptures; Mr. J. Stoat delivered the introductory discourse, &c. Mr. B. Cracknell, engaged in the ordination prayer, which was accompanied by imposition of hands; Mr. J. Small addressed the ministers from 1 Tim. iv. 16. Mr. R. P. Allen prayed; Mr. Saltren preached to the people from 1 Thess. ii. 4. and Mr. T. Gibbon closed with prayer.

In the evening Mr. Chaplin of Bishop Stortford preached, and Messrs. Dawson and Vardar engaged in prayer.

On Tuesday April 23, Mr. Jos. Gamble was ordained pastor over the new Independent Church, at Sydling, Dorset. Mr. Wilkins began with prayer and reading; Mr. Cracknel introduced the work; Mr. Rogers asked the questions, and received the confession; Mr. Saltren prayed the ordination prayer; Dr. Duncan gave the charge from Rev. x. 8—10; Mr. Morren prayed the intercessory prayer; Mr. Herdsman preached from 1 Thess. iii. 8.; Mr. Lamb concluded.

In the afternoon Dr. Duncan prayed; Mr. Pearce preached from Solomon's Song vii. 11. and Mr. Underwood concluded. Many people were collected from various parts, and seventeen ministers.

Wednesday May 1, the Rev. W. Stephens was ordained pastor of the Independent Church at Bingley in Yorkshire. Mr. Hollingworth of Brighouse prayed and read the Scriptures; Mr. Cockin of Halifax delivered the introductory discourse, and received the confession; Mr. Moorehouse of Huddersfield prayed the ordination prayer; Mr. Parsons of Leeds gave the charge from Heb. xiii. 17.; Mr. Calvert of Kipping preached to the church from Romans xii. 10. and concluded with prayer. The Independent Chapel being very small, the Methodist meeting-house was applied for, and granted on this occasion, when about 1000 persons were present, and many it is hoped to their souls' profit.

Tuesday May 28, the Rev. W. Judson, late of Hoxton Academy, was publicly set apart as pastor of the Independent Church in Abby-lane, Saffron-Walden. Mr. Bowers of Haverhill began with prayer, and read the Scriptures; Mr. Bailey of Clavering delivered an introductory discourse, asked the questions, received the confession, &c. Mr. Gaffee of Hatfield Heath prayed the ordination prayer; Mr. Parsons of Leeds gave the charge from Ezek. xxxvii. 1—4, 9 & 10.; Mr. Gardner of Cambridge prayed; Mr. Smith of Foulmire preached to the people from 2 Cor. iv. 7; and Mr. Jameson of Royston concluded with prayer. The auditory was very numerous and attentive.

In the evening Mr. Pendred of Royston preached from Rom. i. 16.

Wednesday May 29, the Rev. R. Fletcher was ordained pastor of the Independent Church at Bicester in Oxfordshire. Mr. Greatheed delivered an introductory discourse; Mr. Bull (Mr. F.'s tutor), gave the charge from 2 Chron. i. 10; Mr. Thresher, of Abingdon, preached to the church from Phil. i. 27.; Mr. Scofield, of Henley on Thames, engaged in the ordination prayer, with imposition of hands. Other devotional parts of the service were conducted by Messrs. T. P. Bull, Lovegrove, and Griffiths, Mr. Greatheed preached in the evening from 1 Chron. xxix. 5. We understand,

derſtand, with much pleaſure, that the Evangelical Miniſters of different denominations, in Oxfordſhire and its vicinity, are about to unite their exertions to ſpread the Goſpel.

CHAPELS OPENED.

HIGHBURY GROVE.

April 28, 1799. A Chapel was opened here on a Catholic and liberal plan, intended to unite Chriſtians of different denominations in religious worſhip and brotherly affection. Two ſermons were preached on the occaſion: one in the morning by the Rev. Dr. Haweis, from Mark xvi. 20. and the other in the evening by the Rev. D. Bogue, from Hag. ii. 7. This chapel was formerly occupied by the Socinians, and originally opened by Dr. Prieſtley. It is now taken by ſome gentlemen in that neighbourhood, of different habits and opinions, as to modes of worſhip, but who wiſh to unite in Chriſtian love, and the ſupport and propagation of evangelical truth. With theſe views, a ſelection from the Liturgy of the eſtabliſhed Church is read in the morning ſervice, and the worſhip on the Lord's day and Thurſday evenings is conducted according to the cuſtom of Diſſenters.

At WINTERBOURNE, near SARUM.

April 16, was opened a new chapel. Various miniſters, and ſome of the members of Mr. Adams's church, in Saliſbury, who had been inſtrumental in raiſing this new intereſt, were employed in prayer and reading the ſcriptures. The ſermons were preached by Mr. Lewis, of Ringwood, in the morning, from Pſalm cxxxii. 14. Mr. Edwards, of Wilton, in the afternoon, from Acts x. 33.; and Mr. Jackſon, of Warminſter, in the evening, from Hebrews xi. 25.

At BRIGG, in LINCOLNSHIRE.

May 20, was opened a new chapel, in the Independent intereſt, under the paſtoral care of Mr. Clarke, from Caiſtor, who began the ſervice by reading and prayer, and Mr. Smellie preached from Iſaiah, xxii. 22. In the afternoon Mr. Clark preached from Iſaiah i. 27.; and, in the evening, Mr. Greenwood, of Burton, preached from Pſalm lxxxix. 25.

BATTERSEA NEW TOWN.

June 6, a ſmall Chapel was opened. In the morning Mr. W. Ford, miniſter of the place, introduced the buſineſs, and Mr. Griffith Williams preached from Pſalm lxv. 4. In the evening, Mr. Buck preached from Matt. xv. 18. A Sunday ſchool is ſince opened, and 38 children attended.

BADGLEY, WARWICKSHIRE.

About 16 months ago the goſpel was introduced in this benighted place, and a Sunday ſchool has been ſince eſtabliſhed for about 70 children. The houſe, hitherto occupied for preaching, is much too ſmall, and liberal offers are made toward the erection of a new chapel.

CHAPEL BURNT.

COLERNE, near Bath. In the autumn of 1796, the goſpel was firſt introduced in this place, and, about a year after, a benevolent individual fitted up a ſtone-built barn, as a place of worſhip, to hold about 300 perſons. The place has been ſupplied by neighbouring miniſters; and a church, formed by Mr. Honeywill, of Melkſham, on the Independent plan. On the 14th of laſt April the Lord's Supper was to have been adminiſtered for the firſt time; but, on the 6th of that month, the chapel was (as is believed) wilfully ſet on fire, and deſtroyed by ſome perſons unknown.

known. A temporary place has been procured for worſhip, until the people are enabled, by the aſſiſtance of friends to the goſpel, to repair the old place, or erect a new one.

LONDON.

MISSIONARY SOCIETY.

Collections and Donations from the 25th of May to the 25th of June, inclusive.

Burwaſh Friends, per Rev. Rich. Leggett	£.	2	18 6
Young Friends, at Southwold, by Mr. Conder		5	5 0
Glaſgow Committee of the London Miſſionary Society		60	0 0
Newport Pagnel, by Rev. Mr. Greatheed		7	7 0
Rev. G. Gilbert and congregation, Heathfield		5	0 0
Subſcriptions at the Tabernacle, Greenwich		46	0 6
Rev. G. Mantell and congregation, Weſtbury		26	2 0
Subſcriptions at Olney, by Rev. Mr. Hillyard		6	16 0
Collection at Olney, by Rev. Melville Horne		14	0 0
Ditto at Newport, Iſle of Wight, by Rev. John Potticary		35	4 9
Subſcriptions at Chatham, by Rev. Mr. Slatterie		8	8 0
Collection at Beominſter, by Rev. Mr. Rogers		6	10 0
Rev. Mr. Eaſton and Praying Society, at the meeting in Miles-lane, Cannon-ſtreet		11	1 6
Contributions from Clavering, Eſſex, by Rev. Mr. Bailey		7	0 0
Collection at Dedham, by Rev. W. Bentley Crathern		6	16 0

Collections among the Welch Methodiſts, by Rev. Mr. Charles,

Merionethſhire.	Bala	£.	15	14 6	
	Dolgelley		16	12 6	
	Barmouth		10	3 7	
	Duffryn		5	11 5	
	Harlech		1	4 1	
	Yſpytty		2	9 0	
	Private donations		6	8 0	
					58 3 1
At Mold, Flintſhire					13 18 9
Montgomeryſhire.	Llanidler		5	16 6	
	Llanbrinmair		1	6 2	
	Cemas		1	2 1	
	Mallwyd		1	5 2	
					9 9 11

SUNDAY SCHOOL SOCIETY.

This excellent and benevolent Society have it under conſideration, for the ſake of their Welch Brethren, and the Schools eſtabliſhed in Wales, to publiſh a large edition of the New Teſtament, in Welch, in order to be able more diffuſively to ſpread the word of God among the mountains of Cambria, where the thirſt for knowledge is greatly excited, but their means very ſcanty, and many unable to purchaſe this precious book, or too little ſenſible of its value to part with the neceſſary ſum. It hath been hitherto out of the power of the Society to effect ſo deſirable a purpoſe, their funds being inadequate to the expence: as they have received propoſals for printing 5000 at 10d. per book, 9000 at 9d. and 10000 at 8d. and to have them bound for 3½d. each. Should the great utility of ſuch an undertaking impreſs the minds of thoſe who feel for the ſouls of others, by knowing the value of their own, they will ſend their ſubſcriptions to

Henry

Henry Thornton, Esq. the Treasurer, or Thomas Smith, Secretary, Little Moorfields, that, as speedily as possible, it may be determined what the Society can afford to expend on the service, and the books be forwarded for the Schools, which are in the greatest want of them.

AFRICAN YOUTHS.

As iron sharpeneth iron, so doth a man his friend. This was never more strongly exemplified than in the happy effects produced by the exertions of the London Missionary Society. Among a variety of attempts to promote the knowledge of the gospel of Christ, a more noble effort, perhaps, has not yet been made, than that of which we have lately received information. A zealous individual, a Director of that Society in Scotland, has, at his own expence, brought from Africa twenty black boys, from eight to fourteen years of age, and four girls. They are the children of the head men from the vicinity of Sierra Leone, and were entrusted to the care of Governor Macauley, on his return to England. They are now under inoculation, and recovering at the Small-Pox Hospital, and are immediately going down to their respectable patron at Edinburgh, where they are to be instructed in Christian knowledge, and taught our most useful arts, that, after some years, they may return to their native country, not only improved themselves, but capable of communicating instruction to to their countrymen. Reader, rest not in barren admiration of such exalted philanthropy, but awake to some similar exertions; for such a spirit will be poured out from on high, whenever the appointed time approaches, that the kingdoms of the world shall become the kingdoms of the Lord and of his Christ.

ADDRESS OF THE RELIGIOUS TRACT SOCIETY.

THOUSANDS, who would have remained grosly illiterate, having through the medium of Sunday Schools been enabled to read; it is an object of growing importance widely to diffuse such publications as are calculated to make that ability an unquestionable privilege.—The Bible indeed opens a fountain no less abundant than pure; nor can any human composition in a religious view claim our regard, but as it appears to be a stream from that sacred source.

Yet, who can reflect upon the universal fondness for variety, and the admirable materials which from day to day are providing for its indulgence, without a clear persuasion that it is not only lawful but commendable to associate, though with every intimation of profound inferiority, the writings of men with those of God? Unspeakably happy are all they, who by propagating, in whatever form, the sentiments of Divine Truth awaken mankind to an impressive knowledge of their character, their duty, and prospects!—One is the Donor of the Bible—a second presents the labours of a Bunyan, a Hervey, or a Doddridge—a third dispersés hymns and catechisms—an affecting narrative—an evangelical address. Let us join ourselves to their goodly company—nor pause from our united efforts, till a voice from Heaven proclaim—"It is enough." At every point let us meet that enemy who ceaseth not, laden with tares, to traverse the moral field; perhaps we may gather up much of the baneful seed when but just fallen from his hand. Let the fair picture of Religion hang in public—and each strong persuasive find its way into all surrounding connections. Let volumes be condensed into a few pages; let pious ingenuity toil—while twice ten thousand hands distribute the salutary produce from family to family, and from county to county: and may He, "from whom all holy desires, all good counsels, and all just works do proceed," unite the hearts

of

of his people in ſuch an undertaking—inſpire them with all needful wiſdom and energy—and accompliſh their moſt extended deſires.

Under theſe impreſſions, a number of miniſters and Chriſtian friends aſſembled on the 9th and 10th of May, 1799, at St. Paul's Coffee-Houſe, and formed a Society under the above name, as mentioned in our laſt. Among the Reſolutions agreed to were the following:

That a Subſcriber of Half a Guinea or upwards be conſidered as a Member—That the Subſcription ſolicited is deſigned as a mean of enabling the Society to ſell the Tracts at a cheap rate—That a Committee be appointed in London, and a correſponding Committee in different parts of the Country, who ſhall have the care of ſelecting ſuitable Tracts, and of ſuperintending, as their ſituations enable them, the printing and diſtribution—That the Society retain the Copy-right of each original Tract, and print on their own account.—That a depoſitory be appointed in London for the ſale of the Tracts, &c.

The following Gentlemen are the Committee for the preſent year:

In London. Rev. R. Hill, J. Hughes, W. F. Platt, A. Waugh, M. Wilks; Meſſrs. R. Cowie, G. Gouger, S. Mills, J. Reyner, and T. Wilſon.

In the Country. Rev. J. Boden, Sheffield—D. Bogue, Goſport—G. Burder, Coventry—J. Cockin, Halifax—S. Greatheed, Newport Pagnel—R. Little, Hanley—H. Mends, Plymouth—E. Parſons, Leeds—J. Ryland D. D. Briſtol.

Subſcriptions (and Communications free of expence) received by J. Reyner, Eſq. Treaſurer, Duck's Foot lane, London; and Rev. J. Hughes, Secretary, Batterſea.

HOXTON ACADEMY.

ON Thurſday the 20th June, a reſpectable and numerous Meeting of the Subſcribers and Friends of this Inſtitution was held at the Academy Houſe, previous to the vacation, when four of the Students were engaged in religious exerciſes. Mr. Kent began with prayer; Mr. Hurdle preached on the Fall of Man, from Romans iii. 23; Mr. Durant on the Recovery, John i. 4, 10; Mr. Thornton on Sanctification, Titus ii. 14.

The Rev. Mr. Clayton concluded with prayer, and reading the following report from the Rev. Mr. Bowden, of Tooting, to the Treaſurer:

"The opportunity of attending the examination of the Students afforded me much real ſatisfaction; and it is with pleaſure I offer the ready teſtimony which they have merited. The ſeveral claſſes appeared to have well improved the time reſpectively allotted them for acquiring the knowledge of the learned languages; and their proficiency, while it evidences cloſe application on their part, reflects much praiſe on thoſe who have the direction of their education. Their other and ſtill more important ſtudies, I truſt are purſued with equal ſucceſs. Very cordially do I congratulate you, dear ſir, with every Patron of the Hoxton Inſtitution, and every Friend of the Goſpel, on the advantages which already have attended the exertions of Chriſtian benevolence there, and which are now promiſed in an encreaſing extent. May the great Head of the Church, in communicating liberally of his invaluable gifts to each of its Candidates for miniſterial ſervice, and by directing the hearts of all their conſtituents in the fervor of united ſupplication to his throne, ſtill appear to patronize this ſeminary; and thence, from year to year, in a long continued ſucceſſion, ſend forth very many good men full of the Holy Ghoſt and of Faith, to edify his Body the Church!"

ERRATUM in our laſt.

Page 260, line 21, for "praiſes" read "purſes."



Rev.d RICH.d WINTER, B. D.

late of London.

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THE LIFE OF JOHN ARND.

JOHN ARND was born December 27, 1555, at Ballenſtad, a ſmall town in the principality of Anhalt, in Germany. His father, *Jacob Arnd*, was Court-preacher to Prince Wolfgang, of Anhalt, a Prince, who, like David, not only delighted to hear and read, but alſo to preach the word of God. Young Arnd was deprived of the inſtruction and ſupport of his father in the year 1565; but his heavenly Father raiſed him many friends and benefactors, whereby he was enabled to purſue his ſtudies in the ſchools of Aſcherſleben, Halberſtad, and Magdeburg.

At the Univerſity, to which he went in the year 1576, he firſt ſtudied, with great application, phyſic and natural philoſophy, together with the knowledge of the learned languages; and meant at that time, to devote his whole life to the ſtudy and practice of medicine; but his reſolution was altered by a dangerous illneſs, during which he vowed, that if it ſhould pleaſe God to reſtore him, he would ſearch the Scriptures only, and dedicate himſelf entirely to the ſervice of the Church. There are ſimilar inſtances of divine Providence changing the deſigns of the human heart, in the life of Luther and other pious and eminent men. After his recovery he ſtudied divinity in the Univerſities of Helmſtad, Wittemberg, Straſburg, and Baſil, and made, in a ſhort time, ſuch progreſs, that he could give lectures to other ſtudents in ethics and philology. When at Baſil he was made tutor to a young Poliſh nobleman, who was the inſtrument of preſerving his precious life from imminent danger; for having fallen one day into the Rhine, near that town, his pupil jumped after him, and brought him ſafely

on ſhore. The ſame providential care watched over him in the future periods of his life, when being ſurrounded with the waves of perſecution, many friends ſtept forth to vindicate his innocence, and to ſave his honour and credit from the vile aſperſions of his opponents.

After having been twelve months a teacher in a public ſchool of his native country, which is a good preparation for the ſacred office of a clergyman, to whoſe care not only the ſheep but alſo the lambs of the flock are intruſted; he was called by his Prince, Joachim Erneſt, of Anhalt, to the miniſtry at Badeborn, in the year 1582, and the 28th of his age, in which he alſo married. At that place he preached the word of God as a faithful miniſter in its purity and with good effect for ſeven years; but he loſt this ſituation in 1590; his conſcience not permitting him to conſent to ſome alterations in certain church-ceremonies, which, though indifferent in themſelves, he conſidered as preparatory ſteps to more important changes in religion, which have in fact ſince taken place.

But ſoon after, Providence opened a door for him to preach the Goſpel at Quedlinburg, where he was made Rector of the pariſh church of St. Nicolas. Here he expounded to his congregation the pſalms of David and the principles of true Chriſtianity. The plague breaking out about that time, he adminiſtered comfort and relief to the bodies and ſouls of the inhabitants of the town, and both as a Phyſician and Divine, rendered himſelf ſo uſeful to them, and was ſo much reſpected and beloved, that they would by no means conſent to his leaving them, when he received a call to Brunſwick in the year 1599. And when he acccepted this invitation, his diſappointed friends almoſt turned their love into hatred, and their reſpect into inſult; At laſt he was diſmiſſed by the Abbateſs and Magiſtrates, with a public teſtimonial of the purity of his doctrine, and of the integrity of his life and character.

At Brunſwick, he continued his miniſterial labours with ſo evident a bleſſing, and had ſo many followers, that the envy of his colleagues was raiſed againſt him, particularly when he publiſhed the firſt book of his 'True Chriſtianity,' which was received every where with uncommon applauſe, and only oppoſed and reviled by the enemies of truth.—Theſe, not only in private, warned their hearers againſt the poiſon (as they called it) lurking in his writings, but publicly decried him as a fanatic, in their pulpits. On account of theſe perſecutions, and of ſome civil commotions which took

took place in Brunſwick, he followed the hint of Providence in opening his way to Eiſleben in Saxony, the native place of Luther, where he was inſtalled in the year 1608, as Aſſeſſor of the Conſiſtory, and Paſtor of St. Andrew's Pariſh.

Here again he ſtayed not above three years, and ſome readers may, perhaps, be inclined to think, that his frequent changes and removals were owing to ſome ficklenes of character. The perſecutions, however, which drove him from place to place, by the direction of a higher hand were the means of propagating truth the further; and it was deſirable that ſuch a burning and ſhining light ſhould be placed in a ſtill higher ſituation. After having declined at leaſt ſix offers of church-preferment, he was, in the year 1611, appointed by George Duke of Brunſwick and Luneburg, Superintendent General, or Biſhop of the two principalities of Zelle. During eleven years, he performed the various duties of this high office, by preaching twice a week, by taking care of his dioceſe, by writing uſeful works, and by encouraging the miniſters and preachers under his inſpection, to the ſame faithful diſcharge of duty.

In the latter years of his life he complained often of wearineſs and want of ſleep, which, however, did not prevent him from continuing his miniſterial functions with aſſiduity. On the 3d of May, 1621, he preached his laſt ſermon from that memorable text, "They that ſow in tears ſhall reap in joy:" in which he was ſo deeply engaged in meditations of death and eternity, that he ſeemed to have a preſage of his own approaching end; and when he came home, he was heard to ſay, "I have juſt now preached my funeral ſermon." He was ſeized with a violent fever, and though neither prayer nor medicine, neither ſpiritual nor bodily comfort was wanting, yet the hour was come in which he ſhould be called from his labours in the vineyard of the Lord, to his eternal reſt and reward. Shortly before his death he received, once more, the Lord's Supper, from the hands of the Rev. William Storch, and being aſked by him if he would remain and die in the confeſſion of that pure doctrine which he had learned from the word of God by the illumination of the Holy Spirit, he anſwered *yes*, with an audible voice. His ſoul was troubled for ſome time with a deep ſenſe of his unworthineſs, ſo that he called out, "Lord do not enter into judgment with thy ſervant." But this godly ſorrow was ſucceeded in a ſhort time by a foretaſte of heavenly joy and glory. For, after a ſound ſleep,

he

he lifted up his eyes, and tranſported with the view, cried out, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Being aſked when he had ſeen that glory, he anſwered, "Juſt now I have ſeen it. What a glory is that! A glory which no eye has ſeen, no ear heard, no heart felt. That glory I have ſeen!"

On the 11th of May, in the evening, aſking what time it was, and being anſwered that the clock had ſtruck nine, he uttered theſe his laſt words, "*Now I have overcome!*" and with the fervent prayers of his relations and friends ſurrounding his dying bed, he breathed his laſt in the 66th year of his age. His mortal remains were interred at Zelle, and in the funeral proceſſion there were two Dukes of Brunſwick. The Rev. Wm. Storch preached his funeral ſermon, from 2 Tim. iv. 7: "*I have fought a good fight, I have finiſhed my courſe,*" &c. Upon his tomb ſtone his image is hewn in ſtone, in full length, with this inſcription:

Qui Jeſum vidit, qui mundum et daemona vicit,
Arndius in ſcriptis vivit ovatque ſuis.

He was a man endowed with uncommon natural gifts, ſanctified by grace; and in the uſe and application of his talent he exceeded the generality of his brethren as much as the eagle, from which he bears his name (*Arend* or *Arnd*, ſignifying, in the lower Saxon dialect, an eagle) ſoars above the other birds towards the ſun. In him ſound learning was united with true piety, and he was the true pattern of a Miniſter of Chriſt. He not only taught true Chriſtianity in his diſcourſes, but experienced it in his heart, and practiſed it in his life. The functions of his ſacred office he fulfilled with unwearied attention and faithfulneſs; in his ſermons, he endeavoured, not to pleaſe the ear, but to touch the heart; in his unmerited perſecutions, he was, like his Maſter, meek, patient, and forgiving; and in his works of love to the poor he was liberal beyond even the reſources of his income. He could do ſo much good with a little, by frugality in his own domeſtic concerns, that his enemies aſcribed it to a ſecret art of making gold.

From his perſon we proceed to conſider his writings, particularly his books on True Chriſtianity. The foundation of theſe he laid by preaching on the texts placed over each chapter, and having reviſed the matter as well as the ſtyle, he publiſhed the firſt book in the year 1605. It was an uncommon phænomenon in theſe polemical times, in which diſputes about the ſpeculative doctrines of religion, roſe ſo high

high, and were carried on with ſo much warmth and rancour by different parties, to ſee a divine ſteering his courſe clear of the rocks of contention and animoſity, and reducing every thing in religion to the grand principles of faith and love. That his envious opponents might not involve him in any of their uſeleſs diſputes, in his ſecond edition, which was ſoon called for, he left out every expreſſion which could reſemble even the ſhadow of diſſention or heterodoxy. Many learned and pious men now joined in expreſſing their deſire, that he ſoon might publiſh the other books, which he had ſent before in manuſcript to be reviſed by John Gerhard, an eminent divine of the Lutheran church, under whoſe care and inſpection they were printed in the year 1608.

In this ineſtimable work the author maintains, that Chriſt is and muſt be our all in all, as being the only ſource of our ſalvation; that we ſhould however know and receive him, not only as Chriſt *for us*, whoſe righteouſneſs is imputed to us, but alſo as Chriſt *in us*, who works in us every good gift, and renders us acceptable in the ſight of God: —That human nature is in a corrupted ſtate, from which it is impoſſible for us, by our natural capacities, to extricate ourſelves; and that therefore regeneration, or a change of heart, is abſolutely neceſſary:—That faith is the mean of our juſtification, and that the gifts and works of the new life muſt not be brought into the account; but that the righteouſneſs of faith muſt be clearly diſtinguiſhed from that of life:—That, however, true and ſincere faith daily renews, purifies, and reforms the heart; and conſequently, true Chriſtianity is nothing but the living and active principle of faith, ſhewing itſelf in genuine piety, and like a ſound root of a tree producing good fruits:—That ſuch a divine knowledge and experience is derived from the word of God: not from a mere cold literal contemplation of it, but from the illumination of Chriſt and his Holy Spirit, who with the word kindles in our hearts the light and fire of a living and ever active repentance, faith and obedience.

Such is the ſubſtance of John Arnd's doctrine of the fall and recovery of man! Theſe are the leading points in every page of his true Chriſtianity; and can any man form a better ſyſtem of practical divinity? The ground-work, upon which he built, was the Bible, and he was peculiarly happy in ſelecting the moſt ſtriking and pertinent paſſages therefrom. The motive which actuated him to purſue ſuch a plan, was evidently, not a vain deſire of making a noiſe in

the literary world, becauſe ſo diffident was he as to his own abilities, that he hardly could be perſuaded to publiſh the other books, even after the firſt had been applauded; but a ſincere and heart-felt compaſſion for the ſtate of the church, and an honeſt and pious deſire to reclaim hypocritical Chriſtians from their lethargy and ſupineneſs, to repentance, faith, and the imitation of Jeſus Chriſt, their great exemplar. The glorious work of the reformation by Luther in Germany, and by Calvin in Switzerland, though neceſſary and uſeful in itſelf, had given riſe to numberleſs diſputes among the leaders of different parties about the ſpeculative doctrines of religion, when lo! John Arnd was raiſed up by God, to call the diſputants from the rugged paths of controverſy into the way of peace and holineſs; and to unite them in the bonds of mutual love and harmony, by calling ſinners of every denomination to repentance. It was not his intention to lay down the articles of the Chriſtian faith in a ſyſtematical order, and in the form of the ſchools; but to promote the living knowledge of our depravity, and of the all-ſufficiency of Chriſt for our ſpiritual wants, in every heart; that men might be awakened from their ſinful ſleep, and brought into a ſaving ſtate, by a divine application to themſelves of the call and privileges of the goſpel, and bring forth in their lives the fruits of faith.

If it be enquired why the writings of this excellent man met with ſo much abuſe and oppoſition, one reaſon may be found in the circumſtances of the times in which he wrote. Luther, in all his works, particularly in his excellent preface to the epiſtle to the Romans, had deſcribed that faith by which a man is juſtified and ſaved, as an ever-living and active principle in the heart, exerting itſelf outwardly in acts of love, piety, and virtue; but many of his followers had deviated from this ſound and ſcriptural doctrine, and repreſented faith as a mere creature of their own fancy, the work of the head, without a change of heart. To pull down this Dagon of dead faith from his throne, Arnd began, like the apoſtle James, to rouſe profeſſing Chriſtians to a juſt ſenſe of their ſituation, by thus addreſſing them, "Shew me thy faith by thy works!" and his leading deſign was evidently to revive the ſpirit and practice of true piety and godlineſs. He, therefore, did not ſo much act the part of a defender of the faith, who with ſword in hand oppoſes the invaſion of the enemy, as that of the ploughman and the ſower, who prepare the ground for profitable fruit. Yet, after the minuteſt ſcrutiny, Arnd's purity in doctrine, and the

the foundation upon which he raiſed ſo fine a ſuperſtructure, have been found in all their parts ſound and ſolid, though he may have uſed ſome expreſſions not entirely in the modern taſte. God has ſtamped Arnd's work with numberleſs teſtimonies of his divine approbation; and ſhould we reject it on account of ſome few doubtful or inaccurate expreſſions? Would it not be caprice in any man, to ſhut his eyes againſt the ſun, becauſe ſome aſtronomers have diſcovered ſpots in it?

Arnd's book has been, next to the Bible, the chief ſource from which many a Chriſtian miniſter has drawn the materials of his diſcourſes; and there is hardly any religious family upon the continent, in which is not to be found the Bible, and Arnd's True Chriſtianity. General le Garde is ſaid to have been ſo fond of it, that he carried it with him to his campaigns, as Alexander the Great did Homer's Poems. The editions of this work in the original language were various and rapid; and it has been tranſlated into the Latin, French, Dutch, Daniſh, Poliſh, Swediſh, Sclavonian, Turkiſh, and other languages.

The Engliſh tranſlation was made by that eminent man of God, Anthony William Boehm, chaplain to Prince George of Denmark, the royal conſort of Queen Anne, under whoſe reign he contributed much to the eſtabliſhment of the Society for promoting Chriſtian Knowledge. The firſt volume appeared 1712; the ſecond 1714; and in the year 1716, he added the "Garden of Paradiſe," a precious collection of Arnd's prayers and devotions. Many hundred copies were ſent to the American provinces, and to the miſſionaries on the coaſt of Coromandel in the Eaſt Indies, there to be given away; which is probably one of the reaſons why ſo few copies are to be found in England; and thoſe few copies are ſo dear and ſcarce; which, we are happy to find, has induced the Rev. Dr. Burckhardt, of the Savoy, to undertake a new edition.

ON THE EXTRAORDINARY APPEARANCE TO ELIJAH AT MOUNT HOREB. 1 KINGS xix.

ELIJAH was raiſed up in a time of great apoſtacy. His hiſtory is more particular than that of moſt of the other prophets, and is very intereſting. The moſt diſtinguiſhing event of his time was a ſore famine. For three years and ſix months the heavens were ſhut up. Of this

Ahab was previouſly warned; and to prove that it was a viſitation from God for ſin, he was aſſured by Elijah, that as the Lord God of Iſrael lived, there ſhould be neither dew nor rain, but according to his word. Hitherto he preſerves his character, not only as a man, but as a man of God. We admire his magnanimity alſo, when, towards the cloſe of this afflictive period, he looked Ahab in the face, and reproved him. Still more do we admire him when, ſingly by himſelf, he braved the hoſt of Baal's adherents, and confounded them before the people. But, alas, what is man! After all this he is intimidated by the threatenings of Jezebel, and flees for his life. After going a day's journey into the wilderneſs, he ſits down under a juniper tree, and requeſts for himſelf that he may die. From hence he aroſe and went to Horeb, the mount of God. Entering into a cave, he was there interrogated by him whoſe cauſe he had ſeemed to deſert, What doſt thou here, Elijah? He attempts to excuſe himſelf by accuſing Iſrael. He had been very jealous for the Lord God of Iſrael; but they had digged down his altars, and ſlain his prophets with the ſword; he only was left, and they ſought his life. Thus, according to his account, it ſeemed time for him to flee. But that which is worſe than all, in excuſing himſelf, he does not barely accuſe Iſrael, but ſeems tacitly to reflect upon the Lord himſelf, as though he had done little or nothing to vindicate his own name, and what then could his poor ſervant do there alone?

Jehovah could no doubt have confounded the complaining prophet; but forbearing, like himſelf, when dealing with erring creatures, he makes him no anſwer, but calls him forth to appear on the top of the mount. Here he is made to witneſs a very extraordinary ſcene.—"The Lord paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a ſtill ſmall voice. And it was ſo when Elijah heard it, that he wrapped his face in his mantle, and went out, and ſtood in the entering in of the cave." "The Lord was not in the wind:"—that is, he did not anſwer Elijah out of the whirlwind as he did Job; nor out of the earthquake, nor out of the fire. Theſe awful appearances were only harbingers which preceded the voice of Jehovah. On hearing the ſtill ſmall voice, like

like the ſeraphim on the appearance of the divine glory, he wrapped his face in his mantle, and retired to his cave. The interrogation, "What doſt thou here Elijah?" is repeated, and Elijah repeats his anſwer. The Lord replies, by directing him to go on his way to the wilderneſs of Damaſcus—to anoint Hazael to be king over Syria, Jehu to be king over Iſrael, and Eliſha to be a prophet in the place of himſelf. This was an anſwer to Elijah's tacit reflection; it was ſaying, I have judgments enow in reſerve, both temporal and ſpiritual, to vindicate my name; and Iſrael ſhall feel them in due time: for "it ſhall come to paſs, that him that eſcapeth the ſword of Hazael ſhall Jehu ſlay; and him that eſcapeth the ſword of Jehu ſhall Eliſha ſlay." But is *all* Iſrael gone off from God? Is it as Elijah ſuppoſed, that he only is left; and is it all wrath and terror that is revealed againſt them? No; there is a heart-reviving exception at the end,—"yet I have left me ſeven thouſand in Iſrael, all the names which have not bowed unto Baal, and every mouth which hath not kiſſed him."

Theſe great events undoubtedly bear a near reſemblance to the extraordinary appearances on the mount; and it ſeems probable, if not more than probable, that the one were deſigned to repreſent the other. If ſo, the wind, the earthquake, and the fire, would refer to thoſe dire calamities with which God was about to puniſh Iſrael for their apoſtacy; and the ſtill ſmall voice, to the mercy and peace that ſhould follow. Particularly, firſt, by the great and ſtrong wind that rent the mountains, and brake in pieces the rocks, underſtand Hazael's wars, by which "the ſtrong holds of Iſrael were ſet on fire, their young men ſlain with the ſword, their children daſhed, and their women with child ripped up:"* by theſe means God puniſhed the common people. Secondly, by the earthquake, underſtand Jehu's revolution, who "ſmote the houſe of Ahab, and avenged the blood of the prophets, and of all the Lord's ſervants, at the hand of Jezebel:"† by this God puniſhed the royal family. Thirdly, by the fire underſtand Eliſha's trying prophecies, and the judgments which accompanied them: by theſe it is probable the idolatrous prieſts and falſe prophets were confounded. Fourthly, by the ſtill ſmall voice underſtand the mercy and goodneſs which followed theſe dire calamities. It was doubtleſs ſoothing to Elijah's mind to be told of ſeven thouſand faithful men in reſerve; and while they remained in the nation we may

* 2 Kings viii. 12. † 2 Kings ix. 7.

expect

expect a reſerve of mercy in its favour, notwithſtanding all their tranſgreſſions. And this was actually experienced under the reigns of Jehoahaz the ſon, and Joaſh the grandſon of Jehu. The former "beſought the Lord, and the Lord hearkened unto him: for he ſaw the oppreſſion of Iſrael, becauſe the king of Syria oppreſſed them. Hazael king of Syria oppreſſed Iſrael all the days of Jehoahaz; and the Lord was gracious unto them, and had compaſſion on them, and had reſpect unto them, becauſe of his covenant with Abraham, Iſaac, and Jacob, and would not deſtroy them, neither caſt he them from his preſence as yet: ſo Hazael king of Aſſyria died, and Benhadad his ſon reigned in his ſtead."*

As there appears to have been a reſemblance in the wind, the earthquake, the fire, and the ſtill ſmall voice, to the events which ſucceeded, ſo there is ſomething in the *order* of theſe things analogous to the general tenor of the divine proceedings. It is common for the ſtill ſmall voice to ſucceed the wind, the earthquake, and the fire; or, in other words, for the bleſſings of mercy and peace to be preceded by terrible things in righteouſneſs.

When God revealed his word unto Moſes, and by him to Iſrael, the terrors of mount Sinai were preparatory to other things of a different nature. Many of the appearances on that ſolemn occaſion reſembled thoſe on the preſent; and indeed there appears a manifeſt alluſion in the account of Elijah to that in the nineteenth chapter of Exodus. Nor does the ſtill ſmall voice which terminated the one, leſs reſemble the declarations of mercy which followed the other. Jehovah proclaimed himſelf, "the Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth!" promiſing alſo to "raiſe up unto them a prophet from the midſt of them, like unto Moſes, to whom they ſhould hearken."

The diſpenſations of Providence have generally moved in a ſimilar order. Many terrible judgments have fallen on the world; but they have been commonly followed with peace and mercy to the church. The plagues of Egypt, and the deſtruction of Pharaoh and his hoſt in the Red Sea, terminated in the joyful deliverance of the people of God. The ſame was true of the overthrow of Babylon by the Perſians. Thus it was, that by terrible things in righteouſneſs God anſwered the prayers of his people. The great calamities by which the world was afflicted by the

* 2 Kings xiii. 4, 23.

ſucceſſive

ſucceſſive ſtruggles of the four great monarchies of Babylon, Perſia, Macedon, and Rome, terminated in the peaceful empire of the Son of God. The diadem was overturned, overturned, and overturned again, till he came whoſe right it was, and it was given him.

Similar obſervations might be made on the Lord's proceedings in the diſpenſation of his grace. As the thunders of Sinai preceded the bleſſings of Zion, ſo the terrible is ſtill ſeen in many inſtances to go before the peaceful. Deep conviction may produce fearful expectation of eternal ruin; but if it terminate in a well-grounded peace, we do not regret the pain of mind, becauſe it renders the hope of the goſpel more welcome.

Finally, Is there not reaſon to hope from theſe things, that the preſent convulſions of the world will be followed with peace and proſperity to the church? The fall of ancient Babylon was followed by the liberation of the people of God; and it is intimated in prophecy, that the fall of the New Teſtament Babylon ſhall be followed by the "marriage-ſupper of the Lamb."* The preſent may be the time of whirlwinds, earthquakes, and fires; and God, as the God of grace, may be in none of them: but they may be preparatory to the ſtill ſmall voice of truth and peace. In this God will be preſent, and will be heard. Then "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 nations ſhall flow unto it." Should this be the iſſue of the preſent convulſed ſtate of the nations, afflictive as it may be, it will be more than compenſated, and ſerve as a foil to heighten the glory that ſhall follow.

GAIUS.

ON THE EXAMPLARY BEHAVIOUR OF MINISTERS.

LETTER VI.

DEAR SIR,

LET me now beſeech you as an ambaſſador for Chriſt to attend to the following things. 1. Keep it always in your view, that the *preaching of the Goſpel* is a divinely inſtituted mean of the ſalvation of ſimple men, to the praiſe of the glory of God's grace.† 2. Found all your diſcourſes

* Rev. xviii. xix. † Rom. i. 16, 17. Mark xvi. 15, 16. Tit. ii. 11—14. Matt. xxviii. 19, 20.

on

on the word of God as your text and proof*. Nothing elſe is of any avail to found ſaving faith upon†. 3. Under the earneſtly implored direction of God's Spirit, carefully ſuit your matter to the ſpiritual condition and providential circumſtances of your hearers‡. But inſiſt chiefly on the greater points of revelation concerning Jeſus Chriſt, faith in him, and repentance toward God through him§. 4. As all true religion is practical, let every doctrine which you explain be ſkilfully and earneſtly improved and applied to your audience, ſo as by the bleſſing of Chriſt, it may enlighten their minds, awaken, convince or comfort their conſciences, conquer and renew their wills, captivate their affections to Chriſt, and direct them to an holy and virtuous converſation becoming the Goſpel‖. As the application is the principal part and end of the ſermon, the ſhort abſtract improvements or reflexions now in faſhion, are very improper, and even leſs edifying to ſouls than the too-tedious ones of our forefathers. 5. Let your language be adapted not only to your ſubject, but alſo, as far as poſſible, to the capacity of your hearers; and let it be generally ſcriptural. This ſort of ſtyle poſſeſſes majeſtic and beautiful ſimplicity, conſcience-penetrating and over-awing gravity, engaging ſweetneſs, is very memorable, and either is or ought to be moſt familiar to Chriſtians¶. The words of God are the uſual channel in which the Holy Ghoſt conveys his ſaving truths into men's hearts**. On the other hand, by labouring to preach in the excellency of human language, you lead off your own attention, in your ſtudies and delivery, from the great ſubject and important end of your diſcourſe, and decoy your hearers' notice to your manner rather than to your matter; and you provoke the Spirit of God to withhold his concurring influences from both. Ever remember, that to convince the conſcience, enlighten the mind, and warm the hearts of your hearers is of far more importance, than merely to delight the moſt learned, and ſecure their higheſt approbation. Sermons merely philoſophical in their matter, however elegantly compoſed and delivered, are at beſt but ſilken nets well ſpread, in

* Acts xxvi. 17. 22. and xvii. 11. and viii. 35. and xviii. 28. 2 Tim. iv. 2. 1 Cor. ii. 4. 5. 13. † 2 Cor. i. 24. and iv. 2. Jo. v. 39. and xx. 31. ‡ 1 Cor. iii. 1. 2. Heb. v. 12. § 1 Cor. i. 23. 24. and ii. 2. 2 Cor. iv. 5. Acts viii. 35. and x. 36. and xx. 21. Tit. ii. 11. 12. ‖ Rom. xv. 4. 2 Tim. iii. 15. 17. Pſ. xix. 7. 10. 1 Pet. i. 23. and ii. 2. Iſ. l. 4. Jo. xv. 3. and xvii. 17. Tit. ii. 11. —13. ¶ 1 Cor. ii. 1. 4. 5. 13. ** Jo. vi. 63. and xx. 31.

which

which to enſnare immortal ſouls. By ſuiting your compoſitions to the taſte of a few you endanger the inſtruction, converſion and edification of the reſt, and the conſequences may be dreadful beyond all thought.* 6. Avoid every thing which tends to darken or diſgrace your diſcourſes; or which tends to provoke or prejudice any of your hearers; ſuch as a hurried, indiſtinct, or drawling pronunciation, awkward geſtures, wild or tedious wanderings from your ſubject, curious and uſeleſs queſtions, all expreſſions which would provoke laughter or lightneſs of mind, or which, from their indelicacy, would in the remoteſt degree wound the ear of modeſty†. Nor is it wiſe too ſcrupulouſly to adhere to your prepared notes, and ſervilely to attend to the rules of art, by which the operations of your mind might be cramped. Avoid all deſcription of an offender from perſonal circumſtances, unleſs when the publicity of his ſin points him out, or when a particular claſs of men is reprehended of which but one or two are preſent, or when the ſin is prevalent in the place or age, or the aggravations of it need to be exhibited; in which caſes, it is not the preacher, but the perſon's own ſin that finds him out. In fine, avoid every thing that can leſſen your authority or eſteem as a miniſter, or that will tend to grieve the righteous or encourage the wicked‡. 7. Never aim, either in your matter or manner, at your own worldly honour, eaſe or advantage§. The leſs you ſeek yourſelf in your work, and the more earneſtly you aim at, and labour to promote the glory of Chriſt in the eternal ſalvation of ſouls, the more will the Holy Ghoſt aſſiſt, honour, comfort and ſucceed you‖.

Catechiſing, and the private *viſitation* of families and the ſick, are but ſubordinate forms of preaching, of which catechiſing explains, and viſitation, rightly performed, cloſely applies, the truths of God to men. In both, the preceding and following rules may be uſeful. In catechiſing, the inſtruction is more familiar and calculated for the weak and ignorant, than in ſermons; and as it is more or leſs rightly performed and carefully attended, people will be found knowing or ignorant. In it, either an approved catechiſm, or a paſſage of ſcripture, may be taken for its immediate foundation; and if you catechiſe your congrega-

* 1 Cor. ii. 1. 4. 5. 2 Cor. iv. 2. † 1 Tim. i. 4. and vi. 20. 2 Tim. ii. 23. Tit. iii. 9. ‡ Jer. vi. 14. Ezek. xiii. 10. § Gal. i. 16. 1 Theſſ. ii. 4.—6. Acts xx. 33. 2 Cor. xii. 14. 15. and 4. 5. ‖ 1 Sam. ii. 30. 1 Kings iii. 11.—13.

tion twice or oftner in the year, you might uſe them by turns. But, however, found theſe manuals of inſtruction, all proofs of doctrine or authorities to duty muſt be brought from the oracles of God*. The claſſing of perſons according to their age or abilities, in catechiſing them, tends to provoke their emulation and excite their diligence. The public upbraiding or expoſing of perſons for their ignorance is ſeldom proper, unleſs they be ſelf-conceited or obſtinately ignorant. The affectionate bewailing and repreſenting of their ſin and miſery, loſs and danger, with earneſt entreaties and kind encouragement, are the likelieſt methods to uſe with the weak and timid. Thus Jeſus is repreſented as gathering the lambs with his arm, and carrying them in his boſom. You cannot deal too much with young ones in a kind and prudent catechiſing of them. At the cloſe of your work, you may form the ſubſtance of the exerciſe into a warm addreſs to the conſciences of the catechiſed and others, in a ſuitableneſs to their different circumſtances, ſpiritual or temporal.

I am yours, &c.

THOUGHTS ON THE SOVEREIGNTY OF GOD, IN HIS CONDUCT TOWARDS HIS PEOPLE.

SOVEREIGNTY in general, is God's abſolute and righteous dominion over his creatures. It is the right he has to the diſpoſal of his benefits according to his *good pleaſure*. It is a ſovereignty of *mercy*, *love*, *and free grace* in Jeſus: and as it reſpects his own people, it appears eminently in the following particulars.

This ſovereignty is ſeen in *effectual calling*. It often hides ſpiritual things from the *wiſe and prudent*, paſſes by moſt of the *rich*, *mighty* and *noble*; leaves the ſelf-righteous Phariſees to periſh in their ſins, whilſt it pities and brings to repentance *publicans* and *harlots*;—humbles a bloody Manaſſeh and hears his prayer,—turns a perſecuting Saul into an apoſtle,—caſts ſeven devils out of a Magdalene,—melts the heart of a prodigal,—viſits a Samaritan woman and a Zaccheus,—and in fine, chooſes "the fooliſh things of the world to confound the wiſe, the weak things to confound the things that are mighty, and baſe things, and things that

* Cor. ii. 4. 5.

are

are deſpiſed, yea, and things that are not, to bring to nought the things that are.*"

Again, this ſovereignty is manifeſted in carrying on the work. It is ſo, in the different meaſures of grace diſpenſed to different perſons, as well as in the variety of ſpiritual gifts. The whole ſcripture is full of examples of this ſovereignty; and it may be ſaid as to all the variety of Chriſtian experience, *Who maketh thee to differ from another?*

It is alſo ſometimes ſeen in meaſuring out great trials to Chriſtians, when they are in the way of their duty. Thus it was with Job, the moſt perfect man upon earth: thus it was with Heman†, who ſought God day and night, and yet was diſtracted with terrors from his youth up: thus was it with thoſe‡ who feared the Lord and obeyed the voice of his ſervant, and yet walked in darkneſs and had no light§. So is it alſo with thoſe "who are kept by the power of God and rejoice in the hope of the heavenly inheritance, and yet often are in heavineſs through manifold temptations." It is quite a miſtake in the people of God to think that ſharp trials will never meet them in the way of duty; on the contrary, the ſharpeſt winds of affliction and temptation often blow in their face, when they are ſeeking the way to Zion with their *faces thitherward.*

The ſpecial love of God to his people appears, not in keeping them free from trials and afflictions; for they are often *a poor and an afflicted people*; but in the final iſſue and event of all their trials, and of all his providences reſpecting them. "*Mark the perfect, and behold the upright, for the* end *of that man is peace!*"

But young and inexperienced Chriſtians, "*think it ſtrange* concerning the fiery trial that comes to try them," and imagine that "ſome ſtrange thing" has happened unto them. It ſeems to them, that not only men and devils and their own corruptions are againſt them, but that God himſelf is alſo turned againſt them. So ſaid the Patriarch Jacob in his trials, "*all theſe things* are againſt me;" little knowing what was to be the event. And it is a melancholy truth, that being diſcouraged with the difficulties of their journey, and afraid becauſe of *the children of Anak*, and the "cities great and fenced up to heaven," though believers do not, like hypocrites, "make a captain in order to return into Egypt," yet they may ſo provoke the Lord by their murmuring and unbelief, that he may give them up to wander long in

* 1 Cor. i. 28, 29. † Pſa. lxxxviii. ‡ Iſa. l. 10. § 1 Pet. i. 6. 7.

the wilderneſs, without making much progreſs toward the heavenly Canaan.

Further, this ſovereignty is eminently manifeſted to the Lord's people, in pitying them ſometimes in their loweſt caſes, yea and even when they have been much out of the road of duty. "He judges his people and repents himſelf for his ſervants, when he ſeeth that their power is gone and there is none ſhut up or left*." To this purpoſe alſo we may conſider the example of Jonah, pitied and helped after the moſt wilful rebellion, "Then I ſaid I am caſt out of thy ſight, yet I will look again towards thy holy temple. Out of the belly of hell cried I, and thou heardeſt my voice†." Peter is another example: when after the moſt ſolemn promiſes to the contrary, he had denied his Lord with curſings and oaths, the gracious Redeemer turned and looked upon him, and melted his heart into contrition and repentance, ſo that Peter went out and wept bitterly: and when Jeſus ſent a meſſage to his diſciples, after his reſurrection, he mentioned the reſt only in general, but ſingled out Peter by name, to convince him that his bad behaviour had not altered his Redeemer's love‡. The indulgence granted to Thomas, when ſo reſolute in his unbelief, is another inſtance; as alſo the intimation made to David upon his confeſſion; "The Lord hath put away thy ſin; thou ſhalt not die§." Indeed, the ſcriptures abound with examples or declarations to this purpoſe.

In our beſt ſtate, while in this life, we are not without need of the comfort ariſing from this diſplay of ſovereign grace: for *in many things we offend all*, and our beſt duties and exerciſes come far ſhort of the perfection required in the law of God, and are filthy and polluted in the ſight of infinite holineſs. David makes uſe of this‖. He firſt confeſſes his ſin, "*Iniquities prevail againſt me*;" then he takes help from ſovereign grace, "as for our tranſgreſſions thou ſhall purge them away." So Paul¶ moſt bitterly laments the remaining depravity of his nature, but immediately encourages himſelf in the grace of Chriſt. Through ignorance of this high privilege of our conſtant acceſs to Chriſt, even in our loweſt caſes, and neglect of the right improvement of it, even real Chriſtians have their conſciences ſometimes ſadly defiled, their unbelief ſtrengthened, their hearts diſcouraged, and their hands utterly weakened in the way of duty, ſo that for a ſeaſon they experi-

* Deut. xxxii. 36. † Jonah ii. 2. 4. ‡ Mark xvi. 7.
§ 2 Sam. xii. 13. ‖ Pſa. lxv. 3. ¶ Rom. vii. 14—24.

ence

ence alienation from God; become an eaſy prey to Satan's further temptations, and ſink into ſtupidity and carnality. We cannot be too much humbled for ſin; but it is only adding ſin to ſin to ſtay away from Chriſt the remedy; and we may well ſay "To whom ſhall we go? He only has the words of eternal life."

The ſovereignty of God may alſo be ſaid to be manifeſted in delaying for a time the mercies which he really means to beſtow, and in keeping us waiting, ſeeking and knocking. Thus was it with Abraham as to the child of promiſe; and thus it is with God's own elect in general*. This doth often ſorely try their faith and patience; and a miſtake here may be of very bad conſequence in their experience, if they take *a delay* for an *utter denial*. It is by the delay of the accompliſhment of the promiſe that unbelief has one of its moſt formidable arguments, and apoſtacy its pretended excuſe. How few, alas! know by experience that *waiting*, which is ſo much commended to us in the word! This waiting is attended with the utmoſt diligence in duty, and in the uſe of every appointed mean; and differs much from the waiting of careleſs and carnal people, who, under pretence of waiting for *the Lord's time*, neglect their duty and all ſerious and evangelical endeavours, and make this waiting only a cover for their careleſſneſs, carnality and unbelief.

This ſovereignty of God alſo appears in the returns he makes to his people's prayers. Sometimes he allows them much *freedom* with him, and ſtoops to the *matter*, *time* and *circumſtances* of their requeſts, ſo as to make them aſhamed: "Who is like unto the Lord our God that dwelleth on high, that humbleth himſelf to behold the things that are in heaven and in the earth!" But at other times, even when he does pity them, yet he appears in majeſty and ſinks them into the duſt. He does, indeed, anſwer them and give them what they need; but neither in the manner nor attended with the circumſtances, which they aſked or expected. Thus was it even with Chriſt himſelf, when he prayed in deep ſubmiſſion that, if it were poſſible, the cup might depart from him: he was heard and helped, yet the cup did not depart.

In fine, to paſs many other things that might have been mentioned: this ſovereignty alſo has place in diſpoſing of the outward lot of the people of God. While ſome of

* Luke xviii. 1—8.

them

them, like David, have their cup running over, and are thereby enabled to do much good: others, like Lazarus, visibly receive their evil things in this life; and by their wants and distresses give much occasion for the exercise of the generosity and benevolence of their more favoured brethren.

When I reflect on these instances of sovereignty, I am sensible, that we call them *sovereignty* chiefly because we do not see the reason of the various dispensations, especially at the time they are passing over us: yet I have no doubt but the period is fast approaching, either in this world or the next, when being more enlightened we shall see that many of them do equally display the *wisdom* and *goodness*, as the sovereignty of God, and when we shall be obliged to acknowledge, that *he hath done all things well!*

The *ackowledgement* of this divine sovereignty is necessary, both for our duty and our comfort. It tends to beget in us deep and unfeigned humility, and an entire dependence upon God in Christ; both which are very essential to our duty. It tends also to keep down spiritual pride, self-wisdom, self-sufficiency and self-righteousness; all which are very noxious to our souls, and very dishonouring to our God and Redeemer. It cures us, so far as it prevails, of that woeful dependence upon means and subordinate causes, as to soul and body, which is so natural to us; and teaches us, while we use and attend upon them seriously, diligently and perseveringly, as commanded of God, to look for the success wholly and only from his sovereign grace, will and power. In a word, it disposes us to preserve entire to him the glory of all that he hath done for us or in us; and *to cast our crowns before his throne!* Without this deep humiliation, Christians are but little prepared for seeing his glory manifested in any eminent way: they would rob him of the honour of his great and mighty works, and either take it to themselves, their duties and attainments, or give it to other creatures, to means and instruments. But *no flesh shall glory in his presence.*

G. C.

HOLINESS SUPERIOR TO MORALITY.

HOLINESS is one of the perfections of the divine nature, and conformity to it is the glory of a rational creature. The origin and nature of this conformity to the holiness of God, has often been misunderstood, and greatly misrepresented. Mere external morality has been too much considered

conſidered as true holineſs. This is a grand miſtake. Unholy men may poſſeſs this morality in a high degree, and exerciſe it to the admiration of their fellow men, who can never penetrate the heart. Witneſs the Phariſees of old; many of whom were ſtrictly moral in their outward deportment, while their "inward parts were full of all uncleanneſs." Paul was a phariſee, and as touching the law he was blameleſs in the ſight of men. But, was he a holy man at that time? Let his own words decide: "Who was "before (i. e. before converſion,) a blaſphemer and a perſecutor and injurious."* Genuine morality is the proper effect of union to Jeſus Chriſt.† From this myſterious, ſpiritual, and divine union, all true holineſs proceeds. No union, no holineſs. That morality which appears in the conduct and deportment of many is a ſort of mock-holineſs. It is a ſelf-created goodneſs which they often admire, and wiſh others to admire with equal attention. Examine it as you do a counterfeit guinea, and you will perceive the baſe alloy, which proves it never came from the royal mint.—All vital godlineſs, all living and true holineſs proceeds from the Lord Jeſus, "who is of God made unto us ſanctifica-"tion."

In regard to all believers, in order to their poſſeſſion of and future progreſs in holineſs, a new nature is beſtowed, ſufficient grace is promiſed, conſtraining love is communicated, and goſpel motives are urged. By theſe, as by ſo many important obligations, the believer is inviolably bound to perpetual and lively obedience.

A new nature is beſtowed. By this he becomes one with Chriſt, and is conſtituted a real and living chriſtian.‡ This new nature diſpoſes and ſweetly inclines the believer to the practice of univerſal holineſs; but the nature we bring into the world with us, called the old man, is every way and altogether indiſpoſed for it.

Sufficient grace is promiſed. And, in proportion as this is received, the believer is capacitated for the practice of holineſs, and thereby enabled to do the will of God. Enlightening, ſtrengthening, and comforting grace is treaſured up in Jeſus Chriſt; and "from his fulneſs we all receive "grace for grace" according to our neceſſities. "My grace "is ſufficient for thee."

Conſtraining love is communicated. It is "ſhed abroad in "the heart by the Holy Ghoſt." This operates with a

* 1 Tim. i. 13. † Eph. v. 23, 30. Col. ii. 19. ‡ 2 Cor. v. 17. Gal. vi. 15.

kind

kind of invincible force, and so sweetly compels the believer to the practice of all holy duties. Nothing will render a man so divinely moral as this. If believers are peculiarly circumspect in the discharge of religious and moral duties, they may say, in apology for their conduct, "The "love of Christ constraineth us."

Gospel motives are urged. These are many, noble, and grand; every way worthy their divine author. They are as so many various springs of action. Repentance, devotedness to God, purification, courage, and confidence, are all urged upon an evangelical foundation. "Repent, for the "kingdom of heaven is at hand. Come out from amongst "them (idolaters and profane persons) and I will be a fa-"ther unto you. Having these promises, let us cleanse our-"selves from all filthiness of the flesh and spirit."

Exhortations like these, the blessed Spirit co-operating with them, produce holiness in gracious souls.

From the above remarks we may learn how great a slander that is which insinuates, that the doctrines of grace encourage sin. But we need not wonder that these doctrines should be misrepresented and opposed, when Jesus Christ, the author of them, was traduced and slandered as an abettor of sin!

We may learn farther, what various springs of action may be touched to promote obedience. Believer, you have a new nature, act consistent with it. In Jesus Christ you have sufficient grace, seek it incessantly. The love of God is infinite towards you; oh! love him in return. An inheritance above is secured to you; beware of covetousness. You have an infallible guide: oh, follow him with unwearied diligence. Christ is your counsellor, listen attentively to his dictates. An immortal crown is kept in reversion for you; let your eye and your regards be directed toward that continually; and hold the world, and all its glittering distinctions, in sovereign contempt. Lastly, what an awful destruction will descend upon all them who despise holiness, when "the Lord Jesus shall be revealed in flam-"ing fire, to take vengeance on those that know not God, "and obey not his gospel."

Reader, lay aside prejudice, regard not the groundless censures of gay friends and an ungodly world. Read, hear, and prize the gospel of your salvation. It will then prove to you "the savour of life unto life," and you will live for evermore.

DALETH.

REVIEW OF RELIGIOUS PUBLICATIONS.

An Account of the Proceedings *of the* [Scots] Society *for* propagating the Gospel at Home; *from their Commencement, December* 28, 1798,* *to May* 16, 1799. *8vo. 96 pp. Price* 1*s.* Ogle, Great Turnstile, Holborn.

IT was eloquently observed at a general Meeting of the Missionary Society in London, that a Spiritual Union had then taken place between the Northern and Southern Countries of Great Britain, far more important than the Political and Commercial Union into which they had entered ninety years before. We have since had frequent occasion to rejoice at the progress of this Spiritual Union with regard to the extension of the Gospel in the heathen world. The important and animating accounts now before us, afford a happy proof, that our brethren in Scotland are, at least, as zealous as any of our nearer neighbours, in spreading the Gospel to the dark parts of this favoured island.

By referring to our former volumes, an early notice may be seen, both of the formation of the Society for propagating the Gospel at home, and of the journey undertaken in the Summer of 1797, by some pious and zealous individuals, whose labours appear to have laid a happy foundation for the success which has followed. Messrs. Ross, Ballantine, and Cleghorn, and various Ministers, both of Scotland and England, have entered into their labours with prospects of much usefulness; it is well known, that several large buildings, newly opened for public worship, upon a liberal plan, at Edinburgh, Glasgow, &c. have been supplied by a succession of popular Preachers, of different denominations, from England. These have also willingly lent their aid to the Itinerancy in Scotland; but it is not to be understood, that any stated connexion subsists between the Circus at Edinburgh, &c. and the Society, whose proceedings are detailed in this Pamphlet. We observe with pleasure the care taken by the Society, to avoid all interference with religious disputes, between the various parties existing in Scotland, and the liberality which they have discovered, in the descriptions of Ministers whom they have employed, and of pious people with whom they have had cordial intercourse, in different parts of the country. We heartily pray that they may persevere in a course so consistent with the nature of the Gospel, and so evidently conducive to its success, whatever obstacles may be thrown in their way, by the prejudices or imprudence of individuals. The instructions given to the Itinerant Preachers and Catechists employed by the Society, are fraught with wisdom from above. We are happy to learn, that at one of their latest meetings "a plan was brought forward, by which it was proposed to regulate the labours of the Catechists on such an extensive scale, as that every town in Scotland may be visited in the course of the ensuing Summer."

This Pamphlet is admirably adapted to excite zeal and activity in propagating the Gospel; and, by the examples it affords, to suggest the most effectual methods of accomplishing so desirable a purpose.

The Importance of SABBATH SCHOOLS *for the religious Instruction of Children, stated; Improprieties in the Management of them pointed out; with Hints as to the proper Manner of conducting them. 23 pp. Price* 3*d.* Ogle, Great Turnstile.

The Instructions contained in this Tract are very valuable, and the

* Misprinted in the Title Page for 1797.

ſtile, which is ſimple and affectionate, is highly ſuitable to its ſubject. The inſtitution of Sunday Schools being an important branch of the work undertaken by the Society, for propagating the Goſpel at home, this ſhort Pamphlet ſerves as an uſeful appendix to that which we have recommended more at large.

A Diſcourſe *delivered at Rotherhithe Church, &c. for the benefit of the Royal Humane Society, by the* Rev. T. Haweis, L. L. B. *and* M. D. 8*vo.* 40 *pp.* 1*s.* Chapman, 1799.

This Diſcourſe is dedicated to the auguſt Patron, Preſident, and Members of the Society, and appears by an advertiſement at the beginning, to have been printed at the requeſt of a ſpecial Deputation. If thoſe ſcientific men, who judged it worthy of publication, have thus ſtamped it with their approbation, it is a preſumptive evidence, that there is, at leaſt, ſomething ingenious in the execution. We have peruſed it with pleaſure, and though not ſo well acquainted with the ſubject as the Rev. Author appears to be, as it relates to the chymical and anatomical ſuggeſtions; we cannot but highly approve the evangelical ſentiments he inforces, and the open teſtimony he bears againſt the abuſe of philoſophical enquiries, and the preſumption of thoſe *vain Scioliſts*, as he terms them, who have uſed all their impotent efforts to undermine the immoveable pillars of revelation. The occaſion was peculiarly intereſting, with many of the objects of mercy preſent, and the cauſe deſervedly popular; and, we truſt the diſcourſe, which conveys, in an elegant ſtile, inſtruction on a ſubject that ſeldom comes under the form of a Sermon, will not be without ſome happy effect, in promoting the laudable deſigns of the inſtitution.

The Appendix contains ſome curious inſtructions and relations, from the annual Report of the Society, by that friend of mankind, Dr. Hawes, the Phyſician.

Village Preaching *conſidered and enforced, in a Sermon preached April 23d,* 1799, *at Dunmow, in Eſſex, before the Congregational Union, for promoting the Goſpel in that County, &c. By* R. Stevenſon. 8*vo.* 23 *pp.* 6*d.* Mathews.

From Acts xvi. 9. (a very appropriate text) this ingenious Preacher ſhews—1. The wretched ſtate of thoſe who are deſtitute of the Goſpel, and the relief it is calculated to afford—2. The preſſing urgency of the caſe implied in the earneſtneſs of the Speaker, *come over into Macedonia and help us:* and 3. The indiſpenſible duty of all who know the Goſpel themſelves, to try to bring all they can to an acquaintance with it.—Each of theſe obſervations is inforced with ſome ſtriking conſiderations, and all that love and fear God are called upon to unite in promoting the grand and only deſign of the Society, which is ſtated to be (we believe very truly) under the influence of the good Spirit of God, to convert men from ignorance, from vice, from miſery; to make them better members of ſociety, better ſervants, better parents, better huſbands, and wives; to impart to him thoſe ſtrong conſolations which the Goſpel affords againſt the ills of life, and the terror of death; and, in a word, to raiſe them from their preſent depreſſion, to the dignity of rational and immortal beings. To ſuch views and endeavours what good man can refuſe to ſay—*Amen!*

Divine

Divine Mercy, *or the Refuge of Sinners in Diſtreſs; a Diſcourſe delivered at the Funeral of* Mrs. Littlewood, Rochdale, *May*, 28, 1799, *by* J. Fawcet, A. M. *To which is added, an Addreſs at the Interment, by* J. Hindle. *8vo. 50 pp.* 1*s.* Wills.

This Diſcourſe is founded on Pſalm lvii. 1. from which the ingenious Preacher takes occaſion to point out, the Pſalmiſt's "earneſt and pathetic cry for mercy; the mercy itſelf to which the ſinner looks in his diſtreſs; and the hope and confidence repoſed in it." Of the Sermon itſelf it may ſuffice to ſay, that it is evangelical truth practically applied; and of the Addreſs, that it is ſolemn and appropriate. In a Note, p. 42, ſome account is given of the happy dying experience of the deceaſed.

An Addreſs *to* Young Miniſters, *by* John Brown, *late of* Haddington. *8vo. 16 pp. 3d.* Chapman, 1799.

This Author's celebrity in the Churches precludes encomium. All who know his writings will expect cloſe, practical, and judicious directions and advice, and ſuch will not be diſappointed.

Admonitory Addreſs *from the Miniſters of the Wiltſhire Aſſociation, to their reſpective Congregations, by* J. Ball. *12mo.* 28 *pp.* Long, Trowbridge.

This Addreſs comprizes the following ſubjects, and enforces the various duties connected with them, viz. Regular attendance on our own places of worſhip, and on the Lord's Supper; on week-night lectures; early attendance at the Houſe of God; joining in the public praiſes; external reverence in prayer; and on the duty of believers, eſpecially to promote the proſperity of their own Churches.

Reflections *on the Book of* Ruth, *affectionately addreſſed to Perſons in younger Life, by* J. A. Knight. *2d Edition, 24 ſmall pages, 2d.* Chapman.

Short, pertinent, and affectionate hints and obſervations, founded on the pleaſing and inſtructive ſtory contained in the above book.

A Goſpel Catechiſm, *&c. by a* Clergyman. *12mo. 12 p. 2d.* Griffiths, 1799.

The particular object of the Compiler appears to have been, to give his anſwers, as nearly as poſſible, in the very words of Scripture, at once to render them unexceptionable, and promote the knowledge of the Scriptures.

Divine Songs *for Children, by* J. Watts, D. D. 48 *ſmall pages, 3d.* Ruſher, Reading; Champante and Whitrowe, London.

A very neat and cheap Edition of theſe uſeful Hymns and Sonnets.

OBITUARY.

MR. JOHN FRYER,

WAS a gentleman farmer, at Frampton-upon-Severn, whoſe mortal courſe was run in leſs than twenty-eight years. Very early in life he was impreſſed with convictions of ſin, conceived it to be a very awful thing to die, and that ſome preparation for death was neceſſary, beyond that which is commonly reſted in. When his convictions became permanent, they were ſo powerful as materially to affect his health. They were commenced,

revived, and continued, to uſe his own words, by the immediate operation of the Spirit of God, and they led him to the uſe of thoſe means by which God uſually carries on his work. Providence put Mr. Whiteſield's works in his way, and he read them with great attention and advantage. They deſcribed to him what he was, and what he wanted, and encouraged his purſuit of it. The prejudices which he had imbibed againſt their author diſſolved, and he became affectionately attached to his memory. He was at that time at his father's farm, at Pegthorn, and devotedly attached to the eſtabliſhment: but, in conſequence of not finding the Goſpel in his parish Church, he joined the methodiſt congregation at Frampton, which he had held hitherto in much contempt, and derived advantage from the miniſtry, even of thoſe whoſe gifts were the leaſt conſiderable. In the fervor of his zeal, he collected his father's ſervants and workmen together in a barn, in the corner of a field, or upon a bank, where he would read to them, expatiate upon the ſubject he read, and by his influence, induce them to attend the ſame miniſtry with himſelf. Two of the workmen, and ſeveral of his family, as the effect of the bleſſing of God upon his endeavours, have long been in communion with the ſociety. He was much afflicted by the ſudden death of his father, juſt as he was upon the eve of conſummating a tender connection with Miſs Bond, who was in Chriſt before him. Being eldeſt ſon, he ſucceeded to his father's property, which gave him an opportunity to prove the ſincerity of his attachment, and as ſoon after as he judged conſiſtent, he gave his hand to this lady and with her father and ſiſter, under one roof, he walked in the faith and order of the Goſpel. While he ſupported a large buſineſs, and had extenſive connections, he uniformly and conſtantly attended the means of grace, preſerved the worſhip of God daily in the family, and gave encreaſing evidence, that the work of God was advancing in his ſoul. His conſtitution became ſettled, and though delicate, underwent no alarming change till July, 1798, when, by a cold, occaſioned by more than ordinary exerciſe, the decay commenced which terminated his life.

The hectic fever, gradual waſting, ſhortneſs of breath, cough, and other unfavourable ſymptoms, now made their appearance, and the faculty required him to remove to Briſtol Hot-wells. He left home cheerfully, and made trial of the medical waters, with other help, in vain. His friends ſuſpected that ſome degree of declenſion had taken place, and converſed with him on it. He acknowledged for twelve months paſt he could only bring his judgment to truths, which formerly uſed to excite the tendereſt ſenſibility, lamented that it was ſo, and always received with great reſpect both from the pulpit and in converſation, what ever was directed to his care. His ſpirits at the Wells were very low, and he could not ſee company without being much fluttered, unleſs it were a very near friend. He ſhewed no inclination to be deceived, either as to his proſpects for life, or the ſtate of his ſoul. Reflecting upon himſelf, one day he ſaid, "What an appearance ſhall I make with Abraham, Iſaac, and Jacob, in the kingdom of heaven!" Perceiving that he was appointed unto death, he was deſirous to return home that he might ſet his houſe in order, and for the convenience of a drier air than Frampton afforded, he took his final ſtation at Pegthorn. His friends had found him conſiderably reduced, and haſtening to the grave. But the cloud was diſpelled from his mind. The ſpirituality of his converſation, his heavenly frame, and the patience he exerciſed, manifeſted that he was ripening faſt for glory. The writer of this, who was always warmly attached to him, had on his return from the Wells, a truly ſolemn and affecting meeting with him. He ſaid it was a very

tender

tender affliction he was under;—that he did not indulge the hope of life; but was reſigned to the will of God;—that he ſhould find it difficult to chuſe life or death. In reply to the queſtion "Under your uniform profeſſion, has there been no declenſion in your ſoul?"—he ſhook his head, ſhed tears, and ſaid "Yes, yes, there has been real declenſion, and this is the way the Lord has taken to bring me back again." He was then able to ſupport a ſhort religious exerciſe upon Heb. xii. at which his family, and a few friends were preſent. In a private converſation, Mr. F. ſaid, he could not help weeping when divine ſubjects were talked of, though he found it weakened him very much, adding, "this was the effect Mr. Hill's ſermon, at Painſwick Aſſociation, had upon him," which ſermon he could never looſe recollection of, and alluding to the text, he exclaimed "Oh! that I had more conſpicuouſly *held forth the word of life!*"

To the ſame friend, who ſat up with him in the night, among other things, he remarked the mercy accompanying his affliction, the reaſon he had to be thankful for the kindneſs of his family, and other temporal bleſſings. Finding an opiate ineffectual to promote ſleep, he aſked, "Will nature find it as difficult to die as to go to ſleep?" At one time he hoped he ſhould not diſhonour God by impatience, and prayed he might glorify him by his death. He remarked, that his frames were variable, but that his faith was built on Jeſus. On Chriſtmas-day, he happened to be riſing in ſpirituality, as he was ſinking into weakneſs. One of his reflections was, "What ſhould I now do, if I had an intereſt in Jeſus Chriſt to ſeek?" He gave an exhortation to a friend, whom he ſuſpected to be inattentive to the concerns of his ſoul, and added, "Oh, that my death may be the life of others." He expreſſed a deſire that a ſermon ſhould be preached from 1 Pet. ii. 7. after his interment, as his teſtimony to the preciouſneſs of the Saviour, and having repeated the text, he exclaimed "Precious indeed! he is precious to me." At another time he anſwered an inquiry concerning his ſtate, "It is peace, all his well, though I am not in extacy." One ſaying to him "It is your mercy you are above deſpair."—"Yes, yes," replied he, "I have no cauſe to deſpair, it is all ſettled between God and my ſoul; I am founded upon a rock." He talked largely upon the perpetuity of the foundation upon which his ſoul was fixed, and repeated with an energy, that proved the pleaſure of his mind at the ſame time, "I will never leave thee, nor forſake thee;" adding, "can this promiſe fail?" He frequently inquired into the proceſs and ſimilarity of Mr. Wood's complaint (a ſtudent who died at Mr. Winter's, Painſwick,) that from certain preſages, he might have cauſe to conclude his departure was at hand. In his ſecret prayer, we frequently heard him breathe, "Come Lord Jeſus, come quickly." In the night of Dec. 27th, we thought him dying; and the next day, at ten in the morning, his family collected in the room, expecting to ſee him draw his laſt breath. While we were commending him to God, in the moſt ſolemn manner, and after, he was devoted in prayer. At laſt he broke out with the inquiry, "Can this be dying?" and, continuing to revive, he ſaid, "I fear this is a falſe alarm." In the cloſe of the ſame day, his comfortable frame abating, he ſaid, "I have ſinned by my impatience to be gone, and the Lord ſeems to be angry; I muſt be farther tried, I perceive." When a friend aſked, "What ſhall I do for you?" he ſaid, "Pray that I may have patience." In the afternoon of the next day, he expreſſed much diſſatisfaction with himſelf for wanting to be gone; obſerving he then felt preſumptuous thoughts ariſe in his mind, but added, "The Lord will not caſt off for it." Suſpicious of a friend being diſpoſed to viſit a neighbour,

bour, of whoſe continuance he was very deſirous, he ſaid, "I hope you will not ſee Mrs. S. till I ſee Jeſus face to face." The day before he died, he ſung the 47th Hymn 2d book, Dr. Watts, with a full ſtrong voice, altering the firſt line of the ſixth verſe to his own caſe,

"Oh may I *die* to reach that place!"

The nearer he came to his end the more he was diſpoſed to ſing, nor could be be ſtopped by the entreaty of his friends. But, a few hours before he died, he was obliged to deſiſt at the third verſe of the 23d Hymn 2d book. Ten o'clock on Thurſday morning, Jan. 2d, was the happy hour when our dear and beloved friend had the deſire of his heart. He then ſprang into the everlaſting arms which were ready to receive him, and while breathing out his ſoul uttered—"Happy! happy! happy!"

C. W.

MISS MANN.

ON the 4th Jan. 1799, died at Burwaſh, in Suſſex, Miſs Eliz. Mann, youngeſt daughter of the late Rev. Daniel Mann, ſeveral years paſtor of the diſſenting congregation at that place. Her health, for ſome years paſt, has been gradually declining, occaſioned by a conſumptive habit, which was the bleſſed mean of impreſſing her mind with the vanity of the world, and realizing the important truths of religion. Naturally very reſerved, and of a timid diſpoſition, the gradual and certain approaches of death, drew from her ſatisfactory evidences, that the Lord had been ſome time paſt working on her ſpirit with gracious influences. She evidenced a patient reſignation to the will of God, and manifeſted a cordial acceptance of the glorious grace of the Goſpel, in the methods of pardon, peace and righteouſneſs, diſplayed in the perſon and work of the dear Redeemer. A few days before her death, ſhe would, though with great difficulty, write to her near relative a ſpiritual letter. In which ſhe obſerved, "I am very weak indeed, I have given myſelf up to that God who has promiſed never to leave thoſe who put their truſt in him, knowing that *his ſtrokes are fewer than my crimes and lighter than my guilt.* What a mercy to have a Chriſt to go to! I know of no other refuge than the bleſſed Jeſus; and I deſire to place an humble dependance on him, knowing that he is able to ſave poor ſinners *like me.* I deſire to be very thankful to God, that he has given me to ſee my need of a Saviour, and for all other good deſires, for all come from him. I deſire to be thankful *in my poor* way. What a mercy that he never leaves his people in their laſt moments!"

As death drew near ſhe compoſedly ſaw the ſolemn period, deſiring to depart and be with Chriſt. In this frame ſhe met her death, and committed her ſpirit into the hands of that Jeſus, whoſe name, people and ways, ſhe recommended to her young companions. May they have their minds early occupied with the ſame growing contempt of the world; a regard for the truths of vital godlineſs; and a veneration for the houſe and ordinances of the Saviour of precious and immortal ſouls.

It appears by a paper found ſince her deceaſe that ſhe had ſerious thoughts of joining the Church of Burwaſh, if the Lord had ſpared her to recover, in order to enjoy all the ordinances of his Goſpel.

R. L.

RECENT DEATHS.

July 17th, died, the Rev. SAMUEL MEDLEY, many years paſtor of the Baptiſt Church, at Liverpool; of whom we hope ſpeedily to be able to preſent our readers with a memoir.

Alſo, lately died, the Rev. Mr. BOOKER, of Wyvisfield, in Suſſex.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

SOUTH AFRICAN MISSION.

THE Directors of the Miſſionary Society having received the acceptable, intelligence of the ſafe arrival of the Rev. Dr. Vanderkemp, and his three aſſociates, at the Cape of Good Hope, are deſirous of communicating to the religious public an account of the more material circumſtances which occurred in the courſe of their voyage, and which cannot fail to be highly intereſting to thoſe who rejoice in the proſperity of Zion, and who will, therefore, perceive with pleaſure and thankfulneſs, the auſpicious commencement of this Miſſion, and the encouraging proſpects of its eventual utility.

Theſe devoted ſervants of our Saviour, took their leave of their chriſtian friends in the Metropolis, on the 5th Dec. and proceeded to Portſmouth, in order to embark on board the Hillſborough, a tranſport, in the ſervice of Government, under the command of Capt. Kingſton, who was engaged to carry out convicts to Port Jackſon. Previous to their ſailing, they had the ſatisfaction of frequently aſſociating with the Miniſters and Brethren reſiding in that town and its vicinity, as well as with thoſe friends who, like themſelves, had been conſecrated to Miſſionary ſervice among the Heathen, and were on the point of departure in the Duff, for the Iſlands of the South Seas. Theſe interviews were peculiarly refreſhing to their ſpirits, and the conſideration that they were probably the laſt which they were to enjoy till they ſhould meet each other in the General Aſſembly and Church of the firſt born, rendered them unuſually tender and impreſſive. The ſeparation took place on the 18th, and on the following day the Hillſborough arrived at Spithead, ſoon after which, they availed themſelves of a favourable wind to proceed on their voyage.

As it is our intention to limit our communications principally to thoſe occurrences which have ſome relation to the great objects of the Miſſion, we ſhall not detail the courſe of the navigation, the ſtate of the Winds and Weather, nor thoſe circumſtances which, although contained in the Journal, are common to all voyages.

A few days after their departure, an incident took place which deſerves to be recorded, as it manifeſts the ſtate of their minds under the apprehenſion of conſiderable danger. During a violent ſtorm, which, with occaſional abatements, continued for three days, the Captain informed the Brethren that there were four feet water in the hold, and that notwithſtanding every exertion, it continually increaſed; that he apprehended the ſhip had ſprung a leak, and that the danger appeared imminent.

Under theſe circumſtances, they engaged in prayer together, conceiving it might probably be the laſt time, and were enabled with an unuſual degree of faith and fervency to claim the fulfilment of the promiſe,—"Call on me in the day of trouble and I will deliver thee." They felt alſo very powerfully the ſpirit of interceſſion in behalf of their Brethren, on board the Duff, and cried mightily to God for their preſervation. The ſimplicity of the Prayer which Dr. Vanderkemp uttered, will be intereſting to thoſe eſpecially who are acquainted with that meek and lowly diſciple.—"Lord thou haſt given them a little ſhip, and they, with us, are in a great ſtorm; we pray thee that thou wouldeſt take care of them." Recollecting that Brother Kircherer had ſaid, previouſly to his ſailing, that he could entirely truſt himſelf to the Lord, and that he would joyfully go on board even if

he

he knew the Hillsborough would be sunk; he asked him when the ship was said to be in danger, "how he found himself disposed now?" he replied, "The ship may sink, but the foundation on which my soul rests is immoveable and can never fail." Brother Edwards also, the youngest Missionary, was in serene and cheerful spirits in the near prospect of the the eternal state; this, indeed, seems to have been the happy experience of them all. Soon after the storm had subsided, and they had offered their thanksgiving to God their Preserver, they had the satisfaction to see the Duff pass close by them, and the Brethren upon deck, in perfect safety. On the 30th of December they saw them for the last time, but appear to have retained an affectionate remembrance of them, and an earnest desire for their prosperity. On the first return of the monthly Missionary Meeting, they felt much tenderness and pleasure in the recollection that they were probably at that moment united with them, and their Christian friends in England at the throne of Grace, in ardent supplication for the progress and enlargement of the Redeemer's kingdom.

The Captain of the transport having occasion to take on board a quantity of Salt at one of the Cape de Verd Islands, called Mayo, as well as to caulk the ship, they were detained about a week at that place, which gave the Brethren an opportunity of visiting it, and making a variety of observations. These, together with the occurrences which took place, deserve to be recorded whenever a more detailed account shall be given to the public of this Voyage and the Mission to which it is introductory. At present, we can only observe, that the inhabitants are all negroes, whose language is a mixture of the ancient African and Portuguese; some of them can speak English in an imperfect manner, but intermix much imprecation and profaneness therewith; yet they profess to be good Christians, and one of the worst of them expressed his intention of soon building a Church. There was among them a Capuchin Monk, of European extraction, who was considered as the priest. He understood a little Latin, and Dr. Vanderkemp left with him a Latin translation of the New Testament. He was desirous of receiving some wine to be used in administering the Sacrament of the Lord's Supper, but he could not gratify him in this request.

The island is described to be barren, and without cultivation, yet the inhabitants are healthy and robust; the common stature of the men reaching to six feet. They appear temperate in their diet, and, except the lowest class, are decently clothed with European articles, which they obtain partly from St. Jago, and partly from ships which occasionally call there. Their administration of justice is simple and prompt; and they have a maxim, of which they appear very tenacious, and which prohibits the permanent settlement of any white men among them. They appear to subsist by the sale of their salt, which they represented to be common property, and out of which a small duty is paid to the Portuguese government. A considerable number were once present when the Missionary Edwards preached upon deck, and they listened with serious attention. During the voyage, a question arose among the Brethren, the decision of which will manifest the spirit with which they conducted a point of controversy. Brother Kercherer expressed a desire that Easter Sunday might, by unanimous consent, be set apart to commemorate the resurrection of our Lord by preaching from texts suitable to that subject, and by selecting their hymns and directing their prayers to that effect. On considering this matter they came to this conclusion,—"that as the return of that day had a natural tendency to engage the attention of Christians to that glorious event, it was highly probable that this turn of mind would be apparent in their discourses, hymns and prayers; that whenever they found other Christian Brethren engaged in such exercises, they should join them in celebrating this glorious victory

of

of their Redeemer over ſin, ſatan and death; but that they by no means wiſhed by any law, cuſtom, or reſolution to be bound, and much leſs to bind others, to regard this day more than any other, as neither Chriſt nor his apoſtles had enjoined it; and that as on the other hand, Chriſtianity would induce them not to deſpiſe the pious attempts of their fellow Chriſtians to expreſs their love to our Lord and Saviour in any manner whatever, they truſted their Brethren reciprocally would not condemn their enjoyment of that freedom to which they were called by Chriſt."

Nothing material occurred of an outward nature till their arrival at the Cape, which took place on the 31ſt of March, after a paſſage of about 15 weeks. Dr. Vanderkemp ſays, "we then caſt anchor, thanking our Lord for his preſerving care, and manifold wonders which he had ſhewn us;" and remarks, that the texts for that day in the Moravian connection were 2 Sam. vii. 9.—"I was with thee whitherſoever thou wenteſt," and Acts ii. 42. "They continued ſteadfaſtly in the Apoſtles' doctrine, &c."

Before we give an account of the reception they met with at this place, and their arrangements relating to their ultimate object, we muſt communicate thoſe circumſtances which took place on board the ſhip reſpecting the convicts, and which are of ſo pleaſing and important a nature as to have induced us to mention them ſeparately,—we doubt not the peruſal of them will produce both ſatisfaction and thankfulneſs. As ſoon as it was underſtood that our Miſſionaries were to ſail as far as the Cape of Good Hope, in a veſſel that was to carry out convicts, the compaſſionate heart of Dr. Vanderkemp was earneſtly intereſted towards them, and in order that his anxiety to promote their ſalvation might, through the influence of divine grace, be efficacious, he engaged a few friends to raiſe a fund for the purchaſe of Bibles and religious Tracts to diſtribute among them; he loſt no time in attempting to execute his benevolent purpoſe, although diſſuaded from it by the Captain, who aſſured him that his viſiting them would expoſe him at leaſt to inſult and robbery; previouſly, however, to our ſtating the affect of this attempt, it is requiſite to advert to ſome occurrences which took place about the time of the ſhip's departure, by which a judgment may be formed of the character and diſpoſition of theſe convicts, and of the powerful influence of that Goſpel by which the chief of ſinners are ſaved,—it will lead us alſo to admire the wonderful energy of divine grace which inſpires believers with ſuch ardent affection and unwearried zeal to promote the ſalvation of thoſe who are ready to periſh.

A very few days before the Hillſborough left Portſmouth, ſome naval officers went on board to ſearch for ſome ſeamen who had deſerted, and concealed themſelves among the convicts; one of theſe officers attempting to approach the entrance of the orlop deck, was ſeized by the convicts, and wounded in the head with his own dagger; he cried for mercy, and narrowly eſcaped with the loſs of his hat, the ſheath of his dagger, and his coat torn. Two days after a cutter, with ſome officers, and a detachment of marines came to renew the attempt, but the convicts threatening to kill them if they entered, they deſiſted and withdrew. Dr. Vanderkemp, who had previouſly introduced himſelf among them, by the diſtribution of his Bibles, and conciliated their reverence and eſteem by the gentleneſs of his manners, obſerves, with thankfulneſs to God, who had given him ſuch favour in the ſight of the convicts, that at this very time of confuſion and deſperation, he could go among them without any fear, and converſe with them in their dark reſidence as freely as among lambs. About the ſame time the convicts had engaged in a plot to murder the officers, ſeize the veſſel, and take her into a French port; this being providentially diſcovered,

was defeated, but it did not diſcourage them from entertaining about ten days after the dreadful deſign of ſinking the ſhip and eſcaping in the boats, to effect which, many of them had found means to cut off their chains and handcuffs; after this period, this diſpoſition in the convicts appears to have ſubſided; the ſalutary influence of the Miſſionaries among them began to be apparent, their friendly interceſſion with the Captain on ſeveral occaſions, won their confidence, and produced a favourable attention to their admonitions, ſo that they were much more reconciled to ſuffer patiently the juſt reward of their crimes. Thus a general improvement in their external conduct was produced, which of itſelf would demonſtrate the beneficial influence ariſing from the wiſe and benevolent ſuperintendence of our Miſſionaries, and procure for them the reſpect of every friend of order and humanity. But we entertain the pleaſing perſuaſion that their unwearied attention was rewarded with effects of a ſuperior kind, and that ſome of theſe unhappy criminals being led to a juſt diſcernment and a deep compunction on account of that ſinful nature which had produced ſuch bitter fruit, and expoſed them to ſuch tremendous conſequences, were enabled alſo to take refuge in him who in due time died for the ungodly. Very ſoon after the Miſſionaries had begun to preach and converſe among the convicts, they received a letter from ſome of them, thanking them for their kind attention; it is very probable this might have been written by an individual, who, during his confinement in Newgate, was ſuppoſed to have received advantage from the religious inſtruction afforded him by ſome benevolent Chriſtian, who was deſirous of promoting his eternal intereſt. This encouraged them to perſevere in their exertions without ceaſing; and about the firſt of January, one of the convicts of the name of Brown, informed them that a great work of God was carried on of late among them, and that ſeveral were concerned about the beſt things; on the next day, two of them expreſſed their deſire to have an intereſt in Chriſt; two others, who a few days before had begun to file of their irons, informed Dr. Vanderkemp thereof voluntarily, that he might repreſent it favourably to the Captain, and thus prove their preſent diſpoſition to acquieſe in their deſerved puniſhment. On the 5th, another convict, of the name of Hicks, appeared to have a ſerious concern about his ſalvation; this was alſo the caſe ſoon afterwards with Addle, who felt deeply the burden of his ſins, and earneſtly deſired their forgiveneſs.

Early in Feb. Brother Edmunds having preached in the orlop deck, was locked up in it from 10 to half-paſt 12, and had converſation with ſeveral of thoſe who were under deep conviction; one named Perry, mentioned, that in London, he frequently heard Miniſters of the Goſpel with great pleaſure, particularly the Rev. Mr. Scott, of the Lock, and Mr. Bennet, and was occaſionally ſo deeply affected, that he could not reſtrain weeping, but theſe impreſſions wore off, and he knew that he had not undergone that change of heart which every believer in Chriſt experienced. Our Brother exhorted him to be diligent in the means which God had appointed, and to ſeek to him for a new heart and a right ſpirit. There is great reaſon to think that this ſalutary impreſſion became more deep and extenſive among them, as we find that Brother Edwards, on the 18th Feb. ſuggeſted prayer meetings to them, on which occaſion, the convict Brown engaged in this devotional exerciſe; and on the 3d March, ſeveral of them reſolved among themſelves to have theſe meetings regularly three times every week. It is probable theſe, as well as the converſation and ſermons of the Brethren might be uſeful, as it appears that, ſubſequent thereto, ſome others were under the deepeſt concern.

We

We ſhould not do juſtice to the intrepidity and fidelity, as well as the ſelf-denial and humility of theſe meek diſciples of our Lord, nor to that victorious grace by which they were animated, if we did not notice the circumſtances under which they exerciſed their miniſtry. Very ſoon the ſeeds of diſeaſe and of death appeared among the convicts, ſo that 34 of them died on their paſſage to the Cape; about 240 of them were in the orlop deck chained, as uſual, in pairs, hand to hand, or leg to leg. This place was perfectly dark, except that a little light entered through the hatchways; and at firſt the rattling of the chains, and the dreadful imprecations which were heard, ſuggeſted ideas of the moſt horrid and awful nature. After the putrid fever was among them, the loathſomeneſs of the ſituation was beyond deſcription; and in this place, as well as in the hoſpital, ſurrounded with infection and death, our benevolent friends were daily employed in attempting to pluck theſe brands from the everlaſting burning.

We are not without hopes that ſome of them are now before the throne, as the firſt fruits of this Miſſion, waſhed and purified in the atoning blood. One of the name of Curry, had earneſtly entreated that he might find grace in the ſight of God, and was ſeeking peace through the death of Chriſt. After he was taken ill, he felt the heavy impreſſion of his ſins, which he feared would exclude him from ſalvation, nevertheleſs, with a trembling hope, he departed, cleaving to him that receiveth ſinners, and ſaves at the eleventh hour—and the Brethren expreſs their belief that he had found mercy.

Not only had ſome of theſe Convicts meetings for prayer among themſelves, which we have no reaſon to doubt were obſerved with regularity and ſeriouſneſs, but there is ground to hope that ſacred exerciſes were become pleaſant to them, as it is remarked that whilſt Brother Edwards was once preaching in the Hoſpital, they were overheard in the engagements of pſalmody in the orlop deck. The conſideration of theſe well authenticated facts cannot fail to excite in ſerious minds the ſpontaneous ſentiments of admiration and praiſe; a ſhort time previouſly, this place exhibited a ſcene of wretchedneſs and depravity, which furniſhed a type of the infernal regions: now, their awful inprecations are changed into the language of humble prayer, and ſome of thoſe who were in the very ſuburbs of hell, have learned the ſongs of Zion, and have fellowſhip with the ſaints.—What mighty principle has performed theſe wonders? By what means have theſe Ethiopians changed their ſkins, theſe leopards their ſpots? Did our brethren read lectures to them on the beauty of virtue, or on the fitneſs of things, and thus teach thoſe to do well, who had been long accuſtomed to do evil? The apoſtles of morality are ſeldom found in hoſpitals or priſons, breathing infection and diſeaſe, and trying the efficacy of their principles on the chief of ſinners who are ripe for deſtruction. Three of our brethren were ſimple chriſtians, unlearned as the fiſhermen of Galilee; and the other, though like St. Paul, endowed with various literature, yet like him alſo in the exerciſe of his miniſtry, was determined to know nothing but Jeſus Chriſt, even that crucified perſon; it is this deſpiſed, yet powerful doctrine which has atchieved theſe wonders, raiſed theſe dead men to life, taught theſe ſons of Belial the language of Canaan, and elevated theſe ſubjects of Satan from the brink of hell to the privileges of ſaints, and to the hopes of heaven. Who does not regret that our brethren were not able to accompany them to the place of their deſtination, and there watch over and promote their ſpiritual progreſs? and who does not breathe forth the ardent prayer, that He who begun this good work may perform it until the day of Jeſus Chriſt?

Our miſſionary friends appear to have wiſely and uſefully employed

themſelves during the whole of their voyage. Sometimes we perceive that Dr. Vanderkemp was inſtructing his brethren in geography, at others teaching ſome of the convicts to read, and frequently endeavouring to impreſs divine truth in converſation upon the minds of the ſeamen, one of whom appeared to be awakened to a ſenſe of its importance, and confeſſing himſelf a poor helpleſs ſinner, ardently deſired to be accepted as ſuch by Chriſt.

On their arrival at the Cape they were welcomed by their Chriſtian Brethren, who having been previouſly apprized of their coming, and of their principal object, had prepared comfortable accommodations for their reception. Here the benediction of providence ſeemed alſo to attend them; a new impulſe was given to the zeal and devotion of the brethren of Africa; an increaſed concern for the ſalvation of the Heathen prompted them to take meaſures for the eſtabliſhment of a miſſionary inſtitution at the Cape; and this place is likely to become a ſtation of diſtinguiſhed importance for the extenſion of our Redeemer's kingdom. The Lieutenant-Governor, General Dundas, who had well underſtood the beneficial effects ariſing from the miſſionary labours of the Moravian Brethren at Bavians Kloof, and felt ſtrongly diſpoſed to promote, them after having peruſed the Society's letter addreſſed to the Governor, and their inſtruction to the Miſſionaries, kindly aſſured them of his protection and influence; for the particulars, however, of the occurrences here, we refer to the following letter written by Dr. Vanderkemp to the Directors.

" Dear Brethren in Chriſt, *Capetown, April 28th*, 1799.

" Captain Arkinſon, of the Oak, being determined to ſail to-morrow back to England, and willing to carry our letters, I ſeize with pleaſure this opportunity to ſend you our journal. We doubt not but it will excite the gratitude of the Directors of the Miſſionary Society, and indeed of all the friends of the kingdom of Chriſt our God. We intend to continue our journal divided into numbers, each containing three months time. For this reaſon we have cloſed the preſent with 31ſt March, but previouſly to our finiſhing the next we are enabled by the unſpeakable mercy of God, to inform you of the wonderful dealings of our Lord in our favour from our firſt arrival on this continent to this day. As we hope we have found grace in the ſight of our God, ſo we have found alſo grace in the ſight of the people of this place, from the Lieutenant-Governor, General Dundas, to the meaneſt ſubject. His Excellency (to whom we have been introduced by the Fiſcal V. Ryneveld, who is at the head of the civil adminiſtration) has received us with uncommon civility, and aſſured us of his protection. His Excellency promiſed me yeſterday to write letters to the ſubordinate Magiſtrates in the country, to aſſiſt us in our journey to the Caffres, to which nation we hope to make our way within a few weeks, although the rainy ſeaſon be at hand, and notwithſtanding the diſturbances, which of late have broken out among the Coloniſts near Caffraria in oppoſition to the Government, who, however, we expect will ſoon be diſpoſed to return to order and obedience. We ſee a Miſſionary field opened before us, of which we cannot even in imagination, diſcover the bounds. Even the moſt ſavage tribe of Hottentots, called Boſchemen, have of late ſhewn their deſire to be inſtructed in the way of ſerving the God of the Chriſtians. A pious coloniſt, anxious to put an end to an almoſt perpetual ſcene of murder and bloodſhed, has propoſed to them a kind of treaty of peace between the coloniſts and theſe wild Hottentots; this being brought to concluſion he kneeled down with his men on a field, and

and engaged in prayer and ſinging of hymns. The Boſchemen aſked with ſurpriſe the meaning of this ſolemnity; and having received for anſwer that it was a thankſgiving to God, and a demonſtration of joy on account of the peace with the Boſchemen, they bewailed their ignorance of that God, and begged that inſtructors might be ſent to them, to teach them the Chriſtian religion, that they with united hearts might ſerve and praiſe the ſame God with them. Brother Edwards ſeems to be inclined to undertake an exploratory excurſion to this people, but our number is too ſmall yet to eſtabliſh a miſſion among them; for this reaſon I find myſelf preſſed to propoſe that at leaſt ſix Miſſionaries might be ſent, if poſſible, well acquainted with the Dutch language, to the Cape, in order to proceed from that promontory to the interior parts of Africa in different directions: and I muſt repeat my former ideas of forming at this place a depot or repoſitory of approved Miſſionaries ſent from England and Holland, to be forwarded from this town to any part of Aſia or Africa.

"I hope that we ſhall be enabled to inform you in our next, of the erection of a Miſſionary Society in Africa. I have hitherto been ſucceſsful in preparing the minds of ſome of God's people, beſides the Miniſters of this town, to co-operate to this effect. Rev. Mr. Vos, Miniſter in the land of Waveren, who is in this cauſe very zealous and warm, is actually here, and favours our proceedings with all his might. To-morrow we ſhall have our firſt preparatory meeting to the formation of this Society. It would have been attempted ſooner had I not been obliged to take a journey to the Moravian Brethren in Bavian's Kloof, with whom I have concerted a plan of mutual aſſiſtance and correſpondence. A young farmer who lives near the Caffres' country, but is at preſent here, has given us the firſt inſtructions in the language of that people, and we deſpair not to attain it.

"The incloſed packet, we hope you will be ſo kind as to ſend with the firſt conveniency to Holland, and as it ſeems too big for the poſt, and therefore might be detained at London, we requeſt that the letters may be ſeparately forwarded as ſoon as poſſible. And now, dear Brethren, we recommend ourſelves to your prayers, and thoſe of our dear friends and well-wiſhers to our common cauſe.

"I am, with ſincere reſpect and brotherly affection, dear Brethren,

"Your obedient ſervant in Jeſus Chriſt,

"J. T. VANDERKEMP."

We cannot conclude this addreſs to the religious public, without acknowledging with humble gratitude, that our Inſtitution has been honoured as the inſtrument of uſefulneſs in various reſpects, which we did not contemplate at its commencement; around us, in our own country, in Scotland and in Ireland, the ſacred influence through its means is ſpreading daily, the Continent feels the inſpiring energy, and there the children of light ariſe and avow their attachment to the Croſs. We readily confeſs our ignorance, and diſclaim all pretenſions to merit; the Miſſions to Caffraria, whoſe commencement has been marked by celeſtial auſpices, was undertaken by us reluctantly, and with conſiderable regret, that the improved talents of Dr. Vanderkemp were not employed in a field more cultivated; and we acquieſced in, rather than approved, the ſtrong deſire which he felt to ſelect this as the place of his Miſſionary labours; thus the thoughts of God are not as our thoughts, and to him therefore belongs the excluſive praiſe.

Nor can we omit this occaſion to call for the renewed attention of Chriſtians of every name to this great cauſe; whether they act in connection

tion with us, or purſue the ſame objects in ſeparate Societies, our deſire is, that the abundant benediction of our Saviour God, may accompany their exertions. We lament the feebleneſs of our powers in ſo divine a work, and regret that we cannot ſpeak to the Chriſtian world in ſo energetic a voice as that every conſcience may be rouſed, and every talent uſefully occupied. Are not the fields white for the harveſt? Where then are the labourers? Should there not be a competition among the children of the Kingdom for the honour of being the harbinger of the Prince of Peace among the Heathen? Are arguments neceſſary to ſtimulate to this work? it is enforced by every motive that can ſway the ingenuous diſpoſitions of our nature, every elevated principle, every compaſſionate feeling, the ſentiments of love to God and Man, unite in its favour their ardent invocation; the language alſo of propheſy, the voice of Providence, and the earneſt entreaties of the Heathen tribes, bending over the pit of deſtruction and ready to periſh, call on the Chriſtian world, and with an emphaſis which ſhould penetrate through every ſoul, to rouſe from their languor, and ariſe to vigorous exertions. Chiefly let the Miniſters of the Goſpel look round among their churches for uſeful inſtruments well qualified for this work, on their vigilance in this reſpect the ſucceſs materially depends. Our Saviour calls them to enter into this beneficial competition, and will place the immortal wreath of honour on the brows of his faithful ſervants.

MISSIONARY COLLECTIONS,

The Amount of which have been received by the Treaſurer, from the 25th of June, to the 20th of July, 1799.

	£.	s.	d.
Collection at Tunbridge, Kent, by Rev. John Towers	7	0	6
Ditto at Leeds, Yorkſhire, Rev. Mr. Parſons -	43	10	6
Ditto at Lady Huntingdon's Chapel, Norwich, by Rev. Mr. Phillips - - - - - -	24	0	0
Stirling Branch of the London Miſſionary Society -	45	0	0
Collection at Kingſwood, near Briſtol, by Mr. Wilks -	9	9	6

A Leiceſterſhire Friend is informed, that of two Bank Notes for 1l. each, remitted by him on the 13th of laſt month, to Mr. Joſeph Reyner, of London, as a donation to the Miſſionary Society, one proves to be forged. As a poſſibility may exiſt of tracing the Note to its original vender, we think it proper to ſtate, that the number thereof, is 19433, and the date, the 13th of laſt March.

Auguſt 1ſt, 1799.

FOREIGN CORRESPONDENCE.

London, March 25, 1799.

DEAR SIR,

THE Directors of the Miſſionary Society deſire me to communicate to you their reſpectful thanks, for the honour of your letters of the 5th January and 24th February, both which are arrived ſafe, although the firſt was for a very long time detained on the Continent by the ſeverity of the ſeaſon. They requeſt the favour of you alſo to expreſs the grateful ſenſe of the obligation they feel to thoſe high perſonages, who have thus manifeſted their juſt attachment to the glorious cauſe of true Chriſtianity, and alſo to thoſe dear and zealous followers of our Saviour, who are connected with the Society who meet at Baſil, for the purpoſe of promoting the intereſts of his kingdom.

We

We are filled with thankfulneſs on account of that lively and zealous activity which ſeems to be kindling among true believers in different countries, bringing them into cloſer union with each other, and ſtirring them up to act together for the honour of their common Lord. It is a time of refreſhing from his preſence, it is an impulſe which his own Spirit excites, and we truſt the reſult will prove, that it is for purpoſes of extenſive grace and bleſſing in the enlargement of his Church, and preparation for his approaching triumphs.

Will you have the goodneſs to inform the venerable Dr. Herzog, that our Society has been in a very high degree gratified by the receipt of both their eſtimable letters, and have expreſſed their reſpectful and affectionate feelings in a letter which is now in the hands of our good friend Dr. Burckhardt, for the purpoſe of being tranſlated into German. Incloſed are two ſeparate receipts for the amount of the bill on Meſſrs B—— and Co. which I hope are in an acceptable form. I ſalute you as a friend and brother in Chriſt, who is the univerſal centre of our affections.

JOSEPH HARDCASTLE.

Mr. J. J. Wiertz, Frankfort on the Main.

Dear, and very reſpectable Sir, *Frankfort*, 10th *June*, 1799.

I beg you to excuſe the long delay of my anſwer to the very gracious letter with which you have been pleaſed to favour me, on account of the moſt venerable Directors of the Miſſionary Society, of the 25th March laſt. I immediately gave notice of it, as well to our Central Society at Baſil, as to the high perſonages who had contributed to the gift which I was favoured to remit to you, and which ſome time ago was payed by Meſſrs. B—— and Co. to purſue the great and glorious plan for the enlargement of the kingdom of our bleſſed Saviour, which requires great expences. After that I communicated the ſame to our private Society here, who, by different impediments had had no ſeſſion a long time after the reception of your letter. Hitherto I have no anſwer from Dr. Herzog concerning the receipt of the copy and tranſlation of the ſame, which I ſent him in a letter incloſed to a relation of mine, at Straſburg, from whom I have received an anſwer, and though he makes no mention of the incloſure for Baſil, I have no reaſon to doubt he has ſent it thither. The connection between that place and us is now very difficult, but by news received through Suabia, from the ſucceſs our Lord gives to the armies of the Coalition, and Zurich being delivered by them from the French, it is to be hoped theſe deſtroyers of all divine and human order and government, will be obliged to give up Baſil and the whole of Switzerland in a ſhort time, and then the whole way of the poſt, of courſe, will be re-eſtabliſhed.

I think the Lord will give us, at leaſt, a ſhort time of refreſhing from his grace, and I wiſh men may obſerve that it is a bleſſing from him, and not the work of the ſagacity or excellence of the Generals, and be diſpoſed to acknowledge their unworthineſs, and his mercy and compaſſion, and pay him humble thanks for theſe favours; and that all who know the extenſion and power of his grace may be brought by his Spirit to a cloſer union together, and adore him in our bleſſed Saviour, in ſpirit and in truth. I pray him heartily to proſper the ſincere and indefatigable works of the very reſpectable Society, to propagate the holy Goſpel where it is yet unknown; one and all contributing to theſe divine deſigns; and I feel real grief, to remark, that there are ſo very few perſons in Germany, who

who have a deſire to conſecrate themſelves to the ſervice of the Lord among the heathen; may the Lord, our beloved Redeemer, be pleaſed to animate more of us, and prepare them for it. I, near ſeventy years of age, want not deſire, but ſtrength for ſuch undertakings, and my heart ſhall always ſupplicate the Lord to bleſs this work in every manner. I recommend myſelf to the benevolence of the very venerable Directors, and eſpecially to yours. I beg you pleaſe to excuſe my faulty ſtyle in your language, hoping, nevertheleſs, you will underſtand me enough, and believe my aſſurance of true reſpectfulneſs with which I ſalute you, remaining

Dear and very beloved Sir, your very dutiful friend,
JOHN JAMES WIERTZ.

To the Directors of the Engliſh Miſſionary Society.

Baſil, May 27th, 1799.

Reverend Fathers and Brethren in Chriſt,

YOUR letters of the 4th and 22d of March, of this year, we have received with the greater joy and gratitude to God, as we almost gave up the hope of receiving any, on account of the poſt being interrupted by the preſent calamitous war. But even in ſuch little circumſtances we acknowledge the particular and kind providence of our dear heavenly Father, who gives us in our dangerous ſituation to experience the truth of the promiſe of his dear Son, that even the hairs of our heads are numbered. O that we might have the faith of Joshua and Caleb, which you mention in the introduction of your firſt letter. But we are ſo far from it, that at the ſight of the ſtorms, which break out upon State and Church both far and near, we muſt exclaim: "Lord help us, otherwiſe we periſh! Lord ſtrengthen our faith! Lord teach us to pray! Without thee we can do nothing. The "ſpirit is willing, but the fleſh is weak. O keep thou us from the evil! "Be thou with us in the combat! Be thou our power in our weakneſs!"

But praiſed be for ever our good and almighty Lord! He does not leave nor forſake us for his name ſake! He chaſtiſes, but does not give us up to entire deſtruction. In our tribulation we feel divine comfort; and if he lays a burden on us, he enables us to carry it. We are ſurrounded with dangers of war, but hitherto, he is our protection and our gracious God; to him we commit ourſelves with childlike humility, and although we expect ſtill ſeverer corrections, which we have deſerved, yet we comfort ourſelves with his infinite mercy, with the efficacious interceſſion of our compaſſionate high prieſt, and with united ſupplications of our dear Brethren upon the Continent, and of the ten thouſands of the Britiſh Iſrael in your dear native country.

That you have deigned ſo cordially to receive the gifts of our love for your bleſſed Miſſionary work, and that one of your aſſociates, the Rev. Mr. Reynolds, felt a particular emotion to put up an ardent prayer at the throne of grace, for the work and for us on the occaſion, wherein he ſpoke the ſentiments of all your hearts, could not but excite the feelings of affection, joy and gratitude on our ſide. What a ſweet concord is it, if the ſpirit of grace and prayer unite diſtant Brethren by ſuch bonds of mutual love, that they are one heart and one ſoul, though they have not ſeen one another face to face.

Your ſentiments towards the *French people* are our own. The many millions of immortal ſouls, dearly bought with the blood of the Son of God, are dear to you: why ſhould they be leſs ſo to us? You deſire to contribute ſomething for their everlaſting happineſs: and we, encouraged by

by your zeal and love could wish to assist your efforts. That there are still some that serve the Lord, we are convinced more and more. But recently an account was received in Germany from the late province of of *Normandy*, that a small number of pious souls there, wrestle constantly with God in prayer, that he would save their country from the abyss of superstition, infidelity and immorality. And in the year 1798, a serious minister came from the late province of *Languedoc* to French Switzerland, with a view to find out two evangelical ministers more for that country; but he found none, as the greatest part of them are said to be preachers of false science. Did we know in the circle of our connexion any evangelists, who had not yet any fixed station, but inclination, as well as capacity, to engage in the labour of that part of the vineyard of the Lord; this circumstance, together with your call, would incline us to recommend them to those congregations of Languedoc. But as this is not the case, we will write first to the Missionary Society at Rotterdam, as we are informed, that there really is in Holland an able young man, willing to go as a minister of the Gospel to some French congregation. That a number of Quakers from Philadelphia have had, at least, the intention to make a journey to Paris, and to hold public prayer meetings, in order to see, if there are still some left in France, that are ready to declare publicly for true practical Christianity, you will learn from the inclosed. Whether and how far such an undertaking is only the work of men or of God, we leave to time to manifest.

To the wish, which you express, of printing and dispersing evangelical tracts in the French language, to co-operate for the promotion of true and practical Christianity in France, we cannot refuse our approbation. If it can be realized, it will certainly be of great use, and the Dutch Missionary Society may be able also, in this case, to render essential service. We, on our part, will do what we can, and what our situation and the existing circumstances will permit, as we are convinced, that the work has no reference to politics, but is intirely directed to the salvation of immortal souls. We have received, and shall receive some further information on this subject, which, however, can be put into execution but by slow degrees, since the correspondence to many places has been intirely interrupted or rendered unsafe and difficult. Here, and at Strasburg we can have in the French language New Testaments, Hollazen's Order of Grace, Wilcocks's Drop of Honey, Roose's History of the Reformation, and of the Vadois; and there will be found also opportunities of offering them gratis to some readers. Two tracts would be particularly worth translating into French: *Nedderſen's* proofs that the doctrine of Jesus is the most blessed truth according to John vii. 17. and his book on Conversion. If you wish to have tracts of your own language translated into French, they must be printed in Switzerland or Germany, as the importation of English goods and books is prohibited in France. That we are not able to bear the expences we the more openly confess to you, as you have prevented us by your kind declaration, that you will supply the defect. At this opportunity, we cannot omit mentioning a printing-office, at Nürnberg, set on foot five years hence, by the united endeavours of our Society, whose sole end is, to print the publications of good old or modern authors of a truly Christian spirit, at a moderate or cheap price, that they may be more widely dispersed. There have been printed many writings of this kind already; but from a want of sufficient funds, this institution has remained hitherto in an infant state, and not extended itself to a larger scale. If your christian love, so general and comprehensive, could extend itself also to the active support of this institution, we are convinced, that much good might be

done by it for the German countries, in conjunction with ours, and Baron von Shirnding's endeavours.

With *Italy*, we ſtand in no connexion at all; yet we have acquaintance in the *Griſon* country, by which we could obtain ſome information. Your propoſal with regard to Sunday Schools for Children, agrees entirely with the queſtion, which we have propoſed laſt March to the moſt experienced of our aſſociates: if there could be introduced in ſuch places, where the Brethren of our Society live, ſome religious converſation and exerciſe with children, at leaſt once or twice a week, without any encroachment upon the public Inſtitutions? To impreſs the juvenile heart with religious truth, is of great conſequence: and we have proofs, that it is not without a bleſſing, if it be done in a truly chriſtian manner. *Young trees can be bent, but old ſtocks break*, ſays the man of God, Luther.

Your intended preſent of your publications we look for with deſire; and we ſhall with joy take the firſt ſafe opportunity, which we fear by circumſtances will be retarded ſtill a little longer, to ſend you a ſet of our collections, in which ſhall be incloſed the account of our Society, its conſtituent parts and operation, and of the work of God in Switzerland and the Griſons. An account of the preſent ſtate of the work of God in Great Britain in a concentrated view, would be highly acceptable to us.

The Miſſionary ſhip we attend with our prayers on her ſecond voyage, and the dear Brother Dr. Vanderkemp, with his aſſociates, are not leſs the ſubject of our particular interceſſion, as they have engaged to begin their work on an arduous ſtation. The accounts of Sweden and North America bring into our remembrance the ſacerdotal prayer of Jeſus, John xvii. and its more complete fulfilling in our times. Hallelujah! Grace and Peace be with you all. Amen.

By order, and in the name of the Committee,

C. STEINKOPF, Secretary.

Extract of a Letter from the Rev. Mr. Stracke, in Eaſt Frieſland, to Dr. Burckhardt. Hatſhuſen, 3d April, 1799.

OUR union for the Miſſionary work increaſes. I hope that God ſoon will point out to us ſome able ſubjects as Miſſionaries, whom we intend to recommend to the Directors in London. Be pleaſed to aſk them in our name, if they will be acceptable to them. That we take upon ourſelves the expences of the equipment, voyage and maintenance of our Miſſionaries, is a matter of courſe. He, whoſe is all the ſilver and gold, will not let us be in want of any thing needful. Here and there we have already collected ſomething.

STRACKE.

23d of April, 1799.

IN five or ſix weeks, God willing, there will be in my houſe a meeting of from 15 to 20 Miniſters of the Goſpel; and then God our Saviour will give us his counſel, if we implore it previouſly with ardent prayer and vigilance. O how I could wiſh that we received at *that* time the anſwer of the Directors, and a letter from you, in order to refreſh and ſtrengthen myſelf and my Brethren!

Extract of a Letter from Mr. Stahlſmith, at Elberfelde, to Dr. Burckhardt.

May 21ſt. 1799.

WE have eſtabliſhed here a Miſſionary Society, and meet every firſt Monday in the month, to converſe about Miſſionary concerns, and to collect charitable contributions for this purpoſe. The little fund which we

have

have raiſed, we will either ſpend in ſending one Miſſionary to London, in the manner you have adviſed, or unite with a larger body of Brethren that wiſh to ſend more Miſſionaries.

STAHLSMITH.

HOME INTELLIGENCE.

CHESHUNT COLLEGE.

ON Wedneſday, June 26th, the Subſcribers and Friends to the Counteſs of Huntingdon's College at Cheſhunt, in Hertfordſhire, held their Annual Meeting at the College, on which occaſion three of the Senior Students delivered Orations on given ſubjects; namely, Mr. G. Lee. on *Divine Power*; Mr. W. Meſſen, on *Divine Juſtice*; and Mr. W. Mather, on *Divine Mercy*. After which the Rev. Cradock Glaſcott, Vicar of Hatherleigh, in Devonſhire, preached a very appropriate Sermon from Matt. xvi. 18.; the Rev. Mr. Bickerdike, one of the firſt Students admitted at Cheſhunt, began with prayer, and the Rev. Mr. Eyre, of Homerton, concluded.

This Seminary is a continuation of the College, originally founded by the late Counteſs of Huntingdon, in Wales, and was removed to Cheſhunt in 1792, ſoon after her Ladyſhip's deceaſe; where it is ſupported by voluntary ſubſcriptions and donations, and is under the management of ſeven Truſtees appointed by her Ladyſhip; the Rev. Iſaac Nicholſon, Preſident, and James Oldham Oldham, Eſq. Treaſurer, Holborn, London; to either of whom any perſons inclined to favour the Inſtitution, may ſignify their intentions.

The Truſtees and Aſſiſtant Committee, meet at the Committee Room of Spa Fields Chapel, the firſt Wedneſday in every Month, at ſix o'clock, (except thoſe in January, April, July and October, which are general Meetings) to examine and admit ſingle young men, giving ſatisfactory evidence of a work of divine grace on their hearts, and a divine call to the Miniſtry; who, if approved, are boarded and educated in the College four years, if needful, at the expence of the Society.

CONGREGATIONAL SOCIETY.

The Committee of this Society have juſt publiſhed their annual Report, by which it appears, that the Society aſſiſt and encourage 19 Miniſters, by whoſe exertions the Goſpel is diſſeminated through 53 villages in their reſpective neighbourhoods.

By the Treaſurer's accounts it appears that the expences of the laſt year, ending April 30, 1799, amounted to 172l. notwithſtanding which, 168l. remained in the Treaſurer's hands. Miſs Hillier, of Pancras-lane, has lately bequeathed this Society a legacy of 300l. 3 per Cents. conſol. Ann.

EAST KENT ASSOCIATION.

On Wedneſday, June 5, the Miniſters and Brethren of this Aſſociation met at Aſhford, when the Rev. Mr. Laxon preached in the morning from Rev. xiv. 6. 7.; and Mr. Cramp, in the evening, from Micah iv. 1.; Mr. G. Townſend preached the preceding evening from Epheſians iii. 8.

At this Meeting the buſineſs of an Itinerant Miſſion was reſumed: and from the contributions and propoſals of the different congregations, and other kind friends, there appeared ſufficient encouragement to ſend out a Miſſionary to labour in the uncultivated parts of this diſtrict, with every reaſonable proſpect of ſupport and ſucceſs. A Committee was formed to carry this buſineſs into execution; and a letter on the ſubject was ordered

to be written by the Rev. Mr. Young, to the ſeveral churches in the Aſſociation. The next Meeting of the Aſſociation is to be held at Mr. Gore's Meeting, Sandwich, on Wedneſday the 9th of October, when Meſſrs. Drew, of Folkeſtone, and Willy, of Aſhford, are appointed to preach.

THE DEVONSHIRE CALVINISTIC ASSOCIATION

Was held at Taviſtock, June 19. Mr. Mends preached from 1 Tim. i. 11.; and Mr. Allen, of Exeter, read the circular letter, on the care of the riſing generation; Mr. Crook, of Newton, and Mr. Small engaged in prayer.

On the ſame day was held a Meeting of the *Itinerant Committee*, who reſolved to ſend a Miſſionary to the northern diſtrict of this country. A ſuitable perſon having offered his temporary ſervices, he was accepted, and immediately entered on this widely extenſive field of labour; and may the Lord of the harveſt abundantly ſucceed him!

KENT SUNDAY SCHOOLS.

In April laſt, a Society was formed for eſtabliſhing Sunday Schools in Rocheſter, Chatham, Stroud and their neighbourhood; and this laudable undertaking has ſucceeded hitherto far beyond the moſt ſanguine expectations. Several ſchools in different parts of the towns, are well attended to; and upwards of 500 children are carefully taught to read the ſcriptures, inſtructed in the Aſſembly's Catechiſm, and regularly attend the preaching of the Goſpel at different places of worſhip.

ORDINATIONS.

JUNE 19, 1799, the Rev. S. and W. ROOKER were ſet apart to the paſtoral office by prayer and impoſition of hands, at Taviſtock, in Devonſhire.

Mr. Stoat, of Aſhburton, began the ſervice by prayer and reading the ſcriptures; Mr. Small, of Axminſter, delivered the introductory diſcourſe, and propoſed the queſtions; Mr. Biſhop engaged in the ordination prayer; Mr. Lavington, of Biddeford, gave the charge; Mr. Jones, of Dock, offered up the interceſſory prayer; Mr. Evans, of Appledore, preached to the people, from Phil. i. 27.; and Mr. Mends, of Plymouth, concluded; the hymns were read by Mr. Tireman, of Cawſand, and the whole ſervice was conducted with great ſolemnity.

July 4. The Rev. WM. WEAVER, late ſtudent at Hoxton Academy, was ordained at the Independent Meeting, (late Mr. Lucas's) Shrewſbury. Mr. Wilſon of Drayton, introduced the buſineſs with prayer and reading the ſcriptures; Mr Edwards of Wem. delivered the introductory addreſs. Mr. R. Simpſon, of Hoxton, (Tutor,) prayed the ordination prayer, and gave the charge from 1 Tim. iv. 12. and Mr. Brewer of Birmingham, preached to the people from 1 Theſſ. ii. 12. The ſervice was concluded in prayer, by Mr. Whitridge of Oſweſtry; and in the evening, Mr. Brewer preached again from 1 Cor. iv. 17.

We have the pleaſure to learn, that at this place there is a proſpect of great good being done, the congregation fills the place, which is ſuppoſed to hold 600. Some evangelical Clergymen were preſent on this occaſion.

As a proof of gratitude and love to the cauſe of Chriſt, one of the members lately preſented Mr. Weaver with 50l. as a donation to the Academy.

The

The ſame day, the Rev. JOHN COX, was ordained paſtor of the particular Baptiſt Church at Horſington, Somerſet. Mr. Herdſman, of South-Petherton, began by prayer, and reading; Mr. Dawſon, of Lyme, introduced the buſineſs, and received the confeſſion; Mr. Saffery, of Saliſbury, prayed the ordination prayer, and gave the charge from Acts vi. 4; Mr. Hyatt, of Mere, Wilts. prayed; Mr. Price, of Yeovil, preached to the people, from Deut. iii. 28, ("encourage him"); Mr. Vickery, of Compton, concluded; Mr. Warlow of Wincanton, gave out the hymns.

In the evening ſervice, Mr. Gale, the county miſſionary, prayed; Mr. Edwards, of Wilton, preached from Matt. xxi. 31. latter part, and Mr. Warlow, concluded.

REMOVALS.

Rev. Jonas Lewis, from Launceſton, Cornwall, to Chellwood, Somerſetſhire.

Rev. J. Lyndall, of Bridlington, to the late Mr. Bryſon's, St. George's in the Eaſt, London.

CHAPELS OPENED.

NEWHAVEN CHAPEL, SUSSEX,

WAS opened on April 7th, 1799, and well attended. In the morning, Mr. James, from Brighton, preached on Daniel ii. 35; in the afternoon, Mr. Gilbert, of Heathfield, from Iſa. lvi. 5; and in the evening, Mr. Crockford, from Alfeiſton, on 1 John iv. 7.

May the preſent dawn of ſalvation in that dark corner, be to the glory of his name who makes the barren wilderneſs a fruitful field!

SALEM CHAPEL, WAKEFIELD.

On Lord's day, June 23d, 1799, this place (lately occupied as a tradeſman's aſſembly) was opened for religious worſhip by Mr. Dixon, of Sheffield, who preached in the morning from Pſalm v. 7; in the afternoon, from Jeremiah xxxi. 9; and in the evening, from Romans xiv. 17. The audience was crowded and attentive, and we hope much good may be done in the name of the holy child, Jeſus.

ILCHESTER, SOMERSET.

June 25, 1799, was opened a Chapel at this place; in the morning, Mr. Jay preached from Pſ. lxxxiv. 11; and in the afternoon, Mr. Tozer from Acts xix. 20; Meſſrs. Underwood, Jackſon, Rogers, Morgan, and Herdſman, engaged in prayer. A collection of 27l. 14s. was made towards the expence of the building, which coſt about 300l. whereof above 260l. are already raiſed.

The introduction of the Goſpel in this diſſolute town, appears to have been particularly providential. In June, 1798, the Goſpel was firſt preached out of doors; afterward the Mayor granted permiſſion of the Town-hall, and when that was no longer judged proper, he ſubſcribed toward the erection of this place, and was preſent at its opening. There has not been known a diſſenter in this place for 30 years, and the people were remarkably given up to reveling and drunkenneſs; but the happy effects of the Goſpel begin already to appear in various inſtances.

EYNESFORD,

EYNSFORD IN KENT.

On July 2d, 1799, a new place of worſhip was opened in this pariſh, which lies about ſix miles from Dartford, on the road to Sevenoaks. Several Miniſters were publicly engaged; and Mr. Slatterie, of Chatham, preached in the forenoon, from Gen. xxviii. 20, 22.; and Mr. Stanger, of Beſſel's Green, in the afternoon, from Acts xii. 24. The Goſpel was introduced here about three years ago, by Mr. Stanger and Mr. Morris, who have ſince continued to preach it in a dwelling houſe. A conſiderable number of people appear to have received the knowledge of the truth in the love of it. Some months paſt the preaching was repeatedly interrupted by the riotous and diſorderly conduct of the more diſſolute neighbours; but redreſs was obtained by applying to a worthy Magiſtrate. The preſent place of worſhip was an old building, which is now fitted up, and made convenient for a conſiderable congregation.

DISTRIBUTION OF PROFITS.

Monday, July 15, was held a meeting of the editors of this Magazine, for the purpoſe of diſtributing the profits; when the following caſes being properly recommended, were accordingly relieved.

Widows.	Denomination.	Recommended by
A. C.	Independant	J. Townſend 5l.
R. S.	Ditto	J. Brewer 5l.
M. D.	Ditto	J. Eyre 5l.
U. R.	Ditto	M. Wilks 5l.
A. P.	Ditto	W. Roby 5l.
H. T.	Ditto	J. Boden 5l.
M. H.	Ditto	Dr. Williams 5l.
H.	Ditto	W. F. Platt 5l.
L. K.	Baptiſt	M. Wilks 5l.
M. B.	Ditto	J. Townſend 5l.
M. A.	Ditto	E. Parſons 5l.
M. S.	Ditto	Ditto 5l.
A. P.	Ditto	Ditto 5l.
A. K.	Ditto	A. Fuller 5l.
I. M.	Ditto	Ditto 5l.
S. D.	Ditto	M. Wilks 5l.
B.	Ditto	B. Cracknell 5l.
M. A.	Ditto	M. Wilks 5l.
C.	Preſbyterian	J. Smart 5l.
J. Y.	Ditto	A. Waugh 5l.
S. G.	Ditto	J. Eyre 5l.
S.	Ditto	D. Bogue 5l.
M. K.	Ditto	Ditto 5l.

WE underſtand, with pleaſure, that a benevolent Gentleman, of *Aberdeen*, hath lately purchaſed Bibles to diſtribute in the Priſon and Infirmary of that City, with directions to ſuitable paſſages for meditation, adapted to different caſes; and that a Miniſter of the Goſpel has offered his ſervices to viſit and inſtruct the priſoners and patients.

POETRY.

POETRY.

THOUGHTS ON THE LORD'S DAY MORNING.

HAIL bleſſed day! how bright thy dawn appears!
Well may may we greet thy fair approach with joy.
Let angels ſweep their lyres, and ſing, as when
The Lord of glory burſt the ſilent tomb.
My thoughts run back to Joſeph's hallow'd rock:
See the ſtone roll'd by the angelic band!
Forthwith the great Redeemer comes, trampling
On death, and Satan, and the grave.
The odours left within! inviting ſcents,
And never-dying fragrance! how they lure
The ſaint to reſt his weary head where once
His Saviour lay!—Joy to the weeping Mary,
Whoſe aching heart quickened her ſteps to ſeek
Her heſt beloved! All glorious day that roſe
With ſuch a ſun! Chriſtian, ſhake off thy ſloth,
And proſtrate fall before the God of grace.
Yonder are Zion's gates unfolding wide!
Enter with haſte the portico to heav'n:
And know that "none of Jacob's dwellings thus
Are lov'd." Hark! the ſweet Goſpel trumpet ſounds!
The arms of Mercy wide expand; Juſtice,
Smiling, conceals her ſcales and flaming ſword.
Sweet pray'r and praiſe aſcend to heav'n's high hills,
And angels pauſe, o'erſhadow'd with the ſcene,
Sweet incenſe riſing from this wretched earth.
Swift to the throne aſcends the ſacred flame
Perfum'd with Chriſt's own blood, an ever-new
And all-prevailing ſacrifice with God.
Ye ranſom'd ones, wait your eternal reſt.
There pure the worſhip—there (haſte bleſſed day!)
No earthly gravitation ſhall attract
The ſoul from God, nor death nor ſin are known.
Lift up your heads, ye ſhining ranks on high;
Ye perfect ſpirits, ſing the well-known ſong
Of Moſes and the Lamb: while angels ſtrike
Full chords of praiſe harmonious, and fill up
The never-ending ſymphony of Heav'n.

FELICIA.

PSALM XCI.

HAPPY the man whoſe pure deſires
Riſe with diſguſt from earthly fare;
Whoſe faith on rapturous wing upborne,
aſpires,
To tracts unſeen, and claims th' eternal care.
All favour'd mortal, hail! thy holy reſt
No evil chance ſhall break, no angry foe moleſt.

Hardy and verſed in martial arts,
Let hoſtile armies crowd the field,
Thou undiſmay'd ſhalt front the ſhow'ring darts,
Too feebly thrown to pierce thy ſeven-fold ſhield:
Celeſtial love ſhall fold his wings around,
Avert the flying ſhaft, and ward off ev'ry wound.

From this inviolate retreat
Tis thine to mark in calm ſurvey,
The vaunting hoſts, unnerv'd by mid-day heat,
Heartleſs and faint relax their proud array;
Or night's chill dews, and exhalations damp,
Pollute th' infected air, and ſhrowd the ſickly camp.

Fearleſs the barren wild traverſe;
Ford unappall'd the ſwelling flood;
Preſs with firm ſtep the faithleſs moor, or pierce,
Secure of harm, the deep impervious wood:
There lions fiercely prowl, and in the brake
With baleful venom ſtor'd, lurks the foul ſpeckled ſnake.

For one ſhort lapſe of fleeting time
Were the dark ſhadowy veil unfurl'd,
That, pendent o'er this ſin-polluted clime,
Divides from ſenſe the immaterial world;
Sudden, around thee rang'd, the wond'ring eye
Might troops of heav'nly pow'r, and fiery cars deſcry.

Spirits unſeen, yet ever near,
Prompt to fulfil their Lord's command,
With grateful ſhow'rs tho thirſty deſart cheer,
Level the cliff, and fix the ſhifting ſand;
Shade with their wings the ſun's meridian light,
Or chang'd to wand'ring fires pervade the gloom of night.

That God whoſe life-beſtowing word
Bade the rude ſtrife of chaos ceaſe,
While circling ſeraphs, wrapt in pleaſure, heard,
Thus in mild accents ratified thy peace:
"Bleſt be the man who bent his aims above,
"O'erlook'd created charms, and fix'd on me his love.

"My grace ſhall guide his ſteps to heav'n,
"My ſmiles ſolace the eaſy road;
"Till all that earth can offer freely giv'n,
"All that mortality can bear, beſtow'd:
"The touch of death, ſcarce felt, his ſoul diſmiſs,
"To range without controul the wide domains of bliſs.

NEMO.

ELEGY,

On the Death of the Rev. T. Bryſon.

COME penſive muſe, and touch the trembling lyre,
Pour forth thy penſive, thy lamenting ſtrains;
Such as big ſorrow and wild griefs inſpire,
And tune the dirge o'er Bryſon's dear remains.

His worth impels the tributary tear
In grief-drops iſſuing from the languid eye;
The throbbing heart, that o'er his ſilent bier
Heaves many a deep and melancholy ſigh.

No more his voice ſhall my fond ears ſalute,
No more my heart ſhall feel his honeſt zeal;
No more with ſinners he will hold diſpute,
Or to their conſcience make the cloſe appeal.

Fearleſs, undaunted, did the champion ſtand,
Acutely reaſoning from the ſacred page;
Till direful trembling ſeiz'd the ſcoffing band,
And keen conviction ſtopt their angry rage.

His flock no more ſhall know his tender care,
His kindly cautions, and his ſweet relief;
Shall know the influence of his ſecret pray'r,
Or by their wand'rings touch his heart with grief.

But from his ſhade methinks I hear the ſound,
"Weep not for me, for mine's a heav'nly meed;
"No more the theme in joyleſs notes abound:
"Away the gloomy ſcene, the ſable weed.
"Look thro' the vale, and ſee in glory dight,
"Joyful I'm uſher'd, a celeſtial gueſt,
"To the pure realms of uncreated light,
"And with eternal love ſupremely bleſt!
"Follow the path that leads to joy like mine:
"Let faith ſincere direct you in the way;
"In holy zeal and love deſire to ſhine,
"And joy and peace ſhall crown your final day.

MEMASA.

SURRY MISSION HYMN.

SAVIOUR divine, thou Son of God,
We hail th' unmeaſurable love,
Which drew thee from thy high abode,
Grief and mortality to prove.

We welcome the celeſtial Friend,
Whoſe pity made a ſtoop ſo low;
And wonder that the Lord ſhould bend
Beneath a maſs of guilt and woe.

To Judah were the tidings brought,
There thy firſt invitations giv'n:
In all its villages were taught
The kindeſt purpoſes of heav'n.

Tho' ſhort thy wondrous ſojourn there,
Nor we diſcern thy ſacred form:
On high thou mak'ſt the earth thy care,
The ray of love is ever warm.

Tis ours the joyful ſound to hear;
Thy ſervants lift their voices high;
Proclaim around th' accepted year,
And bid each guilty ſoul draw nigh.

Before their flock the Paſtors ſtand,
And miniſter celeſtial food:
Or pour themſelves o'er all the land,
That *ſtrangers* may enjoy the good.

Still may their zeal and numbers grow,
And richeſt grace their work attend,
Till the dey riſe when all below
Shall ſeek and prove in God a friend.

C. H.

EVANGELICAL MAGAZINE



Rev.d GEO.E CAMPBELL BRODBELT

Rector of Aston Sandford and
perpetual Curate of Loudwater,
BUCKS.

Published by T. Chapman Fleet St. Septem.r 1799.

THE

Evangelical Magazine,

For SEPTEMBER, 1799.

BIOGRAPHY.

MEMOIR OF THE REV. RICHARD WINTER, B. D.

FROM Mr. Winter's own account, it appears that, when nine years old, he became experimentally acquainted with his own heart, and the excellency and all-ſufficiency of Jeſus Chriſt; and from that time bore an honourable teſtimony to the power of the Goſpel, in ſupporting a ſinner under the trials of the Chriſtian life. His friends originally intended him for buſineſs, but were diverted from that deſign, by his ſtrong propenſity to ſtudy, and earneſt deſire for the miniſtry; in compliance with which they placed him under the care of the learned Mr. John Eames.

He began to preach ſo early as at 19 years of age. But his teſtimonial, ſigned by Doctors, Guiſe, Jennings, &c. bears the date of 1742, when he was about 22. During the firſt year after his entrance on the miniſtry, he preached at Bradford, Wilts, where he received an unanimous call to the paſtoral office, but declined accepting it. He then preached at Stepney, where he had a ſimilar invitation; but thought the place too large for his conſtitution, which was never ſtrong. At 25, he was appointed aſſiſtant to Mr. Hall, on the Pavement, Moorfields, where he continued 14 years; during part of which time, he alſo delivered a Lord's-day evening lecture at Iſlington. On Mr. Hall's death, Mr. W. had the offer to ſucceed him, but preferred accepting another invitation which was given him at the ſame time, to be co-paſtor with the celebrated Mr. Thomas Bradbury, at New-Court Meeting*. At this place Mr. W. was ordained in June, 1759; and Mr. Bradbury dying in September

* This place was built originally for the famous Mr. Daniel Burgeſs.

following, he ſucceeded him, and continued paſtor of that church till his death, which was a period of forty years. He was alſo one of the miniſters of Pinners-Hall Lecture, now removed to Dr. Stafford's, in New Broad-ſtreet.

In 1751, Mr. W. married Sarah, the third daughter of the late eminently pious Mr. Williams, of Kidderminſter, whoſe character and diary are well known in the religious world. She was truly an excellent woman, and finiſhed her courſe with joy, in 1778; her funeral ſermon was delivered by Mr. Olding of Deptford.

They had three children: the eldeſt, Martha, married the Rev. Mr. Hamilton, now of Brighton, who was ſome years aſſiſtant to her father. The ſecond, Sarah, married Mr. Samuel Addington, (eldeſt ſon of the late Dr. Addington of Miles's-lane) in 1776, and died in 1781, in a moſt happy and triumphant manner, leaving one child, named after her mother, who alſo died at eight years of age, in June, 1787; and her deceaſe was particularly noticed by her grand-father, in one of his printed diſcourſes, in the following terms.* "I will conclude with ſaying (and I ſpeak it to the honour of free grace) the Lord heard prayer for my dear grandchild, whom a few days ago he took from me by death. During the ſpace of ſeven months ſhe endured a painful and heavy affliction with great patience; and when there was no hope of recovery, many ſupplications were offered, that before her departure ſhe might be helped to utter ſomething, which ſhould be a ſatisfactory evidence of a good work begun in her ſoul. Accordingly, the day before ſhe died, ſhe lifted up her hands in bed, and prayed that the Lord would pardon all her ſins, and take from her the heart of ſtone, and give her the heart of fleſh. And within an hour or two of her departure ſhe was heard to ſay in the words of Jacob, "I will not let thee go, except thou bleſs me."

Mr. W.'s third child was a ſon, named Joſeph, who was placed out to buſineſs, but died before the expiration of his apprenticeſhip. This youth diſcovered a gaiety of temper which afforded ſome concern to his venerable parent; but his laſt illneſs was ſanctified, and in 1784, he alſo finiſhed his courſe with joy; and his own father preached his funeral ſermon from thoſe ſtriking words of the father of the prodigal: "This my ſon was dead, and is alive again: was loſt and is found†." A diſcourſe which has been much admired

* Four ſermons preached at New-Court, &c. † Luke xv. 24.

and

and made uſeful to others. Soon after this Mr. W. loſt his elder brother alſo, a gentleman of large fortune, and of honourable character, whoſe funeral ſermon (a moſt affecting diſcourſe) he alſo preached to a ſympathiſing auditory, from Pſalm iv. 1. "Help, Lord, for the godly man ceaſeth, &c."

During the whole of his long life, Mr. W. maintained the character of a judicious, evangelical and experimental divine; a ſincere, eminent and conſiſtent Chriſtian. Thoſe who were acquainted with him in the pulpit only, knew not half his worth. He was deeply concerned for the ſalvation of his children and ſervants. He had the pleaſure to ſee all his children ſet out in the ways of God, and two of them, as above obſerved, happily complete their courſe before him. Three of his ſervants, who came into his houſe ignorant and careleſs, afterwards joined his church, bleſſing God for their introduction to ſuch a family, and attributing their firſt ſerious impreſſions to the domeſtic inſtruction of their maſter.

After preaching on Lord's-day, March 17, 1799, with peculiar animation, he was ſeized with an oppreſſion of his breath, and other complaints to which he was previouſly ſubject. Theſe continued growing worſe till his diſmiſſion from the body on the 29th of the ſame month. A friend calling one day hoped to have found him better by the account received from his houſekeeper on the preceeding day: he replied, "They are very kind, but they know not my feelings. I know aſſuredly I ſhall not live many days. I have had many warnings, but this is the ſummons to call me home, nor does it in the leaſt diſmay me. For I know my foundation ſtands ſure, and that I ſhall ſoon be at the right hand of God, as certainly as that I now exiſt. O to be free from ſin, perfect in holineſs, and *immediately* to paſs into glory! my heart rejoices at ſuch a tranſition. But, O the wanderings of my heart! I long to be free from ſuch intruders. Not that I have any malicious thoughts againſt any one; but my mind is like my dying body, weak and wandering. O what an unworthy creature! why was I ſpared to be 18 years older than my brother was when he died, who appeared much more likely for a long life than I did? but God's ways are a great deep. O that good may have been done by the feeble efforts of ſuch an unworthy creature! But heaven is free, through the merits of my Redeemer; and the prayer of the publican ever ſhall be mine."

mine." He added, "They have written to-day for my daughter—I thank them for their kindneſs—but Jeſus is my all now. I love her dearly—very dearly indeed, (at this the tear ſtole down his venerable cheek)—ſhe has been an amiable relation to me; but I love her none at all—I ſay, *none at all, compared* with Jeſus Chriſt, my only and all-ſufficient Saviour. He has been for many years my only foundation, my all in all!" Quite fatigued, he now requeſted this friend to talk with him, but grief preventing, he proceeded—"Some weak minds may ſuppoſe that as my illneſs came ſo ſoon after my daughter and her family departed, that it is on that account; but it is no ſuch thing. Contradict that whenever you hear it. I have for many years had no will of my own; but deſired all my concerns to be managed as my heavenly Father pleaſes. And had all the events that have taken place been arranged before me, I would have choſen them all to be preciſely as they now are. God has a work for them to do where they are gone; and the Lord bleſs them there! We had ſome miniſters on Friday, and ſpent the afternoon in prayer, committing them to their God and mine, and there I left them. The night before they journeyed, my waking hours were ſo filled with the preſence of God, that I never enjoyed ſuch a night. In the morning I preached at Broad-ſtreet, and O what a ſeaſon had I there! Surely ſuch ſeaſons are bleſſed foretaſtes of heaven, and make me long for the full enjoyment. O, my dear friend, I ſhall ſoon be there, and you will ſoon be in dying circumſtances, as I now am. I charge you to keep cloſe to God and duty. Fill up your place where God at firſt called you in his houſe. O that the church may be kept together! It is my dying charge, that you fill up your place. My time is very ſhort. May the Lord bleſs you! Give my love to ——. Tell him I love him. We have had ſweet converſe together of the things of the kingdom, but we ſhall ſoon enjoy it. I am juſt at the threſhold of heaven.—Farewell!"

The Lord's day previous to his death, he ſaid to another friend—"I have been thinking on thoſe words, *Whoſe names are written in the Lamb's book of life.* But how ſhall a man know that his name is written in that book? Thoſe words darted into my mind, as an anſwer from ſcripture, *I will write my new name upon him.* Now where Chriſt has written his new name upon any man's heart, don't you think he has good ground to conclude his name is written in

in the Lamb's book of life? And what is it to have Chriſt's new name written on the heart? To love, to eſteem that name above all other names; to rely wholly and ſolely on him for ſalvation; and to be willing to give up all, every thing for his ſake."

In the whole of his converſation, this excellent man diſcovered a deſire to depart and be with Jeſus. In one inſtance, he ſaid to a friend—"A man who knows he muſt in a few days be put in poſſeſſion of an inheritance which he cannot be diſpoſſeſſed of, don't you think he would be impatient? But I am *too* impatient."

The night on which he died he took an affectionate leave of his daughter, telling her he parted with her in the road to heaven: and between twelve and one o'clock in the morning, he ſaid to his houſekeeper, he thought he ſhould be eaſier ſitting up if ſhe would ſit up with him, as the diſorder lay wholly in his breaſt. But ſoon after he deſired to be led to the bed again, that he might lie down and give up the ghoſt; which he did ſweetly and ſilently about five o'clock in the morning, March 29th, 1799, and in the 79th year of his age.

April 5, Mr. W.'s remains were depoſited in Bunhill Fields, his funeral being very reſpectably attended. The pall was ſupported by the Rev. Dr. Fiſher, Meſſ. Barber, Clayton, G. Ford, Goode, and Towle, and Mr. Humphries of Union ſtreet, delivered the Addreſs at the interment. On the Sabbath following, the Rev. Mr. Barber preached an excellent funeral diſcourſe, from which the following additional account is taken.

"This dear man was bleſſed with good natural parts, and theſe were much improved, by education, reading, obſervation and experience. I apprehend he was called by divine grace in the very early part of his life.—When I obſerved, that he now found the Goſpel a bleſſed ſupport to him; "Yes," ſaid he, "and I have found it a bleſſed ſupport "theſe ſeventy years. When I was convinced what a ſin-"ful, wicked and helpleſs creature I was, and Jeſus Chriſt "was made known to me, as every way able and willing "to ſave ſuch a ſinner; I found comfort in him, and have "found comfort in him ever ſince, although many times "I have experienced ſhameful diſtruſt."

"God had favoured him with a rich unction of the Holy Spirit, both in his gifts and graces.—By the divine bleſſing upon his ſtudies he had treaſured up a large ſtock of uſeful know-

ledge: ſo far was he from being a ſlothful ſervant, that he was a diligent ſtudent all his days.

"He took ſpecial delight in ſearching the holy Scriptures; reading them in the original languages, with cloſe attention, and with a nice and critical eye. In conſequence of which, he frequently made pertinent and uſeful remarks, which eſcaped the notice of leſs attentive obſervers. It may be in truth affirmed, that few men were better acquainted with the Bible than he was, for which he had a profound veneration, as the word of God. He was a man of prayer; poſſeſſing both the gift and grace in an eminent degree. There was a great variety and pertinence in his prayers, and a truly devotional ſpirit diſcovered, in reverence of God, in humility, in faith in the Lord Jeſus Chriſt, in thankfulneſs, and in pleading for ſuch things as were agreeable to the will of God. He was a Chriſtian of no common attainments, as was manifeſt by the holineſs and exemplarineſs of his life. It is not to be thought that he was without imperfection, for the beſt of men have their faults. His principal failing was, that there was ſomething unpleaſant and irritable in his natural temper. He was very ſenſible of it himſelf: I have more than once heard him lament it in ſtrong terms, and doubt not but he mourned for it before his God.

"His converſation with his friends, was ſerious, pleaſant and uſeful. He had an happy facility in introducing religious converſation, and was ſeldom or never in company without dropping ſomething that might be profitable to the ſoul.

"When under the afflicting hand of God, he diſcovered great patience and ſubmiſſion to his will. At the time that he met with that heavy trial, of breaking his thigh with a fall; I went to ſee him as ſoon as I could; and upon entering his chamber, I well remember the firſt words he ſpake, were, "Brother Barber, the goodneſs of God has laid me upon this bed:" which he uttered with ſuch an air of cheerfulneſs as rather ſurpriſed me; and then proceeded to ſpeak of the uſe and benefit of afflictions to the people of God.

"His preaching was truly excellent; judicious, evangelical, experimental, and practical. He dwelt much on the perſon of Chriſt, as Immanuel, God with us, truly God and truly man; on his work and offices as Mediator, and on his great ſalvation; trying to win ſouls to him, and to build up ſaints in him. He loved to preach the doctrine

of

of grace, that ſalvation is all of grace through faith, as the only doctrine which is ſuited to relieve ſinners in their miſery; and to draw their ſouls to God. Yet he did not neglect to urge the neceſſity of holineſs, and of the practice of good works: no, he conſidered ſanctification as a part of the goſpel-ſalvation, and conſtantly affirmed, that they who profeſs to believe in Chriſt muſt be careful to maintain good works, and to live a life of holy obedience to his will; otherwiſe their faith is dead, and they are deceiving themſelves.

"He did not offer that to God, or to his people, which coſt him nothing; for his ſermons were well ſtudied, filled with weighty matter, and well connected. He had the happy faculty of ſaying, *multum in parvo*, much in a few words, and of uniting conciſeneſs with perſpicuity.

"His language was neat, yet plain and intelligible by common people; and though there was ſomething of a roughneſs in his voice, yet he managed it ſo well, and ſpake ſo diſtinctly, that he was heard very well, and commanded the attention of his hearers."

In the year 1777 Mr. W. publiſhed a volume of judicious diſcourſes, on Daniel's famous prophecy of 70 weeks; in 1787, four Sermons preached at New-Court Meeting, from Pſ. li. 11. and Matt. xv. 25. and at different times ſeveral ſingle Diſcourſes, preached on Public Faſt and Thankſgiving Days, and Funeral Occaſions; particularly on the death of his own brother and ſon.

We underſtand a poſthumous volume of Mr. W.'s Diſcourſes is preparing to be publiſhed by ſubſcription, under the reviſion of his nephews, the Rev. J. Winter of Newbury, and R. Winter of London.

ORIGINAL LETTER

FROM THE LATE REV. DAVID SIMPSON, OF MACCLESFIELD.

DEAR SIR,

YOU do me too great honour, when you deſire me to recommend a few books to your peruſal. Would I were capable of judiciouſly executing the pleaſing taſk! However, ſince duty calls, gratitude prompts, and love invites, I offer my thoughts to your ſerious conſideration.

We believe there is one God, almighty, everlaſting, wiſe, holy, juſt, and good. We believe ourſelves poſſeſſed of immortal ſpirits—ſpirits that muſt live for ever in hap-

pineſs or woe. Theſe things granted; we muſt allow it is our duty, as dependant creatures, to love, worſhip, honour, and obey ſuch a Being. Now if God is to be worſhipped, he alone knows in what manner he pleaſes to be worſhipped. Upon this principle he has revealed his will to his creatures. His will then muſt be our rule and ſtandard; and every thing contrary to his will, which is always conſiſtent with reaſon and the nature of things—every thing contrary to it, muſt be falſe, unbecoming, contrary to the divine nature, and deſtructive of our beſt intereſts. Now, the Bible alone contains the pure, unadulterated word of God. Every thing therein written will moſt ſurely come to paſs.

> The cloud-capt towers, the gorgeous palaces,
> The ſolemn temples, the great globe itſelf,
> Yea, all which it inherit, ſhall diſſolve,
> And, like the baſeleſs fabric of a viſion,
> Leave not a wreck behind.

Yet the word of the Lord ſhall ſtand, be accompliſhed, and endure.

The Bible then is the book, the book of books, which I can recommend with my whole ſoul. The Bible contains our deed of gift of eternal glory. It is my anchor; and God in Chriſt is my all. Other books, by their numerous imperfections, diſcover themſelves to be the productions of imperfect creatures. But the Bible carries the ſtamp of divinity in its contents. Its doctrines—its language—its miracles—its prophecies—all, all, proclaim its original from heaven—from God.

Let us, my dear Sir, reflect one moment longer. If a book was profeſſedly to come from God to teach mankind his will, what ſhould we expect its contents to be? Should we expect to be told the nature and perfections of God? The nature and perfections of God are in the Bible alone made known. Should we expect to know how all things came into being at firſt? The Bible declares it. Should we wiſh to know what the Lord God requires of his creatures? This the Bible makes known—*Supreme love.* Should we want to know the reward of obedience? The Bible points out *eternal joys.* Would curioſity lead to enquire the reward of diſobedience?—The Bible reveals *extreme, everlaſting miſery.* Should we enquire, what is our duty to each other?—In the Bible it is written as with a ſun-beam—Love all men as yourſelves. Would we know the original of thoſe miſeries and diſorders we obſerve in the world; how a merciful and good God can inflict them?—The Bible

points

points to the cauſe, and loudly proclaims death and every evil to be the wages of ſin. Would we know, whence are thoſe ſtrange diſorders we each of us feel in our own natures?—The Bible informs us, we are in a ſtate of ruin—we are fallen creatures. Would we diſcover how ſin is or can be pardoned, our natures reſtored, and God's perfections glorified?—Though this was hid from ages and generations of the heathen, the Bible makes it clear as the ſun; by the death of Chriſt, and the operation of the Spirit.

What then, my good friend, what could we require in a book from God, that is not to be found in the Bible?—Secret things, indeed, are therein concealed; but uſeful things are clearly revealed.

View the Bible in another light. Do we want hiſtory? The Bible is the moſt ancient, the moſt conciſe, the moſt entertaining, and the moſt inſtructive hiſtory in the world. Do we want poetry?—The book of Job is an epic poem, not inferior to Homer, Virgil, or Milton. Does the Lyric Muſe invite us?—The pſalms of David ſtand foremoſt in the liſt of fame. Are we in a melancholy mood?—Let us read David's lamentation over Saul; and Jeremiah's lamentations, every line of which warbles and bleeds. Do we want ſtrains of oratory?—The prophets, and St. Paul, are yet amongſt mortals unrivalled. In ſhort, the Bible is "profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; that the man of God may be perfect, thoroughly furniſhed unto every good work."

But though the Bible contains, if I may ſo ſpeak, all other books, yet there are many that may be read with conſiderable advantage. Thoſe that I would mention, as ſuitable to our preſent purpoſe, may be the following.

Hervey's Meditations, Dialogues, and Letters, may be read with profit—and one excellence, almoſt peculiar to himſelf upon the doctrines of the goſpel, is, he has found the happy art of uniting pleaſure and profit—they go hand in hand.

Davies's Sermons, you know, pleaſe me above all others.

Milton's poem, and Young's Night Thoughts, may ever be read with advantage.

Burnham's Pious Memorials are proper companions for every chriſtian, as they will greatly tend to teach us the art of dying happily.

Law's Serious Call is, upon many accounts, an excellent book.

Doddridge's

Doddridge's Riſe and Progreſs of religion in the Soul.—This book I am ſure you would approve.

I will only add another—Doddridge's Sermons on Regeneration.

Theſe books, or ſuch of them as you think proper, will, by the bleſſing of God, inform the judgment and mend the heart. I forgot to add Jenks's Devotions, as a very proper book to be in a family; eſpecially ſuch families as are deſirous of beginning and maintaining family religion.

You will pleaſe to obſerve, Sir, by the way, that I don't mean to recommend, or defend all that is contained in theſe books—but in general they may be uſeful, pleaſing, and profitable. The Bible alone is pure truth.

Yours, D. S.

A CRITERION.

THERE is nothing more common in a land like this, where chriſtianity is profeſſed by all ranks of people, and eſtabliſhed as the religion of the realm, than to hear perſons expreſs their hopes and expectations of going to heaven when they die; and we frequently meet with characters who give very little evidence of poſſeſſing the grace of God, and who would yet be offended were any perſon to hint a doubt of their ſalvation. But I would take the liberty of intreating all thoſe into whoſe hands theſe obſervations may fall, to ſit down for one quarter of an hour, and aſk themſelves ſeriouſly what kind of a heaven it is into which they would wiſh to enter, when they are called to take leave of the preſent world? And I am perſuaded, if they will but be ingenuous, they will generally find the anſwer which their own hearts give to this queſtion affords a good criterion, whereby they may judge of the truth or fallacy of their hopes.

To inſtance in a few particulars, it is probable that many perſons who are depending upon their good moral character for admittance into the regions of bliſs, would find upon ſuch an examination, that heaven itſelf would be no ſtate of happineſs to them, if they could not enjoy the amuſements of the card-table, the aſſembly, and the maſquerade; if they could not be allowed the privilege of trying the characters of their neighbours at the tribunal of the tea-table, and deſtroying the reputations of all who happen to be more religious or leſs polite than themſelves; and of paſſing away the time, which was given them for the nobleſt

nobleſt purpoſes, in idle chit-chat, empty inſignificance, and faſhionable impertinence. Such may be aſſured that none of theſe things conſtitute the employment of glorified ſpirits; and that as the inhabitants of heaven muſt be made meet for its enjoyments, before they can participate in them, they have no right to hope for an admiſſion there unleſs a great and univerſal change takes place in their diſpoſitions, their deſires, and their hearts.

Again, ſome would have no objection to the kingdom above, provided the devotions and religious exerciſes of its ſubjects were limitted to a few hours, at certain ſeaſons; but they would think it extremely unneceſſary and tireſome to be continually ſinging the praiſes of God, and uniting with his ſaints in telling the wonders of redeeming love; theſe, too, may depend on it, that unleſs by the power of divine grace their hearts are changed, and brought to delight in ſpiritual employments, their hope will terminate in ſhame and everlaſting diſappointment. We paſs over the character who preſumes to talk of hoping for ſalvation, while he is living in wickedneſs, and violating every command of God; ſince every one who thinks at all, muſt know that ſuch a man is acting as inconſiſtently as he who ſhould ſet his houſe on fire, and ſtand an inactive ſpectator of the ravages of the flames, and yet pretend to hope in the mercy of God that it would not be conſumed.

But methinks I hear yonder weeping penitent exclaim, "God knows I feel ſo much depravity and wickedneſs in "my heart; ſo prone am I to wander from my deareſt "Lord, and ſo unfit in my own eſtimation to enter into his "kingdom, that I ſcarcely dare to hope I ſhall ever be ad-"mitted there; yet I can appeal to him who knows every "deſire of my heart, that the chief reaſon why I long to be "in heaven is, that I may love him more and ſerve him "better; that I may be freed from all imperfection, and "purified from every thing that is contrary to his will; and "ſpend a whole eternity in ſinging his praiſe, magnifying "his love, and adoring that grace which has been ex-"tended to me, who feel myſelf to be the chief of ſinners." And is this, my dear reader, the reſult of your ſcrutiny? Then take the comfort it offers you; be aſſured that ſuch deſires were inſpired into your ſoul by the God of grace and truth; and he who has begun the good work will carry it on to the end. When the hope of the hypocrite ſhall periſh, and the vain confidence of the phariſee leave him to endleſs ruin; then ſhall you lift up your head with joy, and,

and, through the merits of your Redeemer, be admitted into that world, where you ſhall enjoy the ſmiles of his countenance, and triumph in his love through eternal ages.

Sandwich. E. T.

THE GOODNESS OF GOD AND CONFIDENCE IN HIS NAME.

Pſal. xxxiv. 8. "O taſte and ſee that the Lord is good, bleſſed is the man that truſteth in him."

THE goodneſs of God is apparent to all men in the bleſſings of nature and the favours of providence; but to his people more eſpecially in the riches of his grace. O how illuſtrious and admirable is his goodneſs in ſending his Son to redeem our ſinful ſouls; in publiſhing his precious Goſpel to enlighten our dark underſtandings; in beſtowing his bleſſed Spirit to regenerate our hearts, to ſanctify our nature, and to meeten us for the bright abodes of everlaſting bliſs; in recovering poor backſliders; and in preparing manſions of immortal glory for his redeemed ones, and that from the foundation of the world!

How ungrateful is it to be unmindful of ſuch goodneſs; But what ſhall be ſaid to thoſe who ſin againſt it? To contemplate this inimitable goodneſs of a covenant God in Chriſt, is highly animating and conſolatory. "Oh! how "great is his goodneſs!" and how great is his beauty!" In ſhort the goodneſs of God is an angelic theme; angels celebrate it in ſongs of triumphant joy. It is a river which always flows, and overflows in bleſſings to the whole creation.

If men would enjoy this goodneſs they ſhould apply for it. "O taſte and ſee that the Lord is good." Apply by earneſt prayer, call upon him while he is near; by diligent attendance on all his ordinances, perſevering with patience, waiting upon the Lord, and waiting his good pleaſure.—To taſte, is to take the cup of ſalvation into your hand, and drink freely of the conſolation. There is no danger of exceſs. The man who exerciſes a filial confidence in God, as his God and Father through Jeſus Chriſt, is a bleſſed man. The word declares it—"Bleſſed are all they that put their truſt in him."—Experience confirms it; believers, who live in near and bleſſed communion with the Father and with his Son Jeſus Chriſt, know it and triumph in the truth.

Truſt

Truſt in God is a very comprehenſive expreſſion. Many *ſay* they truſt in God, whoſe lives and actions demonſtrate their ignorance, preſumption, and folly. Truſt in God includes *knowledge* of God. If there be no knowledge of him, there will be no confidence in him. It is, as the Pſalmiſt aſſerts, they that *know* his name will put their *truſt* in him. It includes *faith*, faith in the bleſſed goſpel, which encourages a poor fallen ſinner to truſt in the very Being he has offended. It includes *prayer*, prayer for the bleſſings deſired and expected. A man who ſays he *truſts* in God but never prays to God, is a liar and the truth is not in him. It includes *patience*; a diſpoſition of mind to wait, humbly to wait the Lord's good pleaſure; and a reconciliation to the divine will in diſappointments and croſs providences:

" Good when he gives, ſupremely good,
" Nor leſs when he denies;
" E'en croſſes from his ſovereign hand
" Are bleſſings in diſguiſe.

OLIGOS.

To the Editor of the Evangelical Magazine.

SIR,

The following account I drew from Mr. Parke's Journal:—If it be agreeable to you to inſert it in your uſeful Miſcellany, it will give joy to the hearts of the diſciples of Jeſus, to ſee new fields diſcovered for miſſionary labours; it will lead thouſands to pray for the poor benighted heathens in Africa; and it will, I hope, influence ſome benevolent ſouls, to plan and to execute what Mr. Parke ſo earneſtly deſires and recommends.

Yours, &c.

THE ſchoolmaſter to whoſe care I was entruſted during the abſence of Karfa, was a man of a mild diſpoſition and gentle manners; his name was Fankooma; and although he himſelf adhered ſtrictly to the religion of Mahomet, he was by no means intolerant in his principles towards others who differed from him. He ſpent much of his time in reading; and teaching appeared to be his pleaſure, as well as employment. His ſchool conſiſted of ſeventeen boys, moſt of whom were ſons of Kafirs, and two girls, one of whom was Karfa's own daughter. The girls received their inſtruction in the day-time; but the boys always had their leſſons by the light of a large fire before

day-break, and again late in the evening; for being conſidered during their ſcholarſhip as the domeſtic ſlaves of their maſter, they were employed in planting corn, bringing fire-wood, and in other ſervile offices through the day.

Excluſive of the Koran, and a book or two of commentaries thereon, the ſchoolmaſter poſſeſſed a variety of manuſcripts, which had partly been purchaſed from the trading Moors, and partly borrowed from Buſhreens in the neighbourhood, and copied with great care. Other manuſcripts had been produced to me at different places in the courſe of my journey; and on recounting thoſe I had before ſeen, and thoſe which were now ſhewn to me, and interrogating the ſchoolmaſter on the ſubject, I diſcovered that the Negroes are in poſſeſſion (among others) of an Arabic Verſion of the Pentateuch of Moſes, which they call Taureta la Mooſa. This is ſo highly eſteemed that it is often ſold for the value of one prime ſlave. They have likewiſe a Verſion of the pſalms of David (Zabora Dawidi) and laſtly the book of Iſaiah, which they call Lingeeli la Iſa, and it is in very high eſteem. I ſuſpect indeed, that in all theſe copies there are interpolations of ſome of the peculiar tenets of Mahomet, for I could diſtinguiſh, in many paſſages, the name of the Prophet. It is poſſible, however, that this circumſtance might otherwiſe have been accounted for, if my knowledge of the Arabic had been more extenſive. By means of thoſe books many of the Negroes have acquired an acquaintance with ſome of the remarkable events recorded in the Old Teſtament. The account of our firſt Parents, the Death of Abel, the Deluge, the Lives of Abraham, Iſaac, and Jacob, the Story of Joſeph and his Brethren, the Hiſtory of Moſes, David, Solomon, &c.; all theſe have been related to me in the Mandingo language, with tolerable exactneſs, by different people; and my ſurpriſe was not greater on hearing theſe accounts from the lips of the Negroes, than theirs on finding that I was already acquainted with them; for though the Negroes in general have a very great idea of the wealth and power of the Europeans, I am afraid that the Mahometan converts among them think but very lightly of our ſuperior attainments in religious knowledge. The white traders in the maritime diſtricts take no pains to counteract this unhappy prejudice; always performing their own devotions in ſecret, and ſeldom condeſcending to converſe with the Negroes in a friendly and inſtructive manner. To me, therefore, it was

not

not ſo much a ſubject of wonder as matter of regret to obſerve, that while the ſuperſtition of Mahomet has in this manner ſcattered a few faint beams of learning among theſe poor people, the precious light of chriſtianity is altogether excluded. I could not but lament, that, although the coaſt of Africa has now been known and frequented by the Europeans for more than two hundred years, yet the Negroes ſtill remain entire ſtrangers to the doctrines of our holy religion. We are anxious to draw from obſcurity the opinions and records of antiquity, the beauties of Arabian and Aſiatic literature, &c.; but while our libraries are thus ſtored with the learning of various countries, we diſtribute with a parſimonious hand the bleſſings of religious truth to the benighted nations of the earth. The natives of Aſia derive but little advantage in this reſpect from an intercourſe with us; and even the poor Africans, whom we affect to conſider as barbarians, look upon us, I fear, as little better than a race of formidable, but ignorant, heathens. When I produced Richardſon's Arabic Grammar to ſome ſlaves on the Gambia, they were aſtoniſhed to think that any European ſhould underſtand and write the ſacred language of their religion. At firſt they ſuſpected it might have been written by ſome of the ſlaves carried from the coaſt, but on a cloſer examination they were ſatisfied that no Buſhreen could write ſuch beautiful Arabic; and one of them offered to give me an aſs and ſixteen bars of goods if I would part with the book. Perhaps a ſhort and eaſy introduction to chriſtianity, ſuch as is found in ſome of the catechiſms for children, elegantly printed in Arabic, and diſtributed on different parts of the coaſt, might have a wonderful effect. The expence would be but trifling; curioſity would induce many to read it; and the evident ſuperiority which it would poſſeſs over their preſent manuſcripts, both in point of elegance and cheapneſs, might at laſt obtain it a place among the ſchool books of Africa.

To the Editor of the Evangelical Magazine.

THE remarks on Exodus, vi. 3, by W. B. of Edinburgh, contain many good thoughts, but, I apprehend, do not correſpond with the true meaning of the text. Let me therefore quote from the expoſition of the Rev. Job Orton, the following note:—"It appears from many paſ-"ſages in Geneſis, and particularly from chap. xxii. 14, "that the name *Jehovah* was known to them, though they

" might not underſtand its full import. But if we only " change the pointing, and read the paſſage with an inter- " rogation, it removes the difficulty —*Did not I appear to* " *Abraham by the name of God Almighty, and by my name* " *Jehovah was I not known to them?*

-Yours, W. G.

ANECDOTES.

THE number of the Beaſt in the revelation of John the divine, which the Spirit of God declares to be ſix hundred threeſcore and ſix, has long engaged the thoughts of wiſe and good men. Some remarkable coincidences have been found out, eſpecially with reſpect to the words *Lateinos*, in Greek, and *Ludovicus*, in Latin. The following explanation I do not recollect to have met with in print: and the circumſtance which led to the diſcovery is curious. Some time ago an Engliſh officer, happening to be at Rome, obſerved on the front of the Mitre, which the Pope wore at one of the ſolemnities of their worſhip, this inſcription: VICARIVS FILII DEI. It inſtantly ſtruck him,—perhaps this is the number of the beaſt. He ſet to work, and when he had ſelected all the numerals, and ſummed them up, he found, to his great aſtoniſhment, that the whole amounted preciſely to ſix hundred threeſcore and ſix. What ſtreſs is to be laid on this I ſhall not ſay. The ſubject is recommended to the ſerious conſideration of the reader.

VICARIVS.		FILII.		DEI.	
V	5	I	1	D	500
I	1	L	50	I	1
C	100	I	1		
I	1	I	1		501
V	5		—		53
	112		53		112
					666

MISSIONARY ANECDOTE.

To the Editor of the Evangelical Magazine.

SIR,

Reading lately the Hiſtory of the Greenland Miſſion, I met with the following paſſage, which I have tranſcribed for your Magazine (if you think it ſuitable) and I pray that we may hear in due time, ſimilar inſtances among the Otaheitans and

and others, to whom "the glorious goſpel of the bleſſed God" hath been ſent, that our brethren may have helpers among the Heathen, who, like the woman of Samaria, having taſted themſelves, that the Lord is gracious, ſhall go and call their friends and neighbours, and point them to Jeſus, the Lamb of God, who taketh away the ſins of the world! I remain, &c. S.

"THE converſation of their believing countrymen, who accoſted them vigorouſly, was not in vain; at leaſt what they had not rightly apprehended in the public diſcourſe, was, by this means, more fully explained to them. For inſtance, I find it once ſaid; After ſermon ſeveral Southlanders, who had frequently heard the word viſited us. We aſked them, if they had ever heard before of our Saviour? One ſaid, "No; but we have heard of one called God." Now as we were about to recommend the atonement of Jeſus unto them he ſaid to a Greenland helper that ſtood by, "Do thou ſpeak to us, our ears are incapable of underſtanding the Europeans." This was quite agreeable to our Greenland brother; and he teſtified of him, who had given himſelf up to death for our ſins, in ſuch a manner, that it was a cordial joy to hear him. He many times repeated, "So dead and ſtupid as ye now are, was I too formerly; but when I heard from theſe my teachers, that there is a Saviour, who has purchaſed ſalvation for poor miſerable men; I rejoiced at it, and prayed to him, and he gave me an open heart, and ears to hear and to underſtand. And now ye may eaſily ſee that I am happy, and I can wiſh you nothing better, than that ye alſo might ſubmit to be made happy." Our Saviour owned this teſtimony, and many a deep ſigh broke forth from the ſavages againſt their wills." *The Hiſtory of Greenland*, &c. *Volume 2d. page* 292.

OBITUARY.

WM. VERNON, aged 15 years.

THIS dear youth, who lived in Bird's-Court, near London Wall, was the ſubject of much bodily affliction from a very early period of life, in conſequence of a fall he had out of his ſiſter's arms, when only three years old; it was ſuppoſed his maſs of blood was turned, which produced a ſcrophulous diſorder. At different times he had ſwellings in each arm, and in his head, which, when they broke, diſcharged a quantity of matter, and pieces of bone came away with it. From this time, he was in a lingering ſtate till it brought on a decline; and getting no relief, he grew worſe till he was fourteen years of age, which was in March 1798; and from that time he was confined to his bed.

His

His diſorder was ſo very offenſive that no one would undertake to inſtruct him, ſo that he could not read, and as to ſpiritual admonitions, he never received any, previous to the great change which the Lord, by his own power effected on his heart; which circumſtance makes the grace of God to ſhine in him with peculiar luſtre. In September laſt, as he lay on his bed of ſickneſs, the Lord deeply impreſſed his mind with convictions of ſin, ſo that (to uſe his own words) he was "all horrors and terrors." In this ſtate of mind, he begged his mother would get ſome godly people to inſtruct him how he might get relief, which ſhe did; and the Lord was pleaſed to bleſs their converſation to the ſetting of his ſoul at liberty. Then he talked ſweetly of Jeſus, and was never ſo happy as when ſome Chriſtians were reading the Scriptures, and talking with him of the dear Redeemer; and then (afflicted as he was) not a murmuring word eſcaped his lips; but on the contrary, he thanked the Lord for the diſpenſation, and ſaid "he would not have it otherwiſe, on any account." The writer was firſt called in providence to viſit him on Monday, Dec. 10, 1798.

On approaching his bedſide, I aſked him if he knew Jeſus Chriſt? he anſwered, "Oh yes; Jeſus Chriſt came into the world to ſave poor ſinners, ſuch as I am." I then aſked him, if he knew Jeſus had ſaved him? He ſaid, "Yes; he has told me ſo by his Holy Spirit, and he has comforted my heart,—No man, (added he) has taught, or inſtructed me: but the Lord has; and though I cannot read, yet when others read the Scriptures to me, the Lord gives me to lay hold of the words, and underſtand them." He then obſerved, "that it was a mercy to be able to read, but a greater bleſſing to know what was read," remarking at the ſame time, "that many could read, that did not underſtand."

Upon his mother's ſhewing how much his body was reduced, (which, indeed, was literally ſkin and bone) he ſaid, "Ah! I don't look at my body; that does not concern me, it is my ſoul that I think moſt about." He then ſaid, turning to me, "When night comes, I ſhall be in a deal of pain, but I don't mind that; the Lord ſtrengthens me, and comforts my ſoul, by his Spirit; what a mercy that is—is it not? Being aſked if he was afraid of death? he anſwered, "Oh no, not now; I was once: I uſed to be afraid of where I was going to, but when the Lord comforted me, I was not; I know Jeſus will not let me be loſt."

Friday, Dec. 14, I viſited him again, and aſked him how he found his mind? He anſwered, "Very comfortable; I know Jeſus won't leave me." He ſeemed deeply ſenſible, that this affliction was the very way the Lord had taken to bring him to a knowledge of himſelf, and obſerved, "Had I been ſuffered to go about as you do, I ſhould not have known Jeſus, nor have had any concern for my ſoul." He was very fearful that he ſhould be fretful under his affliction, and ſaid, that "he had a good appetite for food, but his ſtomach was too weak to bear it, and that it was a great trial to him; but (ſays he) I pray to the Lord that he would not ſuffer me to fret;" and then aſked me this very ſimple queſtion: "Now if our trouble is greater than we can bear, and we don't wiſh to cry out, but are obliged by pain, do you think the Lord takes that amiſs?" To this I anſwered, "No: but the Lord has promiſed to lay no more upon his people than he will enable them to bear." I aſked him, if he did not find the enemy trying to diſtreſs him at times? This drew tears from his eyes; "Yes, (ſays he) but it does not laſt long, the Lord ſoon drives him away, and comforts me."

Sunday the 16th, I went again, and found him worſe in his diſorder. On aſking him how he did, he anſwered, "More comfortable ſince you was here.

here laſt." I then read part of a little book, entitled, "A choice Drop of Honey from the Rock Chriſt," nd likewiſe the 17th chapter of St. John's goſpel, with which he ſeemed much refreſhed, and ſaid, "he did look to Chriſt: and he knew it was only Jeſus that could comfort him." I ſaid, "I ſuppoſe then you love Jeſus." He anſwered, "Oh, yes; but why? becauſe he has done ſo much for me: I did not love Jeſus firſt; no, Jeſus loved me, and then I loved him; and now (ſays he) I am almoſt worn away, and yet I am alive, and am ſtrengthened: what can this be but the power of God upon me?—When the Lord ſhewed me on this bed, what a ſinner I was, I was full of terrors and horrors, where I ſhould go to; but when Jeſus comforted me, I loſt it all, ſo that I have no terrors now; and while you are reading, and talking to me, you can't think how my blood is warmed within me: do you think if Jeſus did not mean to bring me to glory, he would have made me know, and feel all this?—no, he would have left me to myſelf, to go in my own way."

On obſerving to him, "that all good came from the Lord," he anſwered, "I know it; I have a will to glorify God, but he gave me that will; I can do all through him, but nothing without him; I want to be more contented; perhaps the Lord has got more to teach me: but I am willing to go or ſtay as he pleaſes—he knows what is beſt for me." After ſome more converſation, I went to prayer with him, and left him.

On the Tueſday following, I made my fourth viſit to him, and on aſking him how he was, he anſwered, "Very comfortable; but worſe in my diſorder. The Lord is giving me more comfort, and teaching me more." Obſerving to him, what a mercy it was that the Lord thus tempered his afflictions by affording him his ſenſible preſence, he anſwered, "Oh, yes, that is what I ſay, though I lie here in pain, yet the Lord gives me patience to wait his time: he ſays, look to me, and I will ſtrengthen you."

A friend I took with me, now entered into converſation with him, upon ſome of the moſt eſſential and important points of doctrine and experience, in the courſe of which this afflicted lad obſerved, "I am in myſelf a loſt guilty ſinner, and I expect only to be ſaved through Jeſus Chriſt, and I know God does not afflict me for his good, but for my good; and I wiſh to wait his time. I don't want to die, becauſe I am in pain; but I wiſh to ſtay till he pleaſes to take me; and if he pleaſes to take me now, I am willing to go; but I don't want to go till I am filled full of Chriſt, not to go half and half. I know God is ſufficient: he can do what is beſt: he is not like us; we change, but he does not change; ſo his ways are not like our ways; God has put hopes and fears into my heart. I fear to diſpleaſe and offend him; and I hope in him, that he will do every thing for me; and that he will bring me to heaven. The Lord is very good, and he does not let me want any thing. I have only my mother to do for me, and he has made her very good to me; ſhe does all ſhe can for me, and I hope I ſhall meet my mother in heaven; I pray to God for her, and I know he can have mercy upon her, as well as upon me."

Upon being aſked if he loved Jeſus? he anſwered, "Yes; I love him with my heart, and I can only give him thanks for his goodneſs to me; and I can only get good from him; I can't get it from any body elſe, nor from myſelf; this the Lord has taught me; and I know I ſhall go to Jeſus in heaven.

Sunday the 23d, went to ſee him again, and found him evidently much worſe in his diſorder; but upon aſking how he did, he anſwered, "Very happy indeed! I am glad you are come, I think I ſhall not be long now, I find my complaint much worſe; but I am happy in my heart, I have

no

no doubts nor fears now; the Lord is inſtructing me more and more, and I can only glory and thank him for his mercy. I know I ſhall go to Jeſus; I know I am a poor ſinner, but Jeſus loves poor ſinners.

A friend preſent read the 7th of *Romans*, and when reading the latter part, where the Apoſtle is ſpeaking of the two principles of ſin and grace, in the ſouls of believers, he broke out, "Oh, that is what I know, I want to do good, I want to love the Lord more, but ſin is ſtriving to keep me from him. I don't want to make you think I am good; no, I am a great ſinner againſt God, but he has given me comfort. I don't want to ſatisfy you about what I don't know; but I ſpeak what I feel in my heart, and what the Lord has taught me."

I then read an account in the Evangelical Magazine, of the triumphant death of a little girl of 15 years old, with which he was much delighted; and when reading her dying expreſſions of the Lord's goodneſs, and her certainty of glory,—he frequently exclaimed, in raptures, "Oh, that is good! that is ſweet! that is what God has taught me to ſay!"

Dec. 26th, found him much the ſame; but buſineſs prevented my ſtaying long with him; owing to a cold he had caught, he was very hoarſe, which made it very difficult for him to ſpeak.

Jan. 1ſt. 1799, I viſited him again, and found him ſtill the ſame in his diſorder, but yet happier in his ſoul, and he talked with greater chearfulneſs. I aſked him how he did? He replied, "Very happy and comfortable, indeed; I think my time is very nigh now; but I ſtill wiſh to wait the Lord's time."

The whole tenor of his diſcourſe was of the goodneſs of the Lord to him, in teaching him more and ſtrengthening him, and giving him an aſſurance of his entrance into glory; and I remember that he particularly expreſſed his deſire to be cloathed in the righteouſneſs of Jeſus.

After converſation with him, I went to prayer; but before I began, he ſaid (with great earneſtneſs) "Do pray to the Lord that he would give me ſtrength, and patience, and comfort, and that I may glory and praiſe him more."

I appointed to ſee him again on Sunday. He ſaid, "Do, and ſtay with me a good while, and read, for that is what I like much;" but I was diſappointed, and he was then infinitely better employed; for on Friday morning, Jan. 4th, his happy ſoul was emancipated from the confinement of its "mud-wall cottage," and took its bleſſed flight to "an houſe not made with hands, eternal in the heavens." No chriſtian friend happened to be with him from Wedneſday till the evening of the day on which he died; and his mother being obliged to attend to her buſineſs, and not ſuppoſing him to be ſo near death, took no particular notice of any thing he ſaid; but ſays, the night before he died, he talked more heavenly then ever ſhe had heard him. On the following morning, he obſerved, that "he was ſtill hearty through God ſtrengthening him; but that he knew he ſhould not be long;" and between eight and nine o'clock, his releaſe was ſent, and he fell a ſleep in Jeſus ſo very eaſy, that not a joint in his body had the leaſt motion. The fear of the agonies of death had troubled him much, becauſe he thought it would diſcompoſe his mind, and ſhake his confidence; and he once ſaid to a friend that viſited him, "Do you think if I can't pray when I die, that it will make any difference?" but the Lord diſappointed his fears, on this head, and gave him an eaſy tranſition into that "reſt which remains for the people of God."

How conſpicuouſly is the power of God ſeen in the caſe of this dear youth! this, indeed, "is the Lord's doing, and it is marvellous in our eyes."

eyes." What cannot our Jeſus do?—here was "a brand plucked from the fire,"—here, indeed, was one choſen in the "furnace of affliction."

Clerkenwell. W. W.

MRS. ELIZABETH FOOT.

MRS. Elizabeth Foot of Dunhead, St. Andrews, Wilts, was born about the year 169-. She was the daughter of Thomas and Elizabeth Gould, of Dunhead, who were both pious and reſpectable perſons; they had nine other children, all of whom, but one, went off the ſtage of life before the ſubject of this account, and there is reaſon to hope, moſt of them went to glory. She and they were the happy witneſſes of the advantages of a godly example, and family piety; for the impreſſions which religious advice and example made on her mind in very early life were never worn off. When but a child, ſhe took great delight in attending upon the means of grace, and was not aſhamed to acknowledge God, although at that time, perſecution raged againſt all who worſhipped him out of the eſtabliſhed Church.

About this time, being ſoon after the Toleration Act paſſed in 1689; Thomas Grove, Eſq: of Fern, in the ſame pariſh (of whom the remarkable ſtory is related in the Non-conformiſts Memorial, Vol. II. page 503) opened his large manſion houſe for the worſhip of God, where good Mr. Ince, the *Shepherd*, one of the ejected miniſters, preached for many years, and raiſed a reſpectable church. There Mrs. Foot conſtantly attended, until the patron and his lady died, and there aroſe a ſucceſſor which knew neither Mr. Ince, nor his Maſter. Then the people built the preſent meeting at Birdbuſh, near Dunhead, which ſhe well remembered, and where the people of Tiſbury attended for ſeveral years. But as it was inconvenient for them, being ſix miles diſtant, and they became able to build a place of their own, they erected their preſent meeting in the year 1726. At the age of eighteen ſhe joined the church at Birdbuſh, which was then in a flouriſhing ſtate, and continued an uſeful and ornamental member thereof, until ſhe joined the church triumphant.

At the age of about 23, ſhe was married to Mr. John Foot of the ſame place; and ten years after it pleaſed God to take away her huſband by a ſtroke the moſt afflictive that innocence could ſuffer. He, being indiſpoſed, deſired his wife to give him ſome powders which were in the cupboard. This ſhe did; and immediately after taking them, he perceived, that he had taken *arſenic*, which had been put there for the purpoſe of deſtroying rats. Help was quickly procured, but in vain. He died; and thus was ſhe deprived of her only earthly ſupport, and left with a ſmall family. This was a moſt trying time: ſhe uſed to ſpeak of it as the moſt ſevere trial ſhe ever knew, and admired God's goodneſs in ſupporting her. Faith in Chriſt was her only conſolation, and a throne of grace her refuge.

The perſon who gave me the outlines of this account, writes thus:—"About twenty years I had the happineſs of being intimately acquainted with her; in all which time, I recollect with pleaſure and praiſe to God, that her example and converſation have been of infinite ſervice to me, in checking my youthful folly, enforcing family devotion, and informing my judgment in the great truths of religion. O what ſweet ſatisfaction have I enjoyed when converſing with her of the unſearchable riches of Chriſt, and the glories of his kingdom! How tenderly has ſhe ſympathized with me in trials and temptations, directing me to Jeſus, and recommending the word of God, and a throne of grace, as the only ſure methods of deliverance and conſolation. For the laſt ten years of her life ſhe was truly a mother in Iſrael; nor did her zeal decline with

her ſtrength, but as her outward man declined, the inward man revived, and daily ripened for glory. She truly longed to be cloathed with her houſe from heaven. If at any time a murmuring thought did ariſe from her extreme bodily pain, ſhe would check herſelf, ſaying, Hold out faith and patience.

"Theſe ſtorms will waft me ſooner o'er
"This life's tempeſtuous ſea;
"Soon I ſhall reach the peaceful ſhore
"Of bleſt eternity."

"Her whole chriſtian example was worthy of imitation, and her memory will ever be dear to all her friends. Many years had ſhe longed, waited and prayed for a revival of the work of God at Birdbuſh, before ſhe departed this life. God anſwered her prayer, and ſhe beheld with gratitude his hand put a ſecond time to revive his bleſſed work in this place. When ſhe viſited our family, if no one was preſent that could be a mouth for the reſt, ſhe would pray with us. Family duty was never neglected were ſhe was."

Jan. 14, 1798, ſome ſymptons of approaching diſſolution appeared. She had ſeveral fainting fits, but was afterwards quite compoſed, and converſed ſweetly of the things of God. She repeated many paſſages of ſcripture, and many hymns which were ſuitable to her ſtate, particularly one of Mr. Maſon's, of which ſhe was very fond.

"I ſojourn in a vale of tears,
"Alas how can I ſing?
"My harp was on the willows hung
"Diſturb'd in every ſtring."

The day following, two friends called to ſee her, her ſoul was on the wing for heaven. She ſpake of death as a welcome meſſenger with great compoſure; gave directions for her funeral, and, for the text of her funeral ſermon, fixed upon 2 *Tim.* iv. 7, 8. "I have fought the good fight &c." and added "not me, not me, Lord; but Chriſt in me. It is not of works but free, rich, ſovereign grace that I am ſaved. It is by the Captain of my ſalvation that I have been upheld until now. Many perſons talk of faith, but that is faith, and that only, which goes out to, and centers in Chriſt; which reſts the ſoul on his merits, blood-ſhedding and righteouſneſs. O friends, reſt upon nothing elſe but this: this alone will enable you to rejoice in the near approach of death, as through grace you ſee me do at this ſerious moment."

We left her that day very compoſed. The next morning, about ten o'clock, almoſt imperceptible to herſelf, and every one elſe, the Lord took her bleſſed ſpirit to reſt. Such is the life, and ſuch the death of the righteous; may our laſt end be like her's! J. D.

ENSIGN JOSEPH JENNINGS POOLE.

Mr. Poole was born in Clerkenwell; but his mother being taken extremly ill, he was removed from thence; and from an infant of ſix months old was brought up under the watchful care of two aunts, and his uncle, who omitted no opportunity, from his being capable of ſpeaking, to inſtruct him in divine truth, which happily through grace made an evident impreſſion on his heart.

From the ſtate of infancy to ſeven years old, he had frequent and dangerous fevers, and during that early period, diſcovered a ſavour of divine things. He could not read the ſufferings of the bleſſed Redeemer without emotions of ſympathy, and tears.

About that age he went to ſchool, firſt to Tooting, afterwards to the Per-

Rev. Mr. Bell's, at Cheſhunt, whoſe miniſtry he ſat under. Here his health became more eſtabliſhed, and from thence he came to London to complete his education. After this he was placed in the houſe of a reſpectable tradeſman, and although much of his time was employed out of doors, yet, through the goodneſs of God he learnt no evil habits. But his conſtitution being too delicate for this laborious employment, which was very viſible by repeated illneſs through fatigue; his maſter kindly and cheerfully gave up almoſt a year of his apprenticeſhip, that he might partake of the benefit of a more eligible ſituation, making this remark, in which he was accompanied by his wife, that Joſeph had been a good ſervant, and had not been guilty of a fault.

Being choſen into the Hon. Eaſt-India Company's ſervice, in the ſame department with his uncle, his aunt and him indulged flattering proſpects of living happily with one, who made it his ſtudy to oblige them; when alas! in a few months, (from April 1797 to June 1798), his dear aunt, for whom he bore an uncommon affection, was called away by death. This loſs affected him ſo much that he never after lifted up his head with cheerfulneſs; but was remarkable penſive and thoughtful. His uncle, however, ſtill entertained ſome hope that the dear youth, now his only companion, would in mercy have been ſpared as a comfort to his declining years; but in October laſt (the very day on which himſelf received the ſtroke of a diſorder which had been nearly fatal) it pleaſed the Lord to viſit him with a fever from a cold he took, which threw him into a very deep conſumption; and that, after keeping his bed moſt part of fifteen weeks, brought him to the gates of death.

When firſt taken ill, he apprehended he ſhould not recover, and indeed the diſorder viſibly indicated that his abode would not be long here; the fever, which never left him, was like a furnace, and the cough exceſſive, ſeveral nights without intermiſſion; nevertheleſs, amidſt his violent ſufferings, he was enabled, through the mercy of God, to diſcloſe the feelings of his heart.

When he had been ill about a month, it was thought proper to ſend him to Enfield, where he ſeemed more deeply impreſſed with divine truths, and although not able to ſit up, he would liſten attentively to the word of God, and pitch the tune, as well as ſing the hymn, &c. both before and after ſervice performed in his chamber: the ſame method he purſued to his laſt ſabbath when in town.

It was his uſual practice to repeat ſomething out of the hymns or pſalms ſuited to his circumſtances; and one day when brought down into the parlour, he ſung, "When I can read my title clear;" but when he came to the laſt verſe, "There ſhall I bathe my weary ſoul," &c. he burſt out into ſuch a flood of tears, that it was ſome time before he could recover himſelf; this was a ſeaſon of great doubt to his ſoul.

His uncle obſerving he got no better in the country (his fleſh ſtill waſting), had him conveyed home to London for further advice, when, to his inexpreſſible grief, he was pronounced to be in the worſt ſtage of a conſumption, and paſt hope of recovery.

By the muſing of the phyſician, he plainly conjectured his ſituation, and was deeply affected with the concerns of another world. Impreſſed with theſe thoughts, Dec. 20, he dreamed he ſaw the Lord hanging on his croſs, who beckoned him to come near; he went under the croſs, and ſome of the blood fell on him. After this he thought he juſt had a ſight of the thief crucified with him, and then awoke. This dream made a conſiderable impreſſion on his mind.

He afterwards acknowledged with tears that he was a ſinner, expreſſed a deep ſenſe of his demerits, and looked only to the blood of Chriſt that

he might go there, whither he believed many of his relations to be gone. When told he had been afflicted ever ſince he was a child, he anſwered, "I muſt not murmur, as the Lord in his wiſdom has done it: O that the Lord would take me to heaven to ſing hallelujah!" And throughout his ſufferings he was not heard to murmur.

When his nurſe, who was very tender of him, gave him a glaſs of wine to cheer his drooping ſpirits, which were often very low, he ſaid, "O what a mercy it is to have friends!" Indeed his repeated expreſſions of thankfulneſs and gratitude to his uncle continued to the laſt, when he ſaid, "Dear uncle, I thank you for all favours, I know God will bleſs you for what you have done for me."

At another time he ſaid, "I hope in Chriſt for the pardon of all my ſins; indeed they are very great and black; David ſaid, I truſted in the Lord, and he was my ſun and ſhield." When the Rev. Mr. Barber firſt viſited him, he aſked if he made conſcience of prayer? He anſwered, "Yes; morning and evening;" and when he obſerved to him he had many mercies under his affliction; "You have friends," he then put his hand to his uncle's arm, (who ſtood near him) ſaying, "Yes, Sir, this is my friend: but God is a better." The next viſit he paid him, he drew aſide the bed curtain and aſked what he ſhould pray for, he anſwered; "The pardon of all my ſins, and that God would take me to himſelf."

On ſabbath day, Jan. 13, he remarked he had done nothing for God, but he ſhould lay at his table as a beggar, like Lazarus; and then repeated theſe words, "His heart is made of tenderneſs, His bowels melt with love." And he was obſerved to be frequently lifting up his eyes in prayer to God, even amidſt the ſharp pangs he underwent.

On Jan. 31, (after going through a moſt dreadful night before, which much altered his countenance) at eleven o'clock in the morning, he ſaid, "Nurſe, I am dying." Juſt after this the pangs of death came on with ſuch violence, that his groans might have been heard all over the houſe; and three times he cried out, "Lord Jeſus receive my ſpirit."

He was perfectly collected the whole time, and though he ſaid but little to be heard, a few minutes before he left this world, he entreated his uncle to pray for him, which he did, and heard him echo every ſentence with the word Amen; after this, his voice failed him, and the nurſe ſeeing his lips move, and ſuppoſing he wanted to ſpeak, put her ear cloſe to his mouth, when ſhe heard him inwardly ſay, "Lord Jeſus receive my ſpirit." Soon after this he fell aſleep in Jeſus. Thus died a dear youth, only 22 years of age, reſpected in life and beloved in death.

A greater proof of eſteem could not have been given, than by the military honours that were paid by the Royal Eaſt-India Company's volunteers, while the remains of this youth were depoſiting amongſt his kindred duſt, in the vault at Bunhill Fields, the 8th of February: the ſcene was conducted with a ſolemnity, that ſtruck a reverential awe in the minds of all the mourners and ſpectators who attended.

Had this youth been ſpared, he would, in all probability, have been a valuable member of ſociety, but the ways of Providence are myſterious. The bleſſed God has been pleaſed to houſe this tender plant, before the bud was nipped by the blaſt of temptation, and when the flower was juſt ready to put forth; and, in order to preſerve it for himſelf alone, he has tranſplanted it to his own glorious abode, there to bloom in everlaſting day.

The deaths of the young are loud calls to ſeek refuge in the Rock of ages, ere it be too late; and that this experience may duly effect the hearts of all ſuch readers, is the fervent wiſh of the afflicted relative of the deceaſed.

J. J.

Queen ſtreet, Cheapſide.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

RELIGIOUS TRACT SOCIETY.

An Addreſs to Chriſtians, recommending the Diſtribution of Cheap Religious Tracts.

WHEN Jeſus was on earth, he went about doing good. Can he claim the name of a diſciple who does not imitate the example of the maſter? Are we not in this reſpect peculiarly called on to have the ſame mind in us, which was alſo in Chriſt Jeſus? A ſpirit of active benevolence is one of the diſtinguiſhing features of chriſtianity. *Thou ſhalt love thy neighbour as thyſelf*, is a precept injoined by the authority, and illuſtrated and enforced by the example of the Redeemer, with an energy which nothing but the blindneſs and obduracy of human depravity could reſiſt. Where the goſpel has its full influence, it calls forth into exertion all the powers of the ſoul; and produces the moſt tender concern for the happineſs of mankind. This concern does not evaporate in unavailing pity; but rouſes to action; and, girding itſelf for ſervice, inquires, "What can be done toward baniſhing human miſery, and making man happy?" While the temporal neceſſities of the poor and the afflicted are affectionately enquired into and relieved, the chriſtian, enlightened from above to view the ſtate of man as an immortal being, is moſt concerned for the ſalvation of the ſoul, and his eternal bleſſedneſs. This is the grand object he is called to purſue with ſeven-fold ardour; and it is an object ſo vaſt, that if we ſaw all its excellence, and all its importance, it would cover us with ſhame and confuſion for our paſt negligence, and pierce us to the heart to recollect ſo many precious opportunities of uſefulneſs, which now, alas! are irrecoverably loſt.—We have all need to go again, and ſit down at the feet of Jeſus, and hear him diſcourſe of the one thing needful. We have all need to go and ſtand at the foot of the croſs, and look up, and ſee in the death of Jeſus the value of immortal ſouls; and learn thence the proper employment of beings deſtined for eternity. If Jeſus condeſcend to teach us, and open our eyes to ſee the ſtate and worth of ſouls, we ſhall, with eager deſire to become inſtruments of their ſalvation, cry out in tender pity, *Lord, what wilt thou have me to do!*

This is the age of ingenuity. How many diſcoveries uſeful to individuals and to ſociety have been made ſince we firſt trod the ſtage of life, and took our part in the *drama* of human affairs. But is there an object in which the ingenuity of the mind ſhould be ſo ardently employed, as in ſearching for the beſt way, and the various means of doing good to the ſouls of men? Would it not be to the moſt humiliating diſgrace of chriſtians, if the mechanic, the manufacturer, the artiſt, and the philoſopher, were all actively employed with the utmoſt ſtretch of thought to find out what may be uſeful in their peculiar art or ſcience, while the profeſſed diſciples of Jeſus employ no energies, nor exert the vigour of their ſouls in their proper department—the cauſe of their bleſſed Maſter? Let us not be exceeded by any; and if poſſible let the maxim, "That the children of this world are wiſer in their generation than the children of light," become inapplicable to us. Whatever may be ſaid as to paſt negligence, let it now appear that we are buſied in diſcovering every way of acceſs for divine truth into the human heart; and that we are reſolved to employ every mean we can think of as conducive to that end.

Among many others, none of which ſhould be neglected, there is one which

which merits peculiar notice, and which we would earneſtly recommend to the ſerious attention of the diſciples of Jeſus, as calculated to be of eminent and extenſive benefit: namely,

THE DISTRIBUTION OF RELIGIOUS TRACTS.

To this ſubject many zealous followers of the Redeemer, who are a bleſſing to the generation in which they live, have never turned their thoughts; and at firſt ſight may not perceive its great utility: but when they have examined it maturely, they will rejoice to find that there remains one method of doing good, which they never uſed, and which they will now have the pleaſure to employ.

The advantages which may be expected to reſult from the diſtribution of religious tracts are indeed ſo many and ſo great, that, where duly weighed, it is to be hoped, they will have a powerful influence on the mind of every lover of Jeſus and of ſouls. The following will be readily allowed, and carry with them their own recommendation.

It is a method *which is likely to do good.* Is not divine truth the grand inſtrument, of which God makes uſe for the converſion of ſinners, and for the edification and comfort of ſaints, till they come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, to the meaſure of the ſtature of the fulneſs of Chriſt? All the wonders of faith, holineſs and patience which chriſtians have diſplayed, have been wrought by the influence of truth upon the ſoul. In the promulgation of truth by preaching, which was God's firſt way of making the goſpel known, there are aſſuredly ſome peculiar advantages. But in doing it by writing, there are advantages alſo: and it has this recommendation, that it is God's chief way of making himſelf known to the human race from age to age, and of preſenting truth to the minds of men from day to day in every land, where the revelation of his will is known. Are there not thouſands and tens of thouſands now in glory, whoſe firſt impreſſions of religion, as well as their future improvement, have been made by reading: and is it not calculated to be as uſeful now as ever?—What is a religious tract, but a ſelect portion of divine truth deſigned and adapted to make the reader wiſe unto ſalvation?

It is *an eaſy way of doing good.* Every one has not the talent of talking to thoſe he meets with, eſpecially to ſtrangers, on ſubjects of religion. They who poſſeſs it, cannot ſee what ſhould hinder any body from converſing about eternal things, as readily as they do. But there are many pious people who find it extremely difficult to ſpeak for God, and for the ſalvation of their fellow creatures. Some have a diffidence which they cannot overcome. They know they ought to warn ſinners of their danger; but how to do it they cannot tell. Here is a method by which it may be done with eaſe. Chooſe from your collection of tracts what you think is ſuited to the perſon to whom you wiſh to ſpeak. It is not hard to ſay, "My friend, read that, and tell me what you think of it."—You have given him a wiſe, faithful and ſerious counſel, which, accompanied with your prayers, (and theſe ſhould never be omitted when you give a tract) may, by the bleſſing of heaven, be made uſeful to his ſoul. You may, in conſequence of this, afterwards have an opportunity of converſing with him on the ſubject. At any rate, you have conveyed divine truth to the door of his mind.

It is *a cheap way* of diffuſing the knowledge of religion. The tracts are in general ſmall. They may be had at a very reaſonable rate: and the perſon who will devote a ſmall ſum annually for this purpoſe may convey

to

to many hundred people in the courſe of a year, the knowledge of the way of ſalvation by a crucified Redeemer. A farthing, a halfpenny, or perhaps a penny, which would furniſh but a ſcanty relief to the bodily wants of the poor and the deſtitute, will purchaſe a religious tract, plainly and affectionately directing the ſinner to the Lamb of God, which taketh away the ſins of the world. None will grudge the pittance, or complain that this is a dear way of doing good to the ſouls of men. It will be indeed difficult to ſay, in what other way there is a probability of ſo much good being done with ſo ſmall a ſum.

It is *not ſo likely to give offence* as ſome other methods of doing good. When we ſpeak to a neighbour or a ſtranger on divine things, he is apt to conſider us as aſſuming the place of a maſter, and ſetting up for his ſuperior in knowledge and goodneſs. Pride inſtantly takes the alarm. He ſcorns to be dictated to, as he conceives it. His heart is ſteeled againſt counſel, and a tart anſwer, expreſſive of diſdain, is all the fruit of our labour. But when a little tract is put into his hands, the teacher is not the giver of the book: but a third perſon, an abſent *lettered ſage*. It is read apart from him who gave it. The idea of inferiority, which was ſo mortifying, is removed. There is not that enmity againſt the paper and print, which was raiſed by the preſence and living voice of the inſtructor; and he liſtens with greater candour and patience. This method has more the appearance of a perſon's teaching himſelf, than when he is ſpoken to by another, and is on that account more agreeable to his feelings, and the truth is more readily received. Some are acceſſible in no other way.

It is *more extenſive in its uſe* than any other method of conveying religious knowledge which a private chriſtian can employ. Perſonal inſtruction muſt, from the time it requires, be limited to few comparatively. A religious tract contains a plain, ſerious and ſtriking lecture on the ſalvation of the ſoul. It would require half an hour to deliver its contents; and they might ſlip out of the memory, and could not afterwards be recalled. But it is given away in an inſtant: it may be peruſed and re-peruſed at pleaſure; and the truth may thus flow through a great variety of channels. An intimate and reſpected friend has for ſome time endeavoured to do good in this way: and what can be done, may be learnt from his practice. He always keeps by him a ſtore of tracts of different kinds, and ſuited to different characters; and he pays particular attention to character in the diſtribution. He gives them to his poor neighbours, and to people who call at his houſe. When he walks out, he tries to get into converſation with thoſe he meets, and puts a tract into their hands. He gives them to children to read to their parents. When he travels, religious tracts are a neceſſary part of his baggage. If he ſees a perſon walking along the road, who is likely to liſten to inſtruction, he reaches him a tract. At every turnpike he hands the gate-keeper one; and wiſhes him God's bleſſing with it. When he comes to an inn, he puts a tract into the hands of the waiter, the ſervant maid, and the hoſtler; the driver never fails to have two or three. If he ſaunter about the town, he looks into the habitations of the poor, and talks kindly to them, and gives the parents or the children one or two of his little books, with an affectionate wiſh that God may bleſs them. When he ſtops at a friend's houſe, he preſents them to the children and ſervants. Beſides theſe perſonal diſtributions, he ſends parcels of his tracts to miniſters of his acquaintance, and other friends in the country, for them to diſtribute in a ſimilar manner. When it is conſidered, that a tract given by a friend recommends it to an attentive peruſal; and when by a ſtranger, excites curioſity to ſee what it contains; and

that

that each of these tracts may be read not only by the person who receives it, but by four or five more who compose his household; and that it may be lent from one family to another; we may form some idea how extensively divine truth is disseminated by his means. What one person does, others may do; and if every christian, according to his abilities and opportunities, were to exert himself in this manner, how many in the course of a year might learn the method of salvation by Christ, and be excited to seek after it under the preaching of the gospel, who in all probability would not have heard of it in any other way!

Nor in the enumeration of advantages, should it be omitted, that the distribution of religious tracts *forms an excellent accompaniment to other means of doing good.* If in the intercourse of life you meet with a person who appears teachable and desirous of instruction, what can be more proper, after you have discoursed with him, than to say, "Here is a little book which will give you distinct information on the subject: Read it again and again, and pray to God for his blessing." When by conversation you have impressed a person with a sense of the importance of divine things, would it not conduce greatly to rivet the impression, if, at parting, when you observe him loth to leave you, a tract be put into his hands, with these words, "My friend, this will more fully explain what we have been talking of; it contains the truths of God." Should there fall in your way, a man distressed in mind, and enquiring with tears, "What must I do to be saved?" can your pious counsels be better followed up than with a tract to read at home, directing the wounded soul to the blood of Jesus, which cleanseth from all sin? Has a person been awakened under the ministry of the word, and afterwards brings his complaints to the preacher, who with the tongue of the learned knows how to speak a word in season to him that is weary; would it not be a very proper method of dismissing the enquirer, to give him a tract which will, when he is at a distance from ordinances or pious friends, refresh his heart with the same precious truths which he felt so much adapted to his case? How beneficial the practice here recommended would be in all these, and many other instances which might be adduced, must be obvious to every one concerned for the welfare of immortal souls.

In addition to these advantages and as a practical confirmation of them, *the happiest effects have resulted* from the practice recommended. Nothing has the weight of facts: to fair reasoning, therefore, it is of use to subjoin examples. If any should say, "I am not convinced by your arguments:" they cannot controvert matters of fact. Two instances came within the knowledge of an individual who is a warm advocate for the distribution of religious tracts, which he had from the lips of the persons themselves, and which he will briefly relate. The one is a young gentleman who had been in a situation peculiarly unfavourable to religion and humanity, who was living in profaneness and vice, and who discovered a peculiar enmity to real godliness, and could not bear, without testifying bitter indignation, the counsels and letters of pious friends. A relation of his being on a visit at the house where he lived, one evening put into his hand a religious tract, and begged the favour of him to read it. He took it up with him to his apartment: and before he went to rest, looked over the first page. It struck him there was something there he had never seen nor thought of before. He next day read the whole; and the happy consequence was a deep concern for the salvation of his soul, a discovery of the way of obtaining mercy, and an immediate application to Jesus for pardon, grace, and peace. He is now an eminently zealous christian, and is vigorously exerting himself

ſelf to promote the knowledge of Chriſt in the neighbourhood where he reſides. The tract which proved ſo uſeful is peculiarly excellent, and merits a place in every collection. It is *Vivian's three dialogues between a miniſter and one of his pariſhioners*. The other perſon had been a ſeaman in the navy. He was a ſabbath-breaker, a drunkard, and a ſwearer; in ſhort, a notorious ſinner. His wife brought home, from the county hoſpital, a religious tract, which is given to thoſe who go out recovered. He read it, and was convinced of his ſinful ways. It led him immediately to attend on the preaching of the goſpel, where he could hear the way pointed out by which a ſinner can be ſaved: and there is every reaſon to conclude, from ſeveral years obſervation, that he is a true diſciple of Jeſus Chriſt. Let the worth of the ſoul be duly conſidered; and what a reward is here for the labours of thouſands! If two examples fall within the perſonal acquaintance of one man, how many, may we not hope, will have reaſon to bleſs God through all eternity for this method of conveying religious knowledge; eſpecially when we take into the account, that numbers of perſons have not the courage, nor the opportunity of making known in this life the benefit they have received. Heaven will preſent a thouſand glorious inſtances of this nature to the aſtoniſhment and joy of faithful miniſters, and of zealous chriſtians, who have laboured to ſhed abroad the ſweet ſavour of the Redeemer's name.

From the ſerious conſideration of theſe things, accompanied with the divine bleſſing, which is earneſtly implored to deſcend on every reader, may it not be hoped that there will not be one diſciple of Jeſus who follows the Lord fully, and who is deſirous to be always abounding in the work of the Lord, but will be diſpoſed henceforth to add this method of doing good, to thoſe he has formerly employed?

But perhaps he may enquire, "What tracts are moſt proper to be given away, and calculated to do moſt good, that I may procure them?" This is a queſtion of no ſmall importance. For as it is with religious books, ſome are highly valuable, ſome are comparatively uſeleſs, and ſome are exceedingly hurtful; ſo it is as to ſmall tracts. Too much care cannot be taken, that they ſhould all be excellent in their kind. Thoſe who compoſe them ſhould exert their talents to the utmoſt; and thoſe who give them away ſhould carefully examine what are beſt worth their diſtribution. The following qualities ſhould be ſought for, and are united in a good tract.

Pure truth. This, flowing from the ſacred fountain of the New Teſtament, ſhould run from beginning to end, uncontaminated with error, undiſturbed with human ſyſtems; clear as cryſtal, like the river of life. There ſhould be nothing in it of the *ſhibboleth* of a ſect; nothing to recommend one denomination, or to throw odium on another; nothing of the acrimony of contending parties againſt thoſe that differ from them: but pure good-natured chriſtianity, in which all the followers of the Lamb, who are looking for the mercy of the Lord Jeſus Chriſt unto eternal life, can unite with pleaſure, as in one great common cauſe. Nor ſhould any worldly ſcheme be interwoven with the truth; nor attempted to be concealed under its folds. Here ſhould not be ſeen the ſlighteſt veſtige of any carnal end, in any form, or for any purpoſe, however laudable ſome may think it; nothing but divine truth, unmingled, unadulterated, and pure as it came from heaven, fit for the whole human race to imbibe.

There ſhould be *ſome account of the way of a ſinner's ſalvation* in every tract. That they ſhould be on different ſubjects is highly proper, and greatly conducive to their utility. But in all there ſhould be interwoven the method of a ſinner's recovery from guilt and miſery by the atonement

and grace of the Redeemer. So that if a perſon were to ſee but one, and never have an opportunity of meeting with another book, he might plainly perceive, that, in order to his ſalvation, he muſt be born again of the Spirit, and juſtified by faith in the obedience of Jeſus unto death. A tract without this is very defective indeed.

It *ſhould be plain.* Perſpicuity here is, next to truth, the firſt quality of a good tract. If the rhetorician's rule, "That the meaning ſhould be not only ſo plain that it may be underſtood, but ſo plain that it cannot poſſibly be miſunderſtood," call for the writer's obſervance in one inſtance more than another, it is here, where the maſs of the readers is but little acquainted with divine things, and their minds unaccuſtomed to application; and who, therefore, need to have truth made clear as the light of day. The want of this quality is more than ſufficient to exclude a tract from circulation.

It *ſhould be ſtriking.* The deſign is to engage the attention of thoſe who have but little reliſh for divine things: and how difficult a matter that is when religion is the ſubject, thoſe who are accuſtomed to addreſs mankind on their moſt important intereſts, can fully teſtify. However good a tract may be, as to purity of doctrine, and perſpicuity of ſtyle, if it be not ſo compoſed as to intereſt the reader in a more than ordinary degree, it is in danger of being thrown aſide without a peruſal. There is a way of repreſenting divine truth which renders it ſtriking, and makes it penetrate the mind, and arreſt the attention. With this view, ſtrong, pithy expreſſions, lively repreſentations of truth, and pathetic addreſſes, are here quite in point. For this quality ſhould the liberal diſtributor of tracts diligently ſearch.

It *ſhould be entertaining.* A plain didactic eſſay on a religious ſubject may be read by a chriſtian with much pleaſure; but the perſons for whom theſe tracts are chiefly deſigned, will fall aſleep over it. This will not do: it is throwing money and labour away. There muſt be ſomething to allure the liſtleſs to read, and this can only be done by blending entertainment with inſtruction. Where *narrative* can be made the medium of conveying truth, it is eagerly to be embraced, as it not only engages the attention, but alſo aſſiſts the memory, and makes a deeper impreſſion on the heart. *Dialogue* is another way of rendering a tract entertaining. The converſation draws the reader inſenſibly along. He is generally one of the ſpeakers introduced: he finds his own ſentiments and reaſonings attacked and defended: he feels every argument that is adduced; and the ſubject fixes itſelf ſtrongly and deeply in his mind. Where neither of theſe methods can be uſed, ingenuity will have recourſe to various other ways of giving an agreeable reliſh to truth, and of ſeaſoning it ſo as to whet the appetite of the reader.

It *ſhould be full of ideas.* There are but few inſtances in which this quality can be diſpenſed with. It is but a ſmall preſent, and therefore ſhould be made as valuable as poſſible. Its value will riſe in proportion to the number of precious truths which it contains. To ring a change upon two or three ideas is likely to be of little ſervice: it is but a mere taſte of food. But when every ſentence contains ſomething uſeful and ſomething new, there is in a little tract an abundant meal of the bread of life. For this purpoſe, truth ſhould be compreſſed. The motto of every tract ſhould be, *Multum in parvo:* and if the foregoing qualities be attended to, there is no danger of compreſſing too much. In preaching it may be neceſſary to dilate more, and to ſpread out truth to a larger extent: but in a printed tract, that is not neceſſary: for it is one of the advantages of reading above hearing

hearing, that a perſon may go over any part of the ſubject again and again, till he fully comprehends it, and lays it up in his mind. One of the excellencies of ſacred ſcripture is its fulneſs of truth, and yet what book is ſo plain? The more a tract imitates it in this reſpect, the more valuable, and the more uſeful, through the divine bleſſing, it is likely to prove.

What has been juſt hinted at before requires to be enlarged on, namely: that in a collection of tracts, beſides thoſe which are of common concern, there ſhould be ſome adapted *to various ſituations and conditions*. General exhortations, men are too apt to conſider as things with which they have no immediate concern. When an addreſs is particular and directed to a ſpecified ſituation, it comes home to the man's boſom, who feels himſelf deſcribed: and it has a more powerful effect on his mind. In tracts, as in preaching therefore, the more particularly a ſubject can be brought cloſe to an individual's caſe and feelings, the more uſeful it is likely to be. Hence the propriety and neceſſity of tracts for the young and for the aged, for the children of proſperity and of affliction, for careleſs and for awakened ſinners, and for entering into the reaſonings, excuſes, temptations, duties, &c. &c. of each, and pointing out to them the way of the Lord. Hereby is preſented to the judicious chriſtian an opportunity of giving to every one his portion of ſpiritual food in due ſeaſon.

That ſmall religious tracts poſſeſſing theſe qualities muſt be highly valuable, and well ſuited to the important purpoſe of conveying divine inſtruction, will be readily acknowledged: but the difficulty is to find them.

To remove this difficulty, and to provide an abundant ſupply of ſuch as have been deſcribed, that ſhall be always ready when called for, a SOCIETY has lately been inſtituted; and its object is to collect, compoſe, print and diſtribute ſmall religious tracts, and to diſpoſe of them to ſubſcribers and purchaſers on the loweſt terms.

Here then is a favourable opportunity preſented to every man, of doing good to the human race: and ſhould it not be eagerly embraced? How loudly do the neceſſities of the world call for help and relief! There are millions in this highly favoured country as groſsly ignorant of the way in which a ſinner can be ſaved, as the idolaters of China: and how widely vice, wickedneſs, profaneneſs, irreligion and practical atheiſm prevail in every town and village, a perſon has but to open his eyes to ſee, and converſe with men to hear. Viewing men in the light of immortal creatures, their caſe is truly deplorable. If the wicked "ſhall be turned into hell; and they that know not God and obey not the goſpel, ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power;" ſurely thoſe who believe the ſcriptures ſhould deeply feel for the miſery of ſo many wicked creatures as we ſee every day around us; and be anxiouſly concerned by this mean, as well as others, if poſſible, to pluck theſe brands out of the everlaſting burnings.

Perhaps ſome may ſay, "I am endeavouring to be uſeful to my fellow creatures in many ways, I cannot in all." Many who read this addreſs, are, without doubt, laying themſelves out to do good to mankind; and every pious heart muſt rejoice in their benevolence. But would it not be well, O diſciple of Jeſus, to add this to the other means which you employ, and to enlarge your ſphere of uſefulneſs? Few things require leſs trouble, leſs expence, or leſs time. Rich chriſtians may very extenſively diſſeminate the knowledge of Chriſt in this way, both by their own diſtribution and by the aſſiſtance of others: and perſons who have not a large portion of this world's goods, may be able to devote a ſmall ſum for this purpoſe, which, by the divine bleſſing, may turn to good account.

Will it be objected by ſome reader: "I do not think the diſtribution of religious tracts will do any good?" Conſider, friend, here is an evident tendency to do good. That you muſt allow: and where there is a tendency, we ought to employ the means, applying to, and depending upon God for his bleſſing. But even granting that no good ſhould be done, your labour is not loſt. God is honoured by your pious endeavours to promote his glory. You enjoy likewiſe the pleaſing conſciouſneſs of having aimed at the ſalvation of immortal ſouls: and if a cup of cold water given to a diſciple of Chriſt in the name of a diſciple ſhall in no wiſe loſe its reward, an attempt to advance the kingdom of the Redeemer will not be forgotten by him, nor overlooked in that day when he maketh up his jewels.

But your labour cannot be altogether in vain: there are effects which though they fall ſhort of the ſinner's ſalvation, are far from being unimportant to him, or to the world. Though the truth do not convert his ſoul, it withholds him both from vices and from crimes. He is not rendered truly virtuous; but he is much leſs vicious than he would otherwiſe be. In the preſent ſtate of ſociety, when wickedneſs ſtalks abroad in every form with a brazen front; to take away from the maſs of vice, though but a ſmall portion, and to add to the ſum of virtue but a ſingle grain, will, by the philoſopher and the moraliſt, be neither overlooked nor deſpiſed.

But there is reaſon to hope that ſtill higher and nobler ends may be attained; and that many may be hereby led to the ſaving knowledge of the truth as it is in Jeſus. Survey for a moment, in the caſe of an individual, the bleſſings you have conveyed. The man is by reading your tract made wiſer than if you had taught him all ſcience, and richer and happier than if you had given him a world. He follows Jeſus, and ſhines as a light on the earth. His children are trained up in the fear of God; and his family is the abode of ſanctity and love. He is a bleſſing to all around: and endeavours, both by his example and his inſtruction, to bring his neighbours and his friends to an acquaintance with the Saviour. Thoſe who are unborn will have reaſon to call him bleſſed, and to thank the Chriſtian who put the choſen tract into his hand.

The pleaſures of ſucceſs will unſpeakably ſurpaſs what the world's epicures find in the ſweeteſt draughts from the moſt delicious fountains of ſenſual delight. Should Heaven by it's divine influences render the portion of ſacred truth contained in a tract you handed to an humble traveller as you paſſed along the road, the power of God to his ſalvation: and ſhould you afterwards meet him, and hear with aſtoniſhment the forgotten ſtranger ſay, "I ſhall have reaſon eternally to bleſs you, ſir, for your preſent: It has ſaved my ſoul:" Princes might envy your feelings, and beg a ſhare of your joys. Should you not hear of it on earth, if when you are in heaven, one of its glorious inhabitants ſhould approach you with looks of gratitude, and ſay, "To you, my dear friend, under God, I owe this bright, eternal crown: That memorable day when you put the little book into my hand, though forgotten by you, will never be eraſed from my mind. Through the grace of Jeſus, it made me wiſe unto ſalvation." Who ſhall attempt to expreſs, in the language of mortal men, the raptures of your ſoul! Such words muſt be ſweeter than the muſic of heaven to the ear. Let not theſe be conſidered as improbable ſuppoſitions: they may be realized to many of the members of the *Religious Tract Society*. With what ardour ſhould the thought inſpire the diſciples of Jeſus! The very poſſibility ſhould make every one afraid of neglecting to *enrol his name among the friends of this inſtitution*, and to become a ſower of the precious ſeed of heavenly truth.

MISSIONARY

MISSIONARY SOCIETY.

IN the ſhort ſpace of one month the following information has been received and circulated by the Directors of the Miſſionary Society. The tender ſympathy it has awakened in the religious public, may be inferred from the cheerful and liberal manner in which the friends of the inſtitution are every where contributing, to enable the Directors to meet the heavy expences theſe events have unexpectedly occaſioned, without relaxing in their purſuit of the great object.

DEAR SIR,

IT hath hitherto been our mercy to communicate intelligence which was adapted to excite gratitude and praiſe. A more painful taſk is now impoſed on us, by the following letter, received yeſterday from Mr. J. Wilſon, one of the Mates of the Duff; and which, to prevent miſtaken reports, we have haſtened to diſtribute among our brethren and friends.

DEAR UNCLE, *Philadelphia, June* 5, 1799.

AFTER a paſſage of fifty-nine days from the river Plata, I embrace the earlieſt opportunity of ſending a few lines, hoping that yourſelf and all my dear friends are well. Your not receiving letters from Rio Janeiro muſt have cauſed great anxiety for us; but the Lord ſaw it meet to diſappoint us in our progreſs to the South Seas; for when within 12 leagues from the harbour of Rio Janeiro, we were captured by the Buonaparte Privateer out of Bourdeaux, mounting twenty-two nine pounders, and two hundred men.

As we ſuppoſed ourſelves quite out of danger from our enemies, we did not conceive this ſhip to be a French privateer. Trouble and diſtreſs were evident in every countenance when we were boarded. We ſuffered the loſs of every article we poſſeſt.

The women, boys and Doctor, were permitted to remain on board the Duff, whilſt we, that were taken on board the Frenchman, were hurried below into a ſmall ſpace between the decks, not being room ſufficient for above half of the number of priſoners, and ſtrictly guarded. The people were put into irons; but myſelf, with the officers, eſcaped that additional affliction.

We continued on the cruizing ground, which was juſt off Cape Frio, about a fortnight, in which time they captured three Portugueſe veſſels; one of them was the Liſbon packet.

We did not know what was to be our deſtiny, or whither bound; but, after the fourth prize was taken, we ſteered to the ſouth, and arrived at Monte Video, in the river Plata, about thirty leagues to the weſtward of Buenos Ayres. We were informed we were immediately to be marched up the country, a cartel having but a ſhort time before gone to Jamaica with all the Engliſh priſoners. But the Lord in his mercy and goodneſs diſappointed our fears: for, inſtead of being carried to a Spaniſh priſon, we were informed we were at liberty to do the beſt we could for ourſelves, the Viceroy declaring there were to be no more priſoners landed there.

Providentially, three American veſſels lying here, being the firſt traders to this port, our ſailors all ſhipped themſelves on board the Liberty, Captain Miller: after which myſelf and ſecond mate obtained permiſſion of Captain Robſon to endeavour to ſhip ourſelves, for which purpoſe we applied to Captain Maney, of the brig Roſe, of Philadelphia, who informed us he could not put any more people on pay, but would give us a paſſage

a paſſage for our work. She being juſt on the point of ſailing I embraced the offer; the ſecond mate being taken ill declined the offer; two others ſupplied his place—Robert Horn, carpenter, and James Anderſon.

The Duff, a few days before we left the place, was offered for ſale. Captain Robſon wiſhed to purchaſe her and proceed on the voyage; but 37,000 dollars being offered for her by the Spaniards, I fear it will be quite impoſſible for him to purchaſe her, if he gets permiſſion. The married people will very probably get a paſſage in the Liberty bound to this port, or otherwiſe to Rio Janeiro. I expect the Liberty to be here in about four weeks, and ſhall then be able to give better information.—Captain Maney, on our arrival, made me a ſmall preſent, as we were much diſtreſſed for clothing, and informed Dr. Rogers, paſtor of an independent church, of the buſineſs we had been engaged in, who came on board the veſſel to ſee me. He is very much intereſted in the Miſſionary cauſe, and exceedingly ſorry to hear of the preſent diſaſter. He deſired I would call upon him, and as he underſtood I was diſtreſſed, he would aſſiſt me. I thanked him for his kindneſs, but declined accepting any thing.

I had intended to make a paſſage to England as ſoon as poſſible, but Captain Maney having offered me the birth of ſecond mate, I accepted the offer. I muſt conclude for the preſent, but will write by the next conveyance. Accept of duty and love from

To Capt. James Wilſon, Your affectionate Nephew,
No. 9, Greville-ſtreet, Hatton Garden. J. WILSON.

We have thus communicated the intelligence we have received; and as we may reaſonably expect that other letters will reach us ſhortly, containing more particular information of the circumſtances of our dear brethren and ſiſters, and which may alſo throw ſome light on their future deſtination, we ſhall embrace every opportunity of imparting it to the religious public. In the mean time it will afford univerſal ſatisfaction, and excite our general thankfulneſs, that ſo much mercy has been mingled with this judgment. Our friends are not, as might have been feared, in a ſtate of captivity, they have the enjoyment of their freedom, and very probably the means of conveyance to ſome friendly port in America, where our letters will be immediately tranſmitted, for the purpoſe of procuring for them every ſuitable accommodation and aſſiſtance.

This providential event is, at preſent, involved in myſterious obſcurity, it claims the exerciſe of faith and ſubmiſſion, it calls alſo for the ſpirit of deep humiliation: we are, however, perfectly ſatisfied that it is the effect of a wiſe and of a gracious ſovereignty, and are principally ſolicitous that it may have a ſalutary influence upon our minds. The beſt improvement that we are capable of deriving from it is, to quicken our languid zeal, to renew and invigorate our feeble exertions, and to perſevere with unwearied and increaſing ardor in the ſacred cauſe.—Our faith and ſubmiſſion may be exerciſed, but it is no doubtful queſtion with us, whether this work is divine or not: we ſee abundant ground for renewed vigilance, but none for relaxation and deſpondence. We are called upon by imperious circumſtances to manifeſt the ſincerity of our profeſſions, and the ſtrength of our attachment to this immortal cauſe; and we invite every friend to the intereſts of our Redeemer's kingdom to conſult the beſt feelings of his nature, and then decide what he ought to do in manifeſtation of his attachment to the name of him, who for our ſakes emptied himſelf and became poor. Our funds have neceſſarily received by this event, an extenſive injury, which thoſe who are indebted to the liberality of Providence will haſten to repair. The Directors count it their privilege and honour

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to accompany their friends in this duty of benevolence. At their firſt meeting, haſtily convened on this affecting occaſion, and when only part of them were able to attend, a ſubſcription was entered into by thoſe who were preſent, which amounted nearly to Twelve Hundred Pounds, independent of the ſums which many of them will be liable to pay, in conſequence of being gratuitous underwriters.

Many liberal minded friends were abſent, who will doubtleſs act worthy of themſelves when they are apprized of the circumſtance; and we feel the importance of this cauſe in too juſt and elevated a light to allow us to enfeeble its infinite claim upon the attention of the Chriſtian world, by any laboured attempts to draw forth their generous exertions on this moſt urgent occaſion.

By order of the Directors,

Hackney, Aug. 3, 1799. JOHN EYRE, Secretary.

DEAR SIR,

A FEW days ago, we communicated to the friends of the Miſſionary Society the account of the capture of the Duff by a French privateer, as ſhe was entering the harbour of Rio Janeiro. But as it is poſſible that, in the haſte with which we were obliged to prepare and forward this information, we may have omitted to addreſs it to ſome individuals, whoſe connection with us entitled them to receive it, we truſt we ſhall in this caſe find an effectual apology in their own candour, which will incline them to impute it to our inadvertence and not to any intentional diſreſpect.

We now ſubmit to their inſpection the copies of three letters, received from different friends at Briſtol, relating to another event, which will alſo occaſion ſerious reflections. It is obſervable, that in both caſes our intelligence is very partial: ſome leading circumſtances are diſcloſed, whilſt we are left in anxious uncertainty concerning many others. Thus our faith and patience are called to a peculiar exerciſe; and our minds ſeek their repoſe and comfort in this concluſion, that, as Jeſus is the Arbiter of all events, "*all is well.*"

DEAR SIR, *Briſtol, 15th Auguſt*, 1799.

AFTER the late diſcouraging intelligence reſpecting the Duff, I feel a very painful emotion from the circumſtance of it falling to my lot to communicate additional information of a diſaſtrous nature. That to which I refer reſpects our dear Miſſionaries who were left at Otaheite. Through a ſort of accidental channel, I this morning heard that Sidenham Teaſt, Eſq. of this city, had received letters from the South Seas, in which was contained ſome unpleaſant news reſpecting our dear friends. Dr. Ryland felt an affectionate intereſt in the affair; we went together to Mr. Hey, and without loſs of time proceeded to the houſe of Mr. Teaſt. He paid us every attention, and read us the whole of his letters; from which it appears, that on the 24th of March the ſhip Nautilus (in part the property of Mr. Teaſt) touched at Otaheite, took all our friends on board, and carried them to Port Jackſon, where we have every reaſon to believe they now are. They fled, under an idea that their lives were in great danger, two of them having been almoſt murdered. We ſhall feel much upon this event; but I hope that at no very remote period we ſhall ſee that all theſe myſterious occurrences are under the direction of infinite wiſdom and benevolence. They are now in a wide field, and I hope the great Lord of the harveſt will kindly direct and mercifully ſucceed their labours. There was ſomething peculiarly ſtriking in the ſhip not being able to leave the

ſhore

ſhore at Otaheite, till our friends were ſafe on board, a circumſtance which you will notice when you ſee the extracts from Mr. Teaſt's letters, which extracts Mr. Wilks will receive by this poſt from brother Hey. A variety of reflections will doubtleſs ariſe in the minds of our brethren and friends; but I hope we ſhall be enabled to "ſtand ſtill and ſee the ſalvation of the Lord." I write in great haſte, and had almoſt forgot to ſay, that Mr. Teaſt is deſired to forward the letter contained in his packet, which is directed for the Miſſionary Society; but the packet contained no ſuch letter. This circumſtance we cannot account for, but by ſuppoſing it was left out by miſtake. The Miſſionaries paid the Captain of the Nantilus 270l. for their paſſage; whether this was done by a draft upon the Society or otherwiſe, does not appear.

I muſt conclude, fearing I ſhall be too late for the poſt.

I remain, dear Sir,
With all poſſible eſteem,
Your's moſt ſincerely,
SAMUEL LOWELL.

MY DEAR BROTHER, *Briſtol, Auguſt* 15, 1799.

IN addition to the late unpleaſant intelligence reſpecting the Miſſionary ſhip, is the information we have received this morning, concerning our Miſſionaries late at Otaheite, who have been obliged to quit that iſland to eſcape being murdered.

This account we have received from Mr. Sidenham Teaſt, merchant, in Briſtol; who has received letters from a Captain in his employ, dated the 10th of September, 1798, at Port Jackſon, to which port they brought the Miſſionaries. The account is as follows, and is an extract from his papers which he very obligingly ſuffered us to take. "On March 6, 1798, the Nautilus touched at Otaheite, being in want of repairs and water. The officers and crew were treated very kindly by the Miſſionaries, receiving every aſſiſtance they could afford, after which they ſet ſail, but in conſequence of adverſe winds and damage ſuſtained by ſtorms, found it neceſſary to return to that iſland, where they arrived on the 24th of March, 1798. During their ſtay there, two ſeamen belonging to the Nautilus, ſtole the boat and deſerted the veſſel. The boat was recovered the next day by the Miſſionaries, who alſo ſent a deputation to the king to reclaim the two deſerters, when many of the natives ſeized the deputation, ſtripped them naked, and almoſt murdered them; which they would have completely done, if the king's father had not interfered and ſaved their lives.

An application was, in conſequence, made by the Miſſionaries to the Captain of the Nautilus, requeſting him to take them to Port Jackſon, as they conceived their lives to be in imminent danger; to which the Captain agreed, on their engaging to make good any extra expence as to proviſion, and to pay him the ſum of 270l. On the 30th of March, 1798, the Society, conſiſting of eleven men, four women, and four children, with as many of their effects as the veſſel could admit, went on board, and arrived at Port Jackſon.

The above intelligence was received by Mr. Teaſt on the 3d inſtant, but not having much, if any knowledge of the Miſſionary Society, he ſaid little about it, till one day mentioning it to a Mr. Johnſon, he communicated it to Dr. Ryland, who, with brother Lowell, calling on me this morning, we went together to Mr. Teaſt and received the above information.

I have

I have many more things to ſay, but have not time to write now, and muſt beg you will excuſe any blunders, as I write in very great haſte, wiſhing no time to be loſt. I cannot help thinking but great mercy is mingled with theſe events, and hope that the God of all grace will kindly direct us in all our future ſteps.

Beg to be kindly remembered to our brethren in the direction, and wiſhing you all happineſs,

I remain your's ſincerely,

JOHN HEY.

DEAR SIR,

I AM ſorry to be the meſſenger of bad tidings, and yet ſuppoſe you would be glad to have the earlieſt information of the truth. I can indeed give but a very imperfect account of the matter, but I have ſent to Mr. Lowell, and think to take him with me to Mr. Hey, to relate the circumſtances to them, that we may go, if they think proper, to the ſource of the information for a fuller account.

The outline of the buſineſs is this: I am told that Mr. Sidenham Teaſt, ſhip builder, in Wapping, near Briſtol, has had a letter from the Captain of a ſhip, in which Mr. Teaſt is concerned, ſaying, that he had called at Otaheite, and was induced, from motives of humanity, to convey the Miſſionaries from thence to Port Jackſon.

It rained hard when I begun this letter, and I feared I ſhould not be able to get more information in time for the poſt—but Mr. Lowell calling ſoon after I had written the above, we went to Mr. Hey, and then together to Mr. Teaſt, who received the letter a few days ago by the China fleet. He mentioned the buſineſs to one of Mr. Weſley's people, who, having a ſlight knowledge of me, came and told me of it. We heard the letter read. Mr. Hey will write by this poſt to Mr. Wilks, and Mr. Lowell to Mr. Hardcaſtle, that you may have the earlieſt information, and be able to communicate it as you judge proper.

The letter was from Captain Biſhop, of the ſhip Nautilus, which after a long and moſt perilous voyage, in which as many hardſhips were encountered, as probably ever were ſurvived, called at Otaheite on March 6, 1798, and after ſome repairs, &c. in which the Miſſionaries were exceedingly ſerviceable, left the iſland on the 10th, but by another ſtorm was obliged to return on the 24th, when the boat of the Nautilus was run away with by two of the ſeamen, but recovered by the aſſiſtance of the Miſſionaries, who alſo ſent a deputation to the king, to reclaim the deſerters, but the deputation were beaten, ſtripped naked, and almoſt killed by the natives, and would have been murdered but for the interference of the king's father.

After this, application was made by the Miſſionaries to Captain Biſhop, as they conceived their lives to be in danger, having received a report of an attack which was intended to be made on them by the natives, requeſting that he would take them to Port Jackſon. The Captain received them and their families, with as much of their effects as he conveniently could, with ſafety to the ſhip, they agreeing to make up any extra charge of proviſions. He acceded, from motives of humanity, and alſo from gratitude for the kindneſs received from them. They went on board, March 30, 1798, and ſailed the next day, eleven men, four women, and four children. They paid 270l. for their voyage—we gueſs in a draft on the Society. The letter was dated September 10. How long they had been at Port Jackſon is not known—the Captain does not name the time they got there. He ſpeaks of a letter from the Miſſionaries as incloſed, and

left open for Mr. Teaſt to ſee, and then to be forwarded to the Directors; but no ſuch letter was incloſed. Mr. Teaſt conjectures, that the packet, being large, was omitted, and ſent another way, perhaps, with the draft on the Society.

This is the whole of the information that can be obtained. I have neither room nor time for remarks, any further than to ſay, that while it wears an aſpect that claims the ſympathy of all that long for the extenſion of our Lord's kingdom, it ſeems mixed with much mercy. Mr. Teaſt, himſelf noticed it as extraordinary, that *the ſhip could not get away* from the iſland without them; and in New Holland they may find plenty of work, both among the convicts, who have been impreſſed under Dr. Vanderkemp and his companions, and among the Heathen inhabitants of the largeſt iſland in the world, if it be not a little Continent. May the Lord help you and your brethren to go on ſtedfaſtly in your bleſſed work, not doubting, but in due time, you ſhall reap if you faint not; and whether the harveſt be gathered in Otaheite, or New Holland, or Caffraria, it ſignifies but little.

Excuſe haſte, and believe me to be

Your cordial brother,

JOHN RYLAND.

P. S. Some part of Captain Biſhop's letter ſeemed to me to bode better of the Sandwich Iſlands than of Otaheite. There was an European carpenter there, who repaired their ſhip, and employed natives under him.

On this trying occaſion, we invite anew the ſympathetic condolence of our Chriſtian friends, who will doubtleſs rather cheriſh the ſuggeſtions of our brethren, Dr. Ryland, Mr. Hey, and Mr. Lowell, than account ſuch painful occurrences unfavourable to the progreſs of the important cauſe we are united to promote. Comforts and croſſes uſually follow each other in quick ſucceſſion. The way to heaven is ſcarcely ever a ſmooth path. The ſaved often find, as their Saviour did, by painful experience, that the will of God requires ſubmiſſion. Souls were not eaſily redeemed, nor muſt we ſuppoſe they will be eaſily converted. Difficulties impede all great undertakings, eſpecially miſſionary attempts, where ſavage ferocity and all the corrupt paſſions of the human heart, ſtrengthened by the oppoſition of the prince of darkneſs, are to be encountered; and what is of more importance ſtill, where the inſtruments employed are themſelves to be humbled in proportion to their ſucceſs; that, whilſt God honours them with doing his work, it may be effected ſo contrary to their views and ſchemes, that they may be diſpoſed to give him all the praiſe and glory.

Hitherto our Society had been indulged with proſperity, and we flattered ourſelves with the hope of growing ſucceſs, connected with eaſe and pleaſure. We expected every wind to waft agreeable intelligence, and ſmiling Providence to crown our efforts with abounding bleſſings. But now unwelcome tidings begin to arrive, and our God appears to be taking a method of anſwering our prayers "by terrible things in righteouſneſs;" a method which will doubtleſs be as glorious in the iſſue, as it is to us painful and unexpected.

Thoſe who have attentively viewed providential diſpenſations in the light of the ſcriptures, will augur favourably from what has happened; eſpecially when they conſider that the object is unqueſtionably agreeable to the divine will, and that the plans of the Society have had every proof that could be expected of his approbation. The Acts of the Apoſtles will juſtify this remark. When St. Paul was called by Chriſt himſelf, and commiſſioned

commiſſioned to go to the Heathen, he had reaſon to conclude, that he ſhould neither run nor labour in vain; but yet, to prevent him from ſuppoſing he ſhould enjoy uninterrupted pleaſure with abundant ſucceſs, the Lord ſays to Ananias, "I will ſhew him what great things he muſt *ſuffer* for my name ſake." The continual expectation of this was one of the beſt miſſionary qualifications, as it made him the more bold and diligent as dangers appeared and difficulties preſented themſelves. Knowing that "in *every* city bonds and afflictions" awaited him, he was always diſpoſed, without partiality or predilection, to go to any place where the voice of Providence called him. To his timid friends, who beſought him to avoid predicted trials, he replied, "What, mean ye to weep and to break my heart? for I am ready, not to be bound only, but alſo to die at Jeruſalem for the name of the Lord Jeſus."

Why then ſhould Miſſionaries, or the friends of Miſſions fear, when God is leading them by the ſame ſteps as he led the Apoſtles? Who can read the ſixteenth chapter of the Acts and be diſcouraged? Twice were Paul and Silas forbidden of the Holy Ghoſt to preach the Goſpel in places where they aſſayed to go, and called of the Lord by a viſion in the night to paſs over from Aſia to Macedonia in Europe. After a proſperous voyage they arrived at Philippi, the principal city. But no ſooner had they begun their labours than their ſufferings commenced. They were beaten with rods, caſt into priſon, and violently driven out of the place, with no other immediate ſigns of ſucceſs than the converſion of Lydia and the Jailor; yet was the ſeed ſown that ſprang up and bare fruit, as St. Paul's Epiſtle to the Church at Philippi, written about ten years after, demonſtrates, in which he expreſſes his confidence, "that he, who had begun a good work in them, would perform it until the day of Jeſus Chriſt." It therefore becomes us alſo patiently to wait, and confidently hope that God will hereafter make known his merciful deſign, reſpecting the inhabitants of Otaheite. Whoever peruſes our Miſſionary Journal muſt confeſs that the hand of God was evidently diſplayed in conducting the meſſengers of the Goſpel thither; and though they have withdrawn or been expelled, a ſeed may yet ariſe to ſerve the Lord, and welcome, with gratitude, future labourers.

It is at all times incumbent on us to truſt in the Lord, and to believe that every providential event is the effect of a ſovereignty which is equally holy, wiſe, and good; nor is it proper in us to expect that a ſpecific reaſon for every diſpenſation ſhould be apparent to our underſtandings; yet divine condeſcenſion frequently throws a radiance around its proceedings, by which the ways of God are juſtified to men. The capture of the Duff appeared to us an event involved in myſtery. We could not account for that divine interdiction, by which the ſettlement of the Miſſionaries, intended for Otaheite, was prevented. But now we ſee reaſon to adore the wiſdom and goodneſs which ſpared our brethren the deep and painful perplexity they muſt have experienced on their arrival, in finding no Chriſtian friends to welcome them there, and no ſatisfactory information to form a plan for their ſettlement elſewhere. Thus theſe different diſpenſations, which took place in very diſtant parts of the world, have, notwithſtanding, a moſt gracious and merciful connection.

A ſimilar coincidence appears alſo to mark the removal of the Brethren to Port Jackſon. When we received the journal of Dr. Vanderkemp, and peruſed with tears of joy the ſurprizing narrative it contains, our penſive thoughts followed the awakened converts to the ſhores of New Holland, lamenting that ſome of our Brethren were not able to proceed with them

to the place of their deſtination; and little thinking of the poſſibility of their finding there ſo many, who would feel themſelves happy, to unite with the Chaplain of the colony, in confirming and deepening the bleſſed impreſſions which had been made on their conſciences. And if in that riſing colony, where ſuch men muſt have peculiar ſcenes for labour, or among the ſavage inhabitants of that new world, theſe Miſſionaries ſhall find a door of entrance and utterance, we ſhall equally bleſs God, as if they had continued in their original place of deſtination, and acknowledge, with thankfulneſs, that he hath led us by a way which we knew not.

In the mean time, as duty alone is ours, and events are in the hands of the Great Head of the Church, we bow at his feet, and go forward; waiting for ſuch further information as may tend to give clearer direction to our future proceedings, and intreating him to enable us to act with ſuch deliberate conſideration and unſhaken perſeverance, in communicating the everlaſting Goſpel to the Heathen world, as may ultimately lead to the happy accompliſhment of the great object we had in view. We conſider ourſelves bound, without predilection of place or people, to ſeek the moſt probable means of promoting the Goſpel univerſally; and as ſoon as the full intelligence has been received, we ſhall probably find it expedient to call a general meeting of the Society, to aſſiſt us with their advice.

It may be proper to obſerve that information of this event reached us on the 16th inſtant, but we delayed to publiſh it, in hopes that a few poſts would furniſh more materials; and we have ſo far ſucceeded, as to learn, by correſpondence with Mr. Teaſt, that it was probably the *Barwell* which touched at Port Jackſon. This ſhip being injured in her paſſage from China, and not being fully repaired when the China fleet left the Cape, was obliged to wait there for the next convoy. Till the papers arrive, which may be expected by the Barwell, we are incompetent to offer any opinion upon the tranſaction which led to the departure of our Brethren from Otaheite: nor can we ſatisfy the inquiries that may be made, reſpecting the other ſeven men and one woman, which Captain Wilſon left on the Iſland; though we think it probable, that they had removed to the neighbouring Iſland of Ulietea or Huaheine, previouſly to the arrival of the Nautilus, ſuch a meaſure having been ſuggeſted among themſelves before the Duff returned, as may be perceived by referring to the Miſſionary Journal.

We conclude, by reminding our Friends of the urgent neceſſity of repairing the injury our funds have ſuſtained, by circumſtances, againſt which no inſurance could provide. When we conſider the expence of ſupporting, for an unknown period, ſeventy perſons providentially caſt in ſo diſtant a part of the world, without friends, or means of ſubſiſtence, except on exorbitant terms; the difficulty, and conſequently the dearneſs of removing them; and the replacing thoſe valuable materials, of various ſorts, of which they are deprived, we cannot indulge a hope that ſo ſmall a ſum as *ten thouſand pounds*, will ſuffice. This then is a caſe in which the expanded heart ſhould dictate to the liberal hand, and the meaſure of our benevolence ſerve as a criterion of the ſincerity and extent of our attachment to our Saviour, and the intereſts of his kingdom. Such occaſions require a peculiar exerciſe of the benevolent principle from thoſe to whom providence, with an unſparing hand, has confided the riches of this world: and we have to record, to the honour of our Chriſtian Friends, in the metropolis, and in the country likewiſe, that their ſpontaneous and extenſive liberality demonſtrates how deeply they ſympathize with us in theſe afflictive events, and how highly they prize the object of our Inſtitution. We doubt

doubt not but every Chriſtian Miniſter and Friend will alſo exert themſelves to the utmoſt, in the circle of their acquaintance. In theſe inſtances it is very bleſſed to give; and our wealth becomes truly valuable to us, when it is conſecrated to ſo beneficial a purpoſe, and affords us the pleaſure of aiding a cauſe ſo nearly connected with the honour of our Saviour, and the everlaſting happineſs of the human race.

By order of the Directors,

Hackney, Auguſt 23d, 1799. JOHN EYRE, Secretary.

We ſubjoin the following letter from one of the ſailors of the Duff, to his wife at Scarboro', and which was lately conveyed to us by the Rev. Mr. Bottomley. It no doubt arrived by the ſame veſſel that brought Mr. Wilſon's letter, as it was received at the ſame time, and has, like that, the Guerniſey poſt mark. We give it to our friends in the artleſs ſtile in which it is written, perſuaded that it will be acceptable, as it contains ſome circumſtances omitted by Mr. Wilſon, and explains others.

Buenos Ayres, River Plata, March 28, 1799.

My deareſt and loving Wife,

THIS comes with my love to you and my dear children. I truſt in God that it will find you in good health, as it leaves me at preſent, which I have reaſon to be thankful to God for. My Dear, be pleaſed to excuſe me, becauſe I cannot relate ſo much to you as I would wiſh to do; but when this comes to hand, I expect it will be nothing freſh to you. My Dear, I deſire that you will not make yourſelf unhappy about this misfortune, but truſt in the Lord; and when this comes to hand, return thanks, and rejoice in God our Saviour, that it is not written to you out of a priſon.

My Dear, we were taken by the Buonaparte Privateer, belonging to France; we were took, the 19th of February, cloſe by Rio Janeiro; we arrived at Monte Video, the 18th of March. They confined us eighteen days in irons, and allowed a pint and a half of water in the twenty-four hours. The ſun was ſo hot, and the want of water ſo great, that our ſufferings were paſt deſcribing. The Spaniards would not impriſon us, and the French were forced to let us go wherever we could get our paſſage.

Captain Robſon is trying to get ſome merchant to purchaſe a ſmall veſſel to carry the Miſſionaries home; but if the Captain cannot get a veſſel, I ſhall go on board a ſhip belonging to Philadelphia. I ſhall go paſſenger, and make the beſt of my way home. All the clothes I have got are upon my back; but I have my health, ſo let us thank God for all his mercies. If I join this ſhip, it will be a month before we ſail. This ſhip is a letter of marque, of twenty guns. My Deareſt, if you had ſeen the poor women—their huſbands were torn from them like dogs; they were a month and two days until they ſaw each other. The women are on ſhore, in the country, and now and then their huſbands are allowed to go and ſee them.

I truſt in God that I ſhall be able to ſee you before Chriſtmas, if God permits me health; but my dear, let us truſt in him, and let us look to him with all our heart, and he will not deſert us. I expect your monthly pay will be ſtopped before this comes to hand; but my dear, do not want for any thing, nor my children. If any one will lend you a little money till I return, and God permits me health, I ſhall never think it a trouble to work to pay them. My deareſt I muſt conclude. I remain your loving huſband till death. MATTHEW ALCORN.

Remember me to my dear children, and tell them that I hope I ſhall ſee them before long. Remember me to my friend Mr. Bottomley and family, and

and to your father, brothers and ſiſters; Mrs. Harriſon and her family; Mr. and Mrs. Lord, to Benjamin Robſon and his family; you may let them know that I am content to ſubmit to the will of God, and that he has done it for our good. No more, my love.

BAPTIST MISSION.

A letter has been received by one of the Committee of the *Baptiſt Miſſion Society*, from Mr. Grant, dated Cape Finiſterre,* June 13, 1799, one in the morning, of which the following is an extract. "We have been alarmed by the appearance of two ſhips, which we ſuppoſed were French; two ſhots were fired for us to bring to, with which our Captain complied, and one veſſel ſoon came along ſide, which proved an Engliſh frigate. We have been all ſea-ſick, except Brother Ward and Brother Brunſdon. I was eight days before I could eat. I am now recovered: my wife and children are all well, and very cheerful. We enjoy a great bleſſing in our Captain, he is a ſincere chriſtian, and a father to us. We have a room to ourſelves. morning and evening prayer our Captain meets with us, and engages in his turn. We hold a conference, prayer meetings, and have two ſermons on the Lord's day. Laſt Lord's-day the crew aſſembled on deck, and Brother Ward preached; the crew behaved with the greateſt decency. The wind has been favourable, and the weather very pleaſant. The boat is going, can only add our love to all friends."

HOME INTELLIGENCE.

KENT ASSOCIATION.

July 10th, 1799. The independent miniſters of the county of Kent, held their annual Aſſociation, at the Rev. Mr. Slatterie's meeting, at Chatham. Mr. Ralph, of Maidſtone, preached the preceding evening, from 1 Cor. vii. 29, firſt clauſe. A prayer meeting was held the next morning early; after which, Mr. Gore, of Sandwich, preached in the morning, on the inſufficiency of the light of nature, from Iſ. lx. 2. In the evening, Mr. Fowler of Sheerneſs, preached from 2 Tim. iii. 15, on the ſufficiency of revealed religion. The Reverend Meſſ. G. Townſend, Bickerdike, Leggett, G———, Kent, and Prieſtley, prayed before and after the ſermons, and other brethren in the miniſtry gave out the hymns. After the evening ſervice, the miniſters and members of the aſſociated churches preſent, joined in the commemoration of the Lord's ſupper, which was introduced by Mr. Collinſon, aſſiſtant tutor of the academy at Hoxton, from Iſ. xliv. 23. Mr. John Townſend, of Rotherhithe, prayed and adminiſtered the elements; Mr. Beauſoy addreſſed the communicants, and Mr. Parnel, of Canterbury, concluded in prayer. At this meeting, near thirty miniſters from various parts attended. The different ſervices of the day were accompanied with the divine preſence, and conducted with mutual harmony and affection

A very liberal offer having been made by a gentleman, in Edinburgh, and the executors of the late Mr. Simmons, of Feverſham, for the purpoſe of aſſiſting the education of ten young men, for the chriſtian miniſtry, in a courſe of *Engliſh Studies*, it was moved and carried—That ten young men of ſound chriſtian experience, and of competent natural abilities, be educated for the chriſtian miniſtry, under the patronage of this aſſociation; and any other miniſters, and churches who approve of it. It was alſo

* The north-weſt corner of Spain.

agreed

agreed that this caſe be recommended to the Surry Aſſociation, by the Rev. J. Townſend, for their concurrence and aſſiſtance. That a committhe conſiſting of the Rev. Meſſrs. Ralph, Maidſtone; Slatterie, Chatham; Leggett, Burwaſh; G. Townſend, Ramſgate; Prieſtley, Deal; Gore, Sandwich; Lieut. Col. Burn, Strood; and Mr. Fenner, brewer, Canterbury; do meet at Canterbury, on the Tueſday after the firſt ſabbath in September next, to carry this motion into effect. At this aſſociation thanks were voted to Mr. Leggett for his reflections on Mr. Huntingdon's laſt faſt-day ſermon. RICHARD LEGGETT, Secretary.

WEST KENT.

We are informed that the next half-yearly meeting of the Diſſenting Miniſters in this diſtrict, is appointed to be held Oct. 15, at the Rev. Mr. Ralph's Meeting, Maidſtone, at half-paſt ten in the forenoon, when Meſſrs. Ralph of Maidſtone, and Beaufoy, of Town Sutton, are appointed to preach.

CHAPEL OPENED.—BOW BRICKHILL, BUCKS.

A place of worſhip was opened at this village, Auguſt 15, in the forenoon. The Rev. W. Bull, of Newport Pagnel, having engaged in prayer, read ſuitable portions of the Scriptures, and explained the purpoſe for which this building had been prepared. Mr. J. Gill, of St. Alban's, preached from Acts xi. 20. Other devotional ſervices were conducted by Meſſrs. Hunt, of Ridgmont, T. P. Bull, of Newport Pagnel, and Carey, of Woburn. In the evening, Mr. W. Bull preached from Exod. xx. 24.

Methodiſt Miniſters had, for ſeveral years, preached on a week-day evening, every fortnight, at Bow Brickhill. The late Mrs. Hillier, of London, having eſtates in the pariſh, was deſirous of increaſing the religious advantages of the inhabitants; and a houſe belonging to her was opened for public worſhip, in October, 1798. Various members of the Union of Chriſtians, reſiding at Woburn, and Newport Pagnel, (the former ſituated three miles diſtant, the latter eight) have preached there once every Lord's day, from that time. Since Mrs. H.'s deceaſe, her brother N. Hillier, Eſq. has carried her liberal deſigns into effect, having fitted up a Chapel, and made proviſion for a conſtant miniſtration of the Goſpel.

ORDINATIONS.

June 27, 1799. The Rev. SAM. KILPIN, late ſtudent at Briſtol Academy, was ordained to the Paſtoral Office of the Church of Chriſt, meeting in Eltham-ſtreet, Leominſter.—Mr. Belſher, of Worceſter, began the ſolemnities of the day by reading ſuitable portions of ſcripture and prayer. Mr. Butterworth, of Evetham, delivered the introductory diſcourſe, and put the uſual queſtions to the People and the Miniſter, relative to their call, and his acceptance, &c.—Mr. Francis, of Horſley, prayed the ordination prayer with impoſition of hands.—Dr. Ryland delivered the Charge, from 2 Timothy, ii. 15; and Mr. Timothy Thomas, of London, preached to the people, from pſalm cxxxvii. 5--7.—The hymns were given out by Mr. Smith, of Campden; and Mr. Thomas Thomas, of London, concluded in prayer.

On July 10, Mr. TORLIN was ſettled in the paſtoral charge of the Particular Baptiſt Church, at Harlington, Middleſex.—Mr. Hutchings, of London, began the ſervice by reading ſuitable portions of Scripture, and prayed. Mr. Button, of London, introduced the buſineſs by an addreſs ſuited to the occaſion, aſked the uſual queſtions to Miniſter and People, and prayed. Mr. Phillimore, of Kingſton, gave the Charge, from 1 Tim. iv. 16. Mr. Silveſter, of Staines, prayed. Mr. Sowerby, of London, affectionately addreſſed the Church, from Jer. xxiii. 3, 4; and Mr.

Mr. Fryer concluded. The Congregation was numerous, and the opportunity ſolemn.

Auguſt 15, the Rev. RICH. BOWDEN was publicly ſet apart to the paſtoral office, in the old diſſenting congregation at Darwen, Lancaſhire. After Mr. Thomas Whitely, of Tockholes had prayed and read ſuitable ſcriptures, Mr. M'Quhae, of Blackburn, delivered the introductory diſcourſe, received the confeſſion of faith, with ſatisfactory anſwers to the uſual queſtions, and offered up the ordination prayer. The young miniſter then received a ſolemn and affectionate charge from his reverend father of Tooting, the text 2 Tim. ii. 15; and Mr. P. S. Charrier of Lancaſter, earneſtly exhorted the people to "encourage him," Deut. i. 38. Rev. H. Townſend, of the new meeting-houſe, in Darwen, concluded with prayer, and the Rev. J. Grimſhaw, of Forton, preached in the evening.

Thoſe who love our Lord Jeſus in ſincerity, will rejoice to be informed that this numerous congregation, after ſitting under preachers of different ſentiments, have at length received one, who, in his confeſſion of faith, bore unequivocal teſtimony to the truth as it is in Jeſus.

MISSIONARY COLLECTIONS,

Received by the Treaſurer from the 20th of July to the 26th of Aug. 1799.

	£.	s.	d.
At Sleaford, Rev. Mr. M'Donald and Friends	12	10	0
At the Independent Chapels, in Merionethſhire and Montgomeryſhire, by the Rev. Mr. Charles	26	0	0
The members of the General Committee of the Society for Miſſions to Africa and the Eaſt	105	0	0
At Cleckheaton, near Leeds, by the Rev. John Ralph	33	0	0
At Rodborough, Gloceſterſhire, by the Rev. Robert Heath	15	15	0
At Chatham, by the Rev. Mr. Slatterie	42	15	0
At Gate-ſtreet Chapel, London, by the Rev. Mr. Williams	40	2	6
Kelſo Branch of the London Miſſionary Society	30	0	0
At Windſor,—Friends to the Society by the Rev. Mr. Jackſon	7	18	6
At Norwich, by the Rev. Mark Wilks	10	10	0
At Charlotte-ſtreet Chapel, Wapping	30	1	6
At Portſea, by the Rev. Mr. Griffin	60	0	0
At Hanley Green, Staffordſhire, by the Rev. Mr. Little	36	4	2
At Loudwater, Bucks, by the Rev. Mr. Brodbelt	10	14	6
Melchior Efflinquer of Zurich	78	1	0
At Greenwich, Subſcription and Collection	86	10	8
At Chriſtchurch, Hants, by the Rev. Wm. Hopkins	37	17	4
At Sheerneſs, by the Rev. Mr. Fowler	80	5	6
At Prince's-ſtreet Chapel, Moorfields, by the Rev. Mr. Buck	35	8	3
At Stroud, Glouceſterſhire, by the Rev. Mr. Harris	13	0	0
At Painſwick, ditto, by the Rev. Mr. Winter	11	0	0
At Kingſland, by Mr. Reyner	32	8	6
At Moſeley-ſtreet Chapel, Manchester, Subſcription and Collection, by the Rev. Joſeph Smith	429	13	6
At Surry Chapel, by the Rev. Mr. Jay	169	8	7½
At Goſport, by the Rev. Mr. Bogue	103	11	3½
At Staines, by the Rev. Mr. Yockney	16	16	0
At the Barn of the late Rev. Mr. J. Berridge, Potton, Bedfordſhire, by the Rev. T. Towne	5	5	2
At Royſton, by the Rev. Mr. Towne	11	6	6
Glaſgow Branch of the London Miſſionary Society	200	0	0
Rev. Mr. Scholefield and Congregation, Henley upon Thames	23	2	0



Rev.d CHRISTOPHER MENDS,

late

of Plymouth.

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For OCTOBER, 1799.

BIOGRAPHY.

MEMOIR OF THE LIFE OF THE REV. CHRISTOPHER MENDS.

MR. MENDS was born on the 22d of February, 1724, at Cottes, in the parish of Hascard, Pembrokeshire, South Wales. His father was a reputable clothier, who had nine children. In a paper containing some sketches of his life drawn up by himself, he says—"Glory be to God! he was pleased to work upon my heart in childhood; and in very early life I took great delight in reading and in prayer. But after a few years, the great enemy of souls, taking occasion from my ignorance, persuaded me that I had committed the unpardonable sin against the Holy Ghost, and therefore I concluded there was no possibility of my obtaining salvation. This lay very heavy on my mind; my spirits were greatly depressed; and I grew melancholy. This state of mind continued some years, having no minister, or religious friend, to whom I could unbosom myself.—As I grew up I came to the desperate resolution to enjoy, without restraint, all the pleasures of life, and make myself as easy and comfortable as possible in this world, being persuaded there was no mercy for me in the world to come. When arrived to the age of seventeen I heard the Gospel preached by Mr. Whitfield and others in connection with him, which opened my eyes, and convinced me that I had not committed the unpardonable sin. This afforded me matter of the highest joy; and I began to seek the Lord with all possible diligence and sincerity of soul.—Yet I laboured under strong doubts of my interest in Christ, on account of the many corruptions of my heart; when the Lord, in a most extraordinary manner, deeply impressed on

my mind that paſſage of ſcripture, Rom. iv. 18. "*Who againſt hope believed in hope.*" Theſe words led me to think, that if Abraham, the father of the faithful, was enabled againſt hope to believe in hope, well might I do the ſame. And ſuch was the effect it produced on all the powers of my mind, and ſuch the joy that I experienced, that with propriety, I may ſay, it was *unſpeakable and full of glory.*— This remained with me for ſeveral years."

Thus the Lord prepared his ſervant, firſt by *temptation*, and then by *conſolation*, for the great work he had for him to do; and now we find him applying himſelf in earneſt to thoſe means of improvement which were within his reach, and ſoon after appearing in public life. Of this he gives the following account:

"My heart being thus filled with love to God, and zeal for his cauſe, I began to think of devoting myſelf to the miniſtry; accordingly I applied to ſtudy, and to improve my mind, ſo far as my time and circumſtances would admit. After ſome time I felt it my duty to read the works of pious authors to my friends and neighbours; and at length attempted to deliver my own thoughts on ſelect parts of the word of God. The firſt time I engaged in this religious exerciſe in the preſence of a few perſons, one young man was ſeriouſly and deeply impreſſed, and afterwards became a uſeful preacher in Mr. Whitfield's connection. This teſtimony of the divine approbation greatly encouraged me to go on, and it pleaſed God to add many ſeals to my poor weak endeavours, to promote the intereſt of Chriſt in the ſalvation of loſt ſinners."

Here the Lord's hand was viſible, and his call to his ſervant evident. Mr. M. was now but a youth, and deſtitute of human accompliſhments, yet his firſt diſcourſe was the mean of converting a ſinner, who became afterward a uſeful miniſter of Jeſus Chriſt.

About this time Mr. M. married Miſs Ann Twyning, a young lady of a very reſpectable family in South Wales, by whom he had nine children, three of whom ſurvive him. Mrs. M. died ſuddenly April 20, 1795, aged 71.

After ſome time employed in preaching, he ſays, "I thought it my duty to remove to Caermarthen, a town about 25 miles diſtant; at which place there was an academy of long ſtanding, over which the late worthy and pious

pious Mr. Davies then preſided as tutor, whoſe memory I ſhall ever venerate for his piety, and the kind aſſiſtance he afforded me. Having continued with him for ſome years, he adviſed me to go to Brinkworth in Wiltſhire, to which I conſented. Previous to my removal, I paſſed an examination by my tutor, in the preſence of four neighbouring miniſters, and preached as a candidate for the ſtated miniſtry, on which they gave me the uſual teſtimonials.

"But prior to my going into Wiltſhire, I made a ſolemn covenant with God, not to be influenced in my future ſettlement by the amount of the ſalary, but by the proſpect of uſefulneſs; reſolving to rely on the bleſſing of God, upon my feeble efforts in the Goſpel of Chriſt.

Being arrived at Brinkworth, I found the intereſt of religion very low, and every appearance that preſented itſelf very diſcouraging. The church conſiſted of no more than *nine* members, and divine worſhip was carried on in a large room. This view of things greatly diſtreſſed me, and I knew not what ſteps to take. At this time I was afflicted with a violent and obſtinate ague, which continued nearly twelve weeks; but I conſidered it as a remarkable inſtance of the goodneſs of God, that during this long period, the fits never ſeized me on the Lord's day, ſo that I loſt not one ſabbath; and the Lord crowned my labours with ſome ſucceſs: a few perſons were brought under ſerious impreſſions, and the audience greatly increaſed. Here I continued nearly twelve years.

"In the year 1760, I received a call from the church of Chriſt at Plymouth; and, upon due deliberation, conſultation, and prayer, I clearly ſaw it was my duty to accept the invitation; therefore, having provided a miniſter for Brinkworth, I removed my family early in the ſpring of 1761. The Church to whom I came were in a divided ſtate; diſputes having ariſen to ſuch a height, concerning the Meeting-houſe, that the matter was referred to the Court of King's Bench. While the ſuit was pending, the congregation aſſembled in the Church belonging to the French proteſtants, who had been eſtabliſhed there in the reign of Queen Anne. They kindly permitted us to uſe that place from eight o'clock until ten in the morning, and after four o'clock the remaining part of the evening. At length the conteſt was cloſed, and I was eſtabliſhed in the Meeting-houſe in Batter-ſtreet, by a ſpecial manda-

mus

mus from the Court of King's Bench, in the month of January, 1762.*

After having been ſettled in this houſe, Mr. M. obſerves, to the glory of God, and the honour of his grace, "Such were the extraordinary influences of the Spirit of God on my poor and very imperfect labours, that the reflection has filled my mind with aſtoniſhment, that the Lord ſhould thus ſignally honour one who ever viewed himſelf as leſs than the leaſt of all the ſaints. I kept a liſt of three hundred,

* As this caſe has ſomething peculiar in it, and very materially affected the rights of the Proteſtant Diſſenters at large, it is judged proper, and may be deemed uſeful, to relate the circumſtances of it, as found in Burn's Eccleſiaſtical Law:

This Meeting-houſe being ſettled on Truſtees in truſt among other things,

"To ſuffer the Meeting-houſe to be for the public worſhip of God, by ſuch Congregation of Proteſtant Diſſenters, commonly called Preſbyterians, as ſhould ſit under and attend the miniſtry of ſuch Preſbyterian Miniſter or Miniſters as ſhould be, *by the members in fellowſhip* of the ſaid, or ſuch like congregation or congregations, regularly and fairly choſen, and appointed to be the Miniſter, Preacher, or Paſtor, to preach in the ſaid Meeting."

Mr. Mends was duly elected by a majority of the Congregation; but the Truſtees refuſed to admit him to the uſe of the Meeting, and put a Mr. Hanmer in poſſeſſion thereof: upon which the Counſel for Mr. Mends, in the month of June, 1761, moved for a *mandamus* to be directed to the ſurviving Truſtees of the Meeting-houſe, requiring them to admit Mr. Mends to the uſe of the pulpit; which was ſtrenuouſly oppoſed by the Counſel for the Truſtees: whereupon the Court propoſed an iſſue at law, to try "whether Hanmer, who was already in poſſeſſion, was or was not duly elected to the ſaid paſtorſhip:" but the Truſtees obſtinately perſiſted in refuſing a trial and oppoſing a *mandamus*, as they knew the election of Hanmer could not be ſupported on a trial, and they were unwilling to proceed to a new election of a Miniſter, as the majority of the Congregation were inclined to Mr. Mends.

Whereupon the Court perceiving a determined purpoſe in the Truſtees to maintain Mr. Hanmer in poſſeſſion by violence, from their refuſal to try the validity of the election, or to proceed to a new election, ordered a *mandamus* to iſſue.

The parties concerned having afterwards proceeded to a new election, a peremptory *mandamus* was, by conſent on both ſides, awarded in January, 1762.

A *mandamus* is a prerogative writ, which is granted in thoſe caſes, where the law has eſtabliſhed no ſpecific legal remedy, and where there *ought* to be one. And the above-cited caſe appears to be one of that deſcription, which could not have been remedied in any other mode than by granting this writ, the Truſtees having refuſed either to try the validity of Mr. Hanmer's election, by an iſſue at law, or to proceed to a new election; either of which, the proſecutor of this writ was willing to accede to.

whom

whom I had reaſon to believe the Lord had made me the inſtrument of turning from the error of their way to the knowledge of God. But at this time a great depreſſion of ſpirits, occaſioned by ſevere trials, ſo far overpowered me, that I did not continue the account for nearly ſixteen years! yet ſince that time very many have been added to the Church, and the congregation gradually increaſing."

Mr. M. continued his labours, conſtantly preaching four times in the week, beſides ſuperintending meetings of a more private nature, both at Plymouth and at the Dock, until the year 1782, when his ſtrength failing, and fits of the epileptic kind ſucceeding, Mr. M. was rendered unequal to the diſcharge of all the duties which his numerous congregation demanded. Under theſe circumſtances the Church aſſembled, agreed that aſſiſtance was neceſſary, and made choice of his own ſon, the preſent Rev. Herbert Mends, who, after due trial, was unanimouſly invited to the co-paſtorſhip with his father. He had recently been ordained paſtor over the independent church at Sherborne, in Dorſetſhire, but conſidering it his duty to obey this call, removed to Plymouth in the December following; where he has continued ever ſince, literally as a ſon with the father, ſerving with him in the goſpel; but is now left by a venerable parent with the charge of a numerous, pious, and reſpectable congregation. May great grace reſt upon them all!

Some time after this event, Mr. Mends's health was conſiderably recovered, and he was enabled to go through a greater ſhare of miniſterial work than moſt miniſters of his years; by which means his ſon had the greater opportunity to go into the villages and towns adjacent, to preach the goſpel of Jeſus Chriſt: nor has this occaſional preaching been in vain.

Under the united labours of father and ſon, the Lord abundantly honoured the Church with an increaſe of members, and with great and almoſt unexampled peace, unanimity, and affection.

Mr. M. was a man of great conſtitutional ſtrength, but it was ſeverely tried by frequent relapſes into the diſtreſſing complaints to which he was ſubject in his latter years; and about Midſummer, 1798, began viſibly to decline.—However, about three months before his death, he was one day ſo much ſupported, that, after preaching three times, he came down and ſaid—"O how wonderfully doth the

Lord ſtrengthen me! I think I could preach three ſermons more." The laſt time he engaged in the public ſervices of the ſanctuary was on the ſecond Lord's day in January, 1799, when his ſtrength would only permit him to preach in the morning.

On the Lord's day preceding his diſſolution, he continued in cloſe and lively converſation, with two ſerious friends, members of the Church, on the excellency of the divine life, and the glory hereafter to be enjoyed. Among other things relating to the ſtate of glorified ſaints in heaven, he ſaid, with great animation—"O my friends, I have had a view of heaven! I have ſeen the ſhining hoſts of heaven with ſparkling crowns on their heads, and palms of victory in their hands! Yes, millions and millions of them! And above all, I have ſeen JESUS at their head! Well, ſoon I ſhall be with them. While I was gazing at the glorious ſight, I thought one of the bleſſed inhabitants came unto me, and pointing to the ſhining ranks of *ſaints*, ſaid, "*That is your place.*"

On the Wedneſday following he ſaid—"My ſoul ſtands waiting at the gate, longing for admiſſion, but this clog of mortality holds me back, and confines me to earth."—To his nephew, an officer in the navy, ſtanding near his bed, he ſaid—"I am juſt entering the harbour, with a calm ſea, a gentle breeze, and JESUS for my pilot! I have met with no ſtorm—all is peace—all is well."

On Thurſday morning a friend ſaid to him—"Hold out faith and patience a little longer, ſoon you will be with Jeſus." He immediately replied, with all the energy his feeble ſtate would admit—"*Yes, I ſhall!*"

On the ſame day it was obſerved, to him that the Lord had highly favoured him in his dying moments; and that, as he was not exerciſed with great agonies of body, nor diſtreſſed with agitation of mind, thoſe lines of Dr. Watts were ſweetly verified in him:

"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."

Hymn xxxi. Book ii.

He inſtantly replied—"*I feel it!*"

Soon after, while the family were around him, he took an affectionate leave of them, ſaying, "God bleſs you!—God be with you!—Farewell!—Farewell!"—Then lifting his hand, added, "God bleſs you!—Soon we ſhall meet in the

the paradiſe of God—I have finiſhed my courſe with joy!" His ſon then ſaid, "May *I* finiſh *my* courſe like you!—May *my* laſt end be like yours!" He replied, "God grant that it may be better and more glorious! I have laid the foundation, may you build upon it; mind the ſame things, walk by the ſame rule, and the God of peace will be with you!—Farewell—I am going—all is joy! Bleſſing, and glory, and ſalvation, and praiſe unto God, and unto the Lamb for ever."

Many other expreſſions might have been added, ſtrongly exhibiting his firm belief of the great realities beyond the grave; the uninterrupted ſerenity of his mind, and the full perſuaſion he entertained, that "when abſent from the body he ſhould be preſent with the Lord." He frequently expreſſed the high ſenſe he entertained of the goodneſs of God to him, that during his illneſs he was *never permitted to doubt* of his intereſt in Chriſt, and the everlaſting love of God. Almoſt every word he uttered, indicated his ſtrong deſire to depart and to be with Jeſus; for when a pious friend expreſſed a hope that he might yet be reſtored to life, he replied with great fervency, "*Not for ten thouſand worlds!*" He frequently ſaid that his hope, his joy, and peace of mind, aroſe, *not from* a recollection of his paſt labours in the vineyard of God, *not from* that extenſive uſefulneſs with which he had been honoured, but *from the plain letter of the promiſe of God in Chriſt.* He had no *other* foundation, but that on which the meaneſt believer builds his hope, viz. *a covenant God in Chriſt!* Thus has he left an honourable teſtimony to the power and excellency of the Goſpel of Chriſt, which alone can diſarm the king of terrors, and render the dark valley and ſhadow of death as bright as day.

Mr. Mends died April 5, 1799, having completed the 75th year of his age. He was 58 years a diſciple of the Lord Jeſus Chriſt; 56 years in the goſpel miniſtry; and 38 years paſtor of the Church of Chriſt in Plymouth.

The remains of mortality were committed to the family vault in the Meeting, on the 9th in the morning. His pall was ſupported by ſix miniſters, and the corpſe borne by eight of the members of the church. The Rev. Iſaiah Birt introduced the funeral ſervice with prayer and reading the ſcriptures; and Rev. John Jones delivered a pathetic oration over the grave. The Lord's day following, Rev. William Evans preached a ſermon on the ſolemn occaſion from

2 Tim. iv. 7, 8; a paſſage of ſcripture which the deceaſed had choſen for the ſubject of his funeral diſcourſe many years before.

Thus did this venerable ſervant of Chriſt labour and live, teaching and warning all men, viſiting his flock, not deſpiſing the meaneſt cottages of the poor, but publicly and from houſe to houſe, preaching the things concerning the Lord Jeſus. The lambs of the flock partook of his care; they were inſtructed and nurtured in the knowledge of Chriſt and his ſalvation. He was a miniſter of pure and undefiled religion, for he viſited the fatherleſs and widow in their affliction; and in all his labours it was his chief endeavour to ſave their ſouls. Almoſt in every company, he would drop ſome ſerious hint which had a tendency to awaken the mind to a concern for everlaſting things; and we have reaſon to believe that theſe ſhort addreſſes to men's conſciences were not always without effect.

Should any enquire what was the doctrine which produced ſuch excellent effects, they may be aſſured it was the genuine doctrine of the Goſpel, equally diſtant from phariſaical pride and ſelf ſufficiency on the one hand, and from antinomian licentiouſneſs on the other. Mr. Mends was earneſt and conſtant in ſhewing men their tranſgreſſions, their miſerable and helpleſs ſtate, and their want of a Saviour, whoſe power and love were his darling themes. He inſiſted on the neceſſity of faith in Chriſt for righteouſneſs, the new birth, and perſonal holineſs and obedience. The faithful preaching of this doctrine God was pleaſed to crown with great ſucceſs. He was conſcientious in his preparations for the pulpit, and ſtudied his ſubjects with care: he generally made uſe of the help of notes, always leaving room in his compoſitions for what he was wont to call *pulpit thoughts*, and the enlargements of a warm and affectionate heart.

Reader, you have ſeen the life and death of this good man: how bleſſed is the ſtate of thoſe who can joyfully take their leave of all things here below, ſweetly cloſe their eyes in death, and calmly retire into the regions of eternal reſt! This, as we have ſeen, was eminently the caſe with Mr. Mends: death had no ſting for him; the grave no terror: eternity preſented the moſt delightful and alluring proſpect to his view: he ſaw the heavens opened and the Son of man ſitting at the right hand of God. The witneſs of the Spirit of adoption ſweetly ſupported and delighted his ſoul, in the immediate

immediate views of that eternal ſtate. Poſſeſſing this aſſurance of heaven, no wonder he left this world rejoicing. May the reader and writer of this enjoy the ſame divine conſolation in their dying hour!

EPITAPH.

An
Affectionate Tribute
to the Memory
of
The Rev. CHRISTOPHER MENDS,
who,
with fidelity, purity, zeal, and great ſucceſs,
preached the everlaſting Goſpel
for the ſpace of 56 years;
38 of which
were devoted to the ſacred office
of
Paſtor to this Church.

Having "fought the good fight:
"Finiſhed the courſe;
"And kept the Faith,"
He was called to receive
"the Crown of Righteouſneſs,"
on the 5th day of April
1799.
Ætatis—75.

GRACE REIGNING.

"EVEN SO SHALL GRACE REIGN."

THE firſt manifeſtation of grace was like the early dawn, the after diſcoveries were like the advancing day. Additional light and glory attended the gradual revelation of God's mind and will in regard to the ſalvation of fallen man.

The reign of *grace* has been matter of diſpute with many, and of infinite bleſſedneſs and conſolation to others. To *reign*, in the proper acceptation of the word, is to govern and controul with ſovereign authority Thus grace has reigned and does reign, in the choice of its objects, in the matter of redemption, and in the work of regeneration.

Grace

Grace reigns in the choice of its objects. When our firſt parents fell, all men were involved in the general ruin. The firſt covenant was broken, and the whole riſing world became *guilty before God. By the offence of one judgment came upon all men to condemnation.* Now, is it for the creature or the Creator to chooſe and determine who ſhall be effectually recovered from that general ruin?

If any man ſay, the whole was determined upon a foreſight of human worthineſs, or is now determined by the improvement or non-improvement of certain abilities beſtowed, or certain advantages poſſeſſed; I aſk in what ſenſe does *grace reign?* To co-operate is to *aſſiſt*, but not to *reign. If by grace, then is it no more of works; but if it be of works, then is it no more grace*. By grace are ye ſaved through faith, and that not of yourſelves, it is the gift of God.* NOT OF WORKS, *leſt any man ſhould boaſt*†.

For a moment contemplate the character and the end of two powerful kings—*Pharoah* and *Nebuchadnezzar*. The latter, proud and haughty to an extreme, is divinely humbled and ſaved. The former, in a ſimilar ſtate of mind, is left to periſh in his impenitency and hardneſs of heart. And, why is it thus? Why is one taken and the other left? Becauſe *grace reigns*. "Even ſo Father; for ſo it ſeemed good in thy ſight." Harlots and adulterers have often embraced the goſpel and entered the Redeemer's kingdom, when the externally devout (but proud and ſelf-ſufficient) Phariſees have rejected the goſpel and the controul of God to their own deſtruction. The pure doctrine of the goſpel is incompatible with their preconceived opinion about the way of man's acceptance with God and his final ſalvation. Their ſentiments are often formed, and fixed long before the ſound of the bleſſed goſpel reaches their ears. *Self-ſufficient* piety is more hateful to God, than the Roman banners were to Hannibal. Phariſees and ſelf-juſticiaries are an abomination in his ſight. Their pious works and ſelf-created goodneſs is a mere *white-waſh*. In the judgment of Chriſt they reſemble ſepulchres richly ornamented without, but within are full of uncleanneſs. Good works from a bad nature never yet brought a man to heaven, nor ever will. *Not by works of righteouſneſs which we have done, but of his own mercy he ſaved us*‡.

In what eſtimation St. Paul held his former good works, and ſelf-created piety, after divine Grace had changed his nature and purified his heart, may be ſeen in Phil. iii.

* Rom. xi. 6. † Eph. ii. 8. ‡ Titus iii. 5.

Grace

Grace reigns in *the matter of redemption*. The captives that are redeemed, are redeemed *from among* others*. Nor does it become *us* to enquire *why* the matter is of ordered, and what ſhall become of the reſt? †

Grace reigns with ſovereign authority *in the work of regeneration*, which ſacred work is a new creation of certain principles of holineſs, which have been defaced and deſtroyed by ſin.

Now to *create* is peculiar to God. A mere creature can never create nor produce the principles of ſpiritual life. "As well mere man an angel might beget." Grace reigns in this work. I appeal to incontrovertible facts which demonſtrate, that Grace, in its effectual operation, is *diſcriminating*. Two malefactors were crucified with Chriſt; the one was regenerated by Grace, the other not. This work took place in *Paul*, but not in the men that were with him.

It took place in a few at *Athens*, while the majority by far were left hardened in their native prejudices. Jacob ſhall be loved, when an elder brother ſhall be paſſed by. And, who ſhall arraign the *Moſt High*, and ſay unto him *what doeſt thou? He giveth not account of any of his matters; Vain man, be ſtill, and know that he is God.* The reign of Grace is perfectly *independent*. Independent on angels, on men, on merit. It is perfectly *free*. Free of all obligation to, and of all price from the creature. The *air* you breathe, the *light* by which you ſee, are not obtained or enjoyed more freely than is the grace of God. The reign of Grace is *abſolute*. Abſolute in its prevailing and final efficacy. "A troop may overcome Gad, but Gad ſhall overcome at the laſt." Weak grace ſhall be finally victorious. True believers are more than conquerors through the grace and ſtrength of him who has loved them.

Grace reigns and will reign to all *eternity*. It ſhall never be dethroned. The kingdom of Grace is an everlaſting kingdom. Grace is the foundation on which the whole church is built, and the gates of hell, the utmoſt policy and malice of the infernal powers, ſhall never prevail againſt it.

Reader, has this Grace taken poſſeſſion of your ſoul? Has it ſubdued every high thought to the obedience of Jeſus Chriſt? Does it ſway the ſceptre over your affections, and truly *reign* within your heart?

T. H.

* Rev. xiv. 11. † Deut. xxix. 29. Rom xi. 7.

ANECDOTES.

THE UTILITY OF CATECHISING YOUTH.

THE praiſe of the Rev. Thomas Doolittle is in all our churches. No man ever felt more for the happineſs of the riſing generation, or did more to bring young ſinners to Chriſt. For this end, he compoſed his explanation of the Aſſembly's Catechiſm, and every Lord's-day, catechiſed both the youth and adults of his congregation.

Among other pleaſing circumſtances which attended theſe exerciſes, the following produced a moſt happy effect. The queſtion for the evening being "What is effectual calling?" the anſwer was given in the words of the Aſſembly's catechiſm.

This anſwer being explained, Mr. D. propoſed, that the queſtion ſhould be anſwered by changing the words *in* and *our* into *me* and *my*. Upon this propoſal, a ſolemn ſilence followed, many felt its vaſt importance, but none had courage to anſwer. At length a young man, about 28 years of age, roſe up, and with every mark of a broken and contrite heart, by divine grace was enabled to ſay, "Effectual calling is the work of God's Spirit, whereby convincing *me* of my ſins and miſery, enlightening *my* mind in the knowledge of Chriſt, and renewing *my* will, did perſuade and enable *me* to embrace Jeſus Chriſt freely offered to *me* in the goſpel."

The ſcene was truly affecting. The propoſal of the queſtion had commanded unuſual ſolemnity. The riſing up of the young man had created high expectations, and the anſwer being accompanied with proofs of unfeigned piety and modeſty, the congregation was bathed in tears.

This young man had been converted by being catechiſed, and to his honour, Mr. D. ſays, "Of an ignorant and wicked youth, he had become a knowing and ſerious profeſſor of God's glory and my much comfort."

W. M.

ANECDOTE.

A GENTLEMAN of very conſiderable fortune, but a ſtranger to either perſonal or family religion, one evening took a ſolitary walk through a part of his grounds. He happened to come near to a mean hut, where a poor man lived with a numerous family, who earned their bread by daily labour. He heard a voice pretty loud and continued. Not knowing

knowing what it was, curioſity prompted him to liſten. The man, who was piouſly diſpoſed, happened to be at prayer with his family. So ſoon as he could diſtinguiſh the words, he heard him giving thanks with great affection to God, for the goodneſs of his providence, in giving them food to eat, and raiment to put on, and in ſupplying them with what was neceſſary and comfortable in the preſent life. He was immediately, no doubt, by divine power, ſtruck with aſtoniſhment and confuſion, and ſaid to himſelf, Does this poor man, who has nothing but the meaneſt fare, and that purchaſed by ſevere labour, give thanks to God for his goodneſs to himſelf and family; and I, who enjoy eaſe and honour, and every thing that is pleaſant and deſirable, have hardly ever bent my knee, or made any acknowledgment to my Maker and Preſerver!

It pleaſed God, that this providential occurrence proved the means of bringing him to a real and laſting ſenſe of religion.

ANECDOTE.

DURING the retreat of the famous King Alfred, at Athelney, in Somerſetſhire, after the defeat of his forces by the Danes, the following circumſtance happened; which, while it convinces us of the extremities to which that great man was reduced, will give us a ſtriking proof of his pious and benevolent diſpoſition. A beggar came to his little caſtle there, and requeſted alms; when his Queen informed him, "that they had only one ſmall loaf remaining, which was inſufficient for themſelves and their friends, who were gone in queſt of food, though with little hopes of ſucceſs." The King replied, "Give the poor Chriſtian one half of the loaf: He that could feed five thouſand men with five loaves and two fiſhes, can certainly make that half loaf ſuffice for more than our neceſſity."

Accordingly the poor man was relieved, and this noble act of charity ſoon recompenſed by a providential ſtore of freſh proviſions, with which his people returned.

THE ART OF CONTENTMENT.

ALEXANDER, the great Monarch of the world, was diſcontented becauſe *ivy* would not grow in his gardens, at Babylon; but the Cynic philoſopher was wiſer, who finding a *mouſe* in his ſatchel, ſaid, "He ſaw that himſelf was not ſo poor, but ſome were glad of his leavings! Thus, had we but hearts to improve *higher providences*, we might ſoon

rock our peeviſh and diſcontented ſpirits into quietneſs, by much ſtronger arguments: as to take notice of God's bountiful dealing with us, that we are leſs than the leaſt of all his mercies; that, though we may not be placed in the *higheſt form*, yet there are many *below us*; that God is our kind benefactor; this would bring us to the happy concluſion, "Having food and raiment, let us be therewith content;" and though we were many times cut ſhort of creature accommodations, yet this would limit our deſires after them, and make us reſt aſſured, that nothing is withdrawn or with-held from us,, which would be really advantageous to us.

VANITY OF HUMAN HAPPINESS.

A REMARKABLE inſtance of the unſatisfactory nature of all worldly proſperity, and a confirmation of Solomon's maxim,* is afforded by the Emperor *Septimus Severus*. "Omnia fui, et nihil expedit." "I have been all things, and all is of little value," was his declaration after having been raiſed from an humble ſtation to the imperial throne of Rome, and the ſovereignty of the world.

THE ADVANTAGE OF REPROOF.

MR. HENRY STAPLES, a holy miniſter of the laſt century, had a remarkable talent for religious converſation. Wherever he viſited, he uſed to drop ſome uſeful word, and even on the road he would often ſpeak to ſtrangers concerning the affairs of their ſouls. Having occaſion to attend the aſſizes, at Molingar, in Ireland, a profane butcher occupied a ſtall juſt under his window at the inn. Mr. Staples hearing him ſwear, opened the caſement, reproved him, and ſhut it again. The butcher continuing to multiply his oaths, Mr. Staples ſet the window open, that he might more readily continue his reproofs, which, at firſt, he entertained with all imaginable contempt. At length, however, Mr. S. obſerved that the butcher, whenever he dropt an oath, looked up to ſee whether Mr. S. noticed it. This encouraged him to perſiſt in his reproofs, which he did to good purpoſe. For not only a preſent reformation took place, but the man was led into ſerious reflection on his ways, and a change was produced. Some time after, when Mr. S. came that way, he paid him the greateſt reſpect, confeſſed his paſt folly, and thanked him for his kind reproof. To another perſon, he ſaid "This good man has ſaved my ſoul from hell."

HEAVEN

* Eccl. ch. ii.

HEAVEN ANTICIPATED.

REFLECT, O my ſoul, on the perfection that awaits thee in a future ſtate. Thou wilt there think without wearineſs. The animal ſpirits will not there, by a too quick or tardy motion, render thee incapable of fixing thine attention. Jeſus, thy divine Saviour, and God thy ſupreme Benefactor, will be there fully manifeſted. Thou wilt be a partaker of the wiſdom of God. None of the preſent impediments to knowledge ſhall there interrupt thee. Thou ſhalt freely range the fields of celeſtial ſcience. Thou ſhalt trace the footſteps of infinite wiſdom, and diſcover hidden and unthought of beauties, in thoſe regions where ſin ſhall never enter, which ſorrow ſhall never cloud. Thou ſhalt be led by reaſon highly improved, from the works God, to their grand Author. Thou ſhalt contemplate, and be ſatisfied with his glory, in the works of his hand. Paſſion will no more bewilder our purſuit of virtue and happineſs; we ſhall meet with them in every path, we ſhall walk with them through every avenue.

"Oh the delights, the heavenly joy,
"The glories of the place!"

Our attainment of knowledge is here hindered by thoſe employments which our wants make neceſſary—by diſorders of the body—by diſtreſſes of the mind. It is only ſorrow that we leave in the grave. Our better, our immortal part, our conſciouſneſs, our reflection, we take with us above. Oh bleſſed ſtate of ſupreme felicity, where all is ſpiritual—all divine! It is the knowledge of God, in Chriſt, and in his creatures, which is happineſs. Let me then ſtudy to be acquainted with him here. Let me ſeek him every where, and in every thing. Let not an animal or inſect, let not a plant, or ſhrub paſs unnoticed; let me diſcern in them almighty power and goodneſs, that animates, that lives in univerſal nature. Let my centre be Jeſus,—near him may I move, and be invariably attracted by his goodneſs, then in a better ſyſtem, my ſpirits ſhall with brighter luſtre, reflect the glory of his grace to all eternity.

T. R.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

FOUR SERMONS, *preached at the fifth General Meeting of the Miſſionary Society, May* 8, 9, 10, 1799: *by the Rev.* J. Findlay, *Paiſley*; *Rev.* J. Tozer, *Taunton*; *Rev.* J Moody, *Warwick*; *Rev.* G. C. Brodbelt, *Aſton-Sandford. To which are added, the Report of the Directors, the Proceedings of the Meeting, and a Liſt of the Subſcribers. By order of the Directors, publiſhed for the Benefit of the Society.* 8*vo*, 300 *pp.* 2*s* 6*d.* Chapman, 1799.

THESE four ſermons, preached before the Miſſionary Society at their fifth general meeting, are introduced by a report made to the Directors, which cannot be read without lively emotions of gratitude, and warm ejaculations that the bleſſing of him who dwelt in the buſh, may be with the efforts made, and ſucceſs crown the undertaking.

The ſermons themſelves will be found worthy the public attention, and ſufficiently evince that the ſubject is far from being exhauſted.

Mr. Findlay, from Iſ. xi. 6—9. conſidered the diffuſion of divine knowledge, and the happy effects thereby produced.—1. The object of this knowledge—the ſcripture Jehovah: 2. Not a ſpeculative, but a practical and experimental knowledge. 3. This knowledge has peculiar properties. It is certain, pleaſant, ſatisfactory and advantageous.

2. Import of the prediction—that it ſhall be preached in all the world—that all nations will receive it—and will walk under its influence.

3. Its happy effects.—The tempers of men ſhall be changed—they will live together in peace and unity—in perfect ſafety—in great happineſs and proſperity.—Improvement from the whole.

Mr. Tozer, from Iſ. lxiv. 1. ſhewed the excellence of prayer with reference to miſſionary ſervices. He conſidered, 1. The great object—The ſalvation of mankind. 2. The apparent obſtacles. 3. The glorious character to whom we muſt turn for the removal of the obſtacles. 4. The way in which the church hath been directed to look to him in prayer. Having diſcuſſed each of theſe topics, he concluded with lamenting the great neglect of prayer, and endeavouring to animate Chriſtians more earneſtly to pray and labour for the ſalvation of men.

Mr. Moody, from Zech. ix. 10. conſidered the dominion of Jeſus, as favourable to the Heathen, as being a dominion of ſpiritual order—of univerſal extent—of benevolence and condeſcenſion.

1. The objects of it—the *Heathen*. The bleſſing conveyed: *peace*. 3. The mean: *ſpeaking*. 4. The efficacy: *He* ſhall ſpeak.

Mr. Brodbelt cloſed with Iſa. lxii. 6, 7. on the extenſion of the Church of Chriſt. The prophetic word declares it,—The inſtitution of a Goſpel miniſtry has this object in view. Miniſters are remembrancers—keep not ſilence—give the Lord no reſt—plead and depend on his own promiſes.

Improvement from the whole.—1. It is God's purpoſe to eſtabliſh his Church, and in a more extenſive manner than has yet appeared.

2. Every man ſhould exert his moſt ſtrenuous efforts for this purpoſe. The preacher's own views on this point regarding himſelf.

3. God will make Jeruſalem a praiſe in the earth.—Addreſs to the miniſters preſent.

It will be ſeen from the above hints, that the objects propoſed by the preachers, are to ſtrengthen the faith, quicken the exertions, preſcribe the means

means, and encourage to patience and perſeverence in the uſe of them, under the confidence, that they ſhall finally reap if they faint not.

We are deſired to obſerve that, owing to the Author's diſtance from the preſs, ſome conſiderable Errata eſcaped in a few copies of the *laſt* ſermon. The purchaſers of theſe copies will pleaſe to correct the following with their pen,—viz. page 90, line 10, for daughter*s were*," read "daughter *was*,"—p. 93, line 5, from the bottom, for "*im*partially," read "*been* partially,"—p. 94, line 11, from the bottom, for "*India*," read "*Judæa*,"—p. 96, line 12, from the bottom, for "other general," read "other *than* general."

A Country Parſon's Addreſs *to his* Flock, *to cautiou them againſt being miſled by the Wolf in Sheep's Cloathing, or receiving Jacobin Teachers of Sedition, who intrude themſelves under the ſpecious pretence of inſtructing Youth and preaching Chriſtianity. By* FRANCIS WOLLASTON, *Rector of Chiſlehurſt, in Kent.* 8*vo.* 43 *pp.* Wilkie, 1799.

A Letter *to a* Country Parſon, *or a Reply to the Rev.* F. Wollaſton's *Addreſs to his Flock, &c. By a Lover of his Country, and a Friend to Truth.* 8*vo.* 32 *pp.* 1*s.* Matthews, 1799.

The above *Country Parſon*, as he quaintly ſtiles himſelf, was, it ſeems, thrown into a terrible ſtate of alarm in April laſt, by the preſumption of ſome individuals who ventured to preach in *his* pariſh unaſked, and (ſtill more criminal!) to inſtitute a Sunday School without his approbation. This excited the old gentleman's jealouſy, and he very devoutly wiſhed, and he was not aſhamed to tell the public ſo, that the law had intruſted him with "the *power* of proceeding, in a SUMMARY WAY, againſt ſuch as intrude, unaſked, into the fold committed to his care!!!"

Our divine, however, living a century or two too late, to be intruſted with the ſalutary power of perſecution, is obliged, in the preſent inſtance, to content himſelf with the weapons of calumny, and as no cry excites ſo much alarm as *treaſon* or *ſedition*, with ſo little perſonal danger to the Author, this is fixed upon as the *ſtigma* of reproach. A few ſerious perſons of different denominations, who had *united* for the ſpread of the goſpel, and the ſupport of Sunday ſchools, in the neighbourhood of Greenwich, and by whom the preſent attempt had been made, unluckily and inadvertently ſtiled themſelves, "The *Union* Society of Greenwich;"—this term *union* was ſufficient for his purpoſe, and gave occaſion for his Addreſs. This conſiſts chiefly of an abſtract from the Abbe Barruel, and Profeſſor Robinſon, giving the brief Hiſtory of the Illuminati and infidel Philoſophers of Germany and France—connecting theſe with the Political Societies of Great Britain and Ireland; and very gravely concluding, that as this Society ſubſiſted in Greenwich, and Greenwich was a part of Great Britain, that theſe United Greenwich-men muſt needs be "United Britons!"

Ludicrous as this circumſtance may appear, it had like to have been of the moſt ſerious conſequences to ſome reſpectable individuals; but we are happy to learn, from the letter to this ſaid "Country Parſon," that the charge, having undergone full inveſtigation by the higheſt authorities, has been pronounced totally without foundation—the injured characters have been honourably juſtified—and the reverend calumniator properly reproved.

We are ſorry, however, that notwithſtanding theſe circumſtances, Mr. W. has had the temerity to republiſh his Addreſs in a *cheap Edition*, omitting, indeed, ſome of the groſſeſt falſehoods; but ſtill perſiſting to repeat the others, and in defiance both of evidence and authority, to charge the friends of the Goſpel with motives of ſedition.

OBITUARY.

OBITUARY.

MISS BALL.

THE illneſs which brought on Miſs B.'s death, was a conſumption, caught through a cold. She was early educated in the principles of Chriſtianity; and her mother has obſerved, that ſhe was more ſtrict with her than with any of her following children; but as a parent, ſhe declares that ſhe by no means repents, that ſhe thus acted towards her child. Miſs B. gave, at a very early age, a ſtriking inſtance of a conſcience rendered tender by her mother's attention to her. The latter had declared, that for ſome fault ſhe had committed ſhe would certainly correct her, but neglecting ſo to do, the dear child reminded the parent of her breach of promiſe. We need not remark that, upon this occaſion, the child was not very rigorouſly beaten. She had ſtrong convictions of ſin whilſt at ſchool, particularly, as ſhe mentioned to a friend, from the neglect of prayer in the middle of day, which her governeſs recommended to her pupils.

When ſhe was firſt viſited by her miniſter, ſhe complained of dulneſs and ſtupidity in the things of God. She ſaid ſhe was afraid ſhe did not ſee her ſins ſufficiently, nor did ſhe (ſhe was apprehenſive) aſk God *properly* for what ſhe wanted. A friend of her's (whom ſhe loved much, and to whom the writer is indebted for ſome part of this account) obſerves, that notwithſtanding what is above ſaid, "ſhe always ſeemed to look to Chriſt in part, but ſtill conſtantly ſaid there muſt be ſomething more done *in her*, before ſhe ſhould be fit for the great approaching change; yet her faith ſo far was firm, ſhe believed that God would work that change before her departure. I imagined the change (adds the ſame perſon) was that *joy* in believing, which ſhe had never yet experienced, therefore every argument was uſed, that could be collected from Scripture, to induce her to truſt, though in the dark, and to believe herſelf wholly ſafe and complete in Chriſt; for as Chriſt came to ſave ſinners, and ſhe felt herſelf one, ſhe had ſufficient ground for the moſt entire confidence. "Ah," ſhe would ſay, "you are very kind, but ſtill there muſt be ſomething more wrought in me." Her diſtreſs of mind was once ſuch, that ſhe deſired the perſon who attended her to ſend for her huſband, who, when he came, went to prayer with her; and, her mind gathering comfort, ſhe ſaid, if ſhe ſhould be ſaved, ſhe thought ſhe ſhould have greater cauſe to praiſe God than any one.

Theſe doubts were gradually diſpelled, and at length, by anſwering from the word of God all her ſcruples, and turning down the paſſages, that ſhe might read them over at her leiſure, it pleaſed the Lord fully to irradiate her mind; and then, to the joy of all her ſurrounding acquaintance and family, ſhe, at different times, uttered ineffable things, ſuch as all believers would wiſh to realize and experience, "when their fleſh and heart begin to fail."

She declared frequently, and to ſeveral perſons, that ſhe was not at all afraid of death; that Jeſus Chriſt had done all; that one day, being very weak, ſhe felt the mighty power of God, like ſome one upholding her under the arms, which fully ſupported her. She added, "What ſhould I have done in my low eſtate without ſuch ſupport?" She ſaid, "ſhe had aſked for the Spirit, and God had granted her requeſt." "When I called (ſaid the ſame friend, who was mentioned before) to congratulate her, her eyes ſeemed animated with new life, and her countenance ſhewed the conſolation within. She expreſſed her gratitude for the change, and ſaid, "I was ſo extremely ill in the night, that I thought, if it had not been for religion,

ligion, I ſhould have felt truly wretched, but I found it ſuch a ſupport! It ſeemed to uphold and bear me through! When the promiſe was ſuggeſted to her, that the everlaſting arms ſhall be underneath us," ſhe ſaid, "Indeed they were; I felt them; they bore me up! I do not loſe ſight of Chriſt. I feel the holy drawings of the Spirit!" At another time ſhe ſaid to the ſame friend, "How miſerable ſhould I now be, how terrified at the thought or approach of death, if I did not believe *all* my ſins forgiven and completely done away! To die without Chriſt; to appear without forgiveneſs before the judgment ſeat, how dreadful! Laſt night (ſaid ſhe) I went to ſleep in Chriſt; how ſweet is the peace of God to the ſoul!"

The Lord ſupported her mind by the Scriptures, and by hymns, particularly by the words of one uſually ſung at the New Church at Loudwater.

"There peace and joy eternal reign,
And glittering robes for conqu'rors wait."

* * * * *

"There may I wear a ſtarry crown,
And triumph in Almighty grace!"

When the queſtion was put to her by Mr. Brodbelt, the miniſter of Loudwater, whether ſhe had any objection that her experience ſhould afterwards be improved, ſhe ſaid, "No; but you know, Sir, I was not at once converted; I had not the Spirit at firſt." Another time ſhe ſaid there would be a good little company from Loudwater, and ſhe doubted not but ſhe had many relations in heaven: ſhe mentioned particularly uncles and aunts.

[N. B. A great-grand-mother of Miſs B's, being once called upon, ſome years ſince, by a part of the family, ſhe told them, "That there were many prayers laid up for them; and ſhe truſted they would one time or other, be anſwered, though not, perhaps, in her day."]

Miſs B. told a near relation, that ſhe ought now to ſeek God, if it were only out of gratitude for what God had done for her. She was communicative and affectionate to all around her, as well thoſe whom ſhe conceived to be ſerious, as thoſe whom ſhe did not yet ſuppoſe to be ſo. In particular, a young perſon called upon her, to whom ſhe was very faithful, and it appears from good evidence, that the interview was very affecting. May it prove a bleſſing to the perſon here intended! "Her heart ſeemed (as her friend expreſſes it) all love and affection, to her family, and all around; but though ſhe loved them, her love to Chriſt was far ſuperior, and ſhe ſeemed to delight in the thought of dying to go to him."

She evidenced her love to Chriſt, by her attention to his miniſter and people; nay, ſhe loved God's people ſo much, that ſhe once ſaid, "That if hell was only to be with wicked people, that was hell enough." The gentleman, who medically attended her, was told by her, "That ſhe hoped he could not give her any hope of recovery; that ſhe felt deſirous of diſſolution without the leaſt heſitation or regret, except what might ariſe from the uneaſineſs her death would give her parents."

The night before ſhe died, her ſurviving ſiſter overheard her praying in the following manner: "Lord Jeſus come quickly! Lord releaſe me from this body of ſin and death! Send thy angels to guard me ſafely, and receive me! Lord, thou haſt ſaid, to him that overcometh will I give to ſit with me on my throne. Grant me the loweſt place in heaven. I am not worthy of a higher. Lord be pleaſed to bear up my parents' ſpirits, that when they find I am gone, they may be reſigned!" She then added, "I am not worthy, but Chriſt is worthy, and will place me where it ſhall pleaſe him."

On

On Thurſday morning early, the 14th of March, 1799, ſhe had a ſtrong conflict with the enemy, and her ſoul was in ſuch agitation, that the ſervant maid heard her ſay, "That ſhe was afraid ſhe ſhould go to hell at laſt!" And another perſon heard her ſay, "If ſhe periſhed, ſhe ſhould periſh at the feet of Chriſt." But afterwards, ſhe reſumed her wonted tranquillity and compoſure, and the laſt words ſhe was heard to ſay, were "I have never ſeen the righteous forſaken, nor his ſeed begging their bread." Thus died Miſs B. of Loudwater, near High Wycombe, in Bucks, aged 21.

Loudwater. —— G. C. B.

MRS. WELLS.

On Saturday, Feb. 2d, 1799, died, at Needham-Market, Suffolk, in her 75th year, Mrs. Mary Wells, widow of the Rev. Robert Wells, ſome years ſince, paſtor of the church of Chriſt, at Royſton, in Cambridgeſhire.

The much reſpected ſubject of this memoir, was for more than fifty years a truly conſiſtent and cloſe walker with God. Communion with him in the private, as well as public duties of religion, ſhe highly eſteemed. The firſt ſermon made uſeful to her, was preached in the year 1746, by Dr. Conder, from Amos iv. 12. "Prepare to meet thy God, &c." Conviction that ſhe was not prepared to meet God, at death, or in judgment, awakened in her a great concern for her eternal ſtate. It pleaſed God, however, ſoon to relieve her diſtreſſed ſoul, by thoſe words, (Jer. xxxi. 3.) "Yea, I have loved thee with an everlaſting love, &c." The reliſh and ſweetneſs of which were never loſt, as ſhe obſerved to a near friend the afternoon before her departure. Being aſked, whether ſhe was afraid of death, ſhe ſaid "Not with a diſtreſſing dread of it; but the thought will ſometimes come—Have I not been deceiving myſelf? Have I not been building upon a falſe foundation?" It was obſerved to her, "That cannot be, if Chriſt be the foundation on which you build." To which ſhe immediately replied, "Yes, he is—I deſire no other Saviour—I need no other—I am perſuaded he is able to keep what I have committed to him againſt that day. I truſt, he will then own me amongſt his people "My faith ſhall Abba Father cry, and thou the kindred own." Doubts and fears, however, were not wholly extinct—in a manner expreſſive of great ſolicitude, ſhe ſometime after exclaimed, "How ſhall I dip my feet in the river of Jordan? It being anſwered, "The angel of the covenant will conduct you ſafely through;" ſhe replied, "I hope,—I truſt he will." After a ſhort interval of lethargy, ſhe continued, "O thou bleſſed and eternal Spirit, be my guide, my director through that dark valley."

Soon after, ſhe added, "Thoſe have been ſweet words to me—*In my Father's houſe are many manſions.* O (ſaid ſhe) ſhould we all meet above, what an unſpeakable pleaſure will that be! Oh! to have an intereſt in Chriſt—this is every thing. I have had a good hope through grace, and could rejoice in that hope. Jeſus is precious to them that believe." Juſt before her death, with peculiar animation, ſhe repeated thoſe verſes, 1 Cor. xv. 55—57. "O death, where is thy ſting? O grave, where is thy victory, &c."

The victory through grace is obtained, the conflict is over. The redeemed ſpirit has entered into the regions of eternal day; ſhe has waſhed her robes and made them white in the blood of the Lamb, and is now before the throne.

The funeral ſermon was preached by Mr. Bromley, from John xi. 25 and 26. J.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

HAVING received the following letters from Captain Robſon, late of the ſhip Duff, we have thought it incumbent on us to circulate them among the Friends of the Society. As they were written in February and March they could not be expected to contain any information which might enable us to form a judgment of the future deſtiny of our Brethren, or of the means by which they were likely to effect their departure from South America, ſince the letter received ſome time ſince from J. Wilſon contained no intelligence of this nature, although he remained with the Miſſionaries till the 5th of April, and, conſequently, gives the moſt recent account. We, nevertheleſs, are perſuaded, that the excellent principles and juſt views which theſe letters diſplay, will afford conſiderable gratification to thoſe who peruſe them, at the ſame time that they demonſtrate into what judicious and ſuitable hands the execution of the intended Miſſionary Voyage was committed. Our principal inducement, however, in their publication, is to diſburthen the ſympathetic mind from the diſtreſſing anxiety to which it had been ſubject, particularly in relation to the treatment of our female friends. It is now aſcertained, that it was accompanied with a conſiderable degree of gentleneſs and kind attention during their ſeparation, and doubtleſs the reunion of the families would adminiſter peculiar relief under this afflictive diſpenſation; there is no expreſſion in the letters which ſuggeſts any ground of alarm as to the perſonal ſecurity or ſubſiſtence of our friends, and we cheriſh the hope that we ſhall ſhortly have to announce the welcome account of their departure from South America, and their progreſs towards the place of their original deſtination, or the friendly ſhores of their native country.

We have great ſatisfaction in bearing teſtimony to the liberal ſpirit which continues to be manifeſted by the friends of this cauſe, and to the univerſal perſuaſion that theſe occurrences, though apparently diſaſtrous, will not be over-ruled to promote and enlarge the eventual ſucceſs of our perſevering exertions.

By order of the Directors,

JOHN EYRE, Secretary.

Grand Buonaparte, at Sea, off Cape Frio, near Rio Janerio,
26th of February, 1799.

Sir,

THE bare mention of the veſſel from whence I write, will ſufficiently evince that the Duff has fallen a prize to a French cruiſer; and, conſequently, my way, as to the execution of my inſtructions, apparently quite hedged up. The providence, I confeſs, appears to me myſterious and dark, and what the conſequences may be, Omniſcience, as yet, alone knoweth. I wiſh, however, to be prevented from taking up the mournful exclamation, that the Miſſionary Society, in the equipment of this Miſſion, "hath laboured in vain, and ſpent their ſtrength for nought, and in vain;" for, aſſuredly, the very outline of this appointment hath for its motto, THE WILL OF GOD, which no obſtacle can poſſibly obſtruct, and for the

perfecting whereof, requiſite means will never be wanting. In his own time and way, the Lord, I truſt, will bring light out of darkneſs, and order out of confuſion, to the praiſe and glory of his own name, and will, through the medium of this ſingular and trying diſpenſation, rather advance than mar the intereſt and proſperity of the cauſe wherein we are engaged. It is a matter of great conſolation that caſualty and chance come not into the account of God's dealings with his people. That all the leadings of his providence towards them are free from a peradventure; and that all things ſhall work together for their good. May we all be enabled patiently to wait and ſee the ſalvation of the Lord. Then we ſhall unreſervedly acknowledge that our moſt deliberate purpoſes are only vanity and diſappointment, ſo far as they are not in perfect contact with *his* decrees.

This trying circumſtance took place about five leagues to the weſtward of Cape Frio, at ten o'clock on Tueſday evening the 19th of February 1799, when we were fondly encouraging the hope of being in the harbour of Rio Janeiro the enſuing day. The *Grand Buonaparte* is commanded by Monſ. Auguſt. Carbonal. She is private property, fitted out from Bourdeaux with 22 nine pounders, and upwards of 200 men; and her ſucceſs, in both the northern and ſouthern hemiſpheres has been very great.

There is alſo a frigate named the Republican, on this coaſt, whoſe fame for captures, in the North Sea, the foregoing year, is the boaſt of her country. Our excellent bark was immediately, on being taken poſſeſſion of, diſpatched under the command of Monſ. Riviere to Monte Video, a Spaniſh Port in South America, ſituate on the north ſide, and near the entrance of the river Plate, where theſe privateers diſpoſe of all their Engliſh, American, and Portugueſe prizes.

None of our company were permitted to remain on board the Duff, except the females and their children, together with John Greatheed, James Webſter, William Howell, (boys) and Mr. Turner, ſurgeon, and miſſionary, who Captain Carbonal kindly ſuffered to return to the ſhip, to attend the women, in caſe of any indiſpoſition.

This humane Frenchman has ſhewed us much favour in our preſent ſituation. None of the Miſſionaries were put in any ſort of confinement, nor any one who had occupied, or ate in the Duff's cabin; neither were any of the ſhip's company partially confined, till the number of priſoners was augmented by the taking of additional prizes. As to Mr. Howell and myſelf, we are admitted to the fare of the Captain and firſt officers in the Buonaparte's cabin. The laws of France would not admit of the Duff being ranſomed for any ſum, and the laws of England are alſo, at preſent, pointedly againſt it.

The anxiety and feelings of my mind cannot poſſibly be deſcribed; but amidſt them all it highly becomes me to acknowledge the marvellous loving kindneſs of the Lord towards us. During our paſſage from England to this place, every miſſionary, mariner, woman and child was endowed with good health, and the ſhip in our way hither had not met with any accident, either in hull or furniture.

May God yet continue to be very gracious unto us all, by diſappointing many of our fears, by exceeding our expectations, and over-ruling this afflicting diſpenſation for his own glory and praiſe. Deſirous of acquainting you by the firſt conveyance, with our preſent condition, I riſk this to Monte Video, by the prize-maſter of the Liſbon pacquet which has juſt ſtruck to the Buonaparte. The boat is hurrying to depart. One of the married miſſionaries is indulged with a paſſage in this veſſel to join the

women

women. I will embrace every opportunity of acquainting you with our ſituation and proſpects.

I am, Sir, reſpectfully yours,

To Joſeph Hardcaſtle, Eſq. London. THOMAS ROBSON.

Grand Buonaparte, at anchor in Monte Video, Wedneſday, 13th March, 1799.

Sir,

BY this I confirm my hurried letter of the 26th ult. addreſſed to yourſelf, and two others; the former, dated the 27th ult. and directed to Mr. Curling, and the latter, the 1ſt inſtant, to Mrs. Roblon. All theſe letters contained the painful intelligence of the capture of the Duff by the Grand Buonaparte French privateer, of twenty-two nine-pounders, and two hundred men, about five leagues to the weſtward of Cape Frio, at ten P. M. on Tueſday the 19th of February, whilſt we were fondly maintaining the expectation of being in the harbour of Rio Janerio the enſuing morning.

Hoping that ſome of the above are come to hand, I will not herein repeat all that was therein noticed; and will only mention that Captain Carbonal, the commander of the privateer, continues to ſhew us much kindneſs.

The Buonaparte continued to cruiſe, in the latitude of Cape Frio, till Monday the 4th inſtant, when ſhe left that coaſt and ſailed for the River of Plate, where the Duff, and three other Portugueſe veſſels (taken in the courſe of ten days after her), where ſent to be ſold. Theſe ſhips were alſo from different parts, and bound to Rio Janerio alſo, to which port Capt. Carbonal readily permitted about forty of the priſoners to proceed in a fiſhing boat, on the Evening of the 1ſt of March. Some of the ſingle miſſionaries, and ſundry of the ſhip's company, wiſhed alſo to accompany them thither; but the ſcarcineſs of the boat prevented. This circumſtance providentially favoured my deſire of keeping together till we ſhould join thoſe whom we left on board the Duff, to ſee if yet any door might be opened for all, or any part, of the miſſion going forward to the places of their deſtination from Monte Video, or, if not, that we in company might leiſurely conſult upon what ſhould appear moſt conſiſtent to be done.

Our paſſage from Cape Frio to this conſiſted only of eight days pleaſant weather, as we on the morning of the 12th got ſafe to anchor. The feelings and anxiety of my mind were truly great, previous to our arrival, not knowing how we, under God, might be all diſpoſed of. Fear and hope, diſtruſt and confidence had their alternate reign. Captain Carbonal, however, always preſented the brighteſt ſide of the circumſtances, by ſaying that he doubted not of being enabled to obtain liberty for us all from the governor of this port, under certain limitations and reſtrictions. But a change having recently taken place in the Viceroy of Buenos Ayres, the capital of this country, orders had been received by the governor from the new vice-king not to ſuffer any Engliſh priſoners, for the preſent, to be landed. Our women, children, Mr. Turner, and the boys, all conſequently remained on board the Duff; and we had the happineſs of immediately learning, that they continued all well, and that they had been moſt humanely and kindly treated by M. Riviere the prize-maſter. Some of the children were brought on board the Buonaparte, ſhortly after her coming to anchor, to ſee their fathers; and all the married miſſionaries where ſent by Captain Carbonal on board the Duff next morning to reſide. The

Duff's former ſteward alſo was requeſted to accompany them, with inſtructions from Captain Carbonal to provide for their table of the beſt the country would afford. Surely it highly becomes us (with David) to ſing of mercy in the midſt of trouble.

As yet I have not been permitted to go on board of the Duff, neither have I been on ſhore; as to what way infinite wiſdom may ſee meet to diſpoſe of us, is a matter which at preſent I cannot ſo much as form any juſt conceptions about. Submiſſion and reſignation are our preſent duty. He will lead us in a way that we know not, and guide us in the path that he ſhall chooſe; which I deſire firmly to truſt will be ſuch as ſhall magnify the wiſdom of his adorable providence in the eyes of all his people, and prevent wicked men from ſpeaking proudly and contemptuouſly of this appointed trial to our faith, patience, and perſeverance. We are all well, and I hope in a great meaſure preſerved from repining at the diſpenſation. May it be abundantly bleſſed to us, and all the Friends and Directors of the Society, in ſome way or other; and may their efforts thereby be doubled inſtead of marred in the advancement of ſo laudable a cauſe, and God, even their God, abundantly glorified thereby, is the ſincere prayer of,

Dear Sir,

Your much obliged, tried, and humble ſervant.

To Joſeph Hardcaſtle, Eſq. London. THOMAS ROBSON.

P. S. I riſk this by a Philadelphia ſhip, now unmooring for the Iſland of Cuba, and from thence to America.

To MRS. ROBSON.

MY MUCH BELOVED,

I WROTE you from this ſhip at ſea, off Cape Frio, the 1ſt of March, which, with another to Mr. Curling, I ſent aſhore by ſome releaſed Portugueſe priſoners from the Buonaparte, that were put on board a Rio Janeiro fiſhing-boat. I now write you from Monte Video, a Spaniſh port on the northern entrance of the River of Plate, South America, where this veſſel arrived the 12th inſtant; and where we found the Duff, and all whom we left on board at the time of our being captured, in ſafety. Here are alſo found at anchor ſundry American and Portugueſe prizes to the Republican and Buonaparte French privateers, with ſeveral large ſhips from Lima to Spain, who are afraid to leave this port previous to a peace with England.

We yet remain much in the dark how we ſhall be diſpoſed of. None of us are under any ſort of confinement, nor are we debarred from viſiting the ſhore, though contrary to the orders of the viceroy of Buenos Ayres; and intereſt has been obtained to permit the married miſſionaries to reſide in the ſuburbs of Monte Video, and they are much noticed by ſome of the firſt inhabitants of the place.

Great mercy has been mixed with the affliction of our becoming French priſoners, and Captain Carbonal, and others of the Buonaparte's officers, have ſtudied to exert themſelves for our comfort and welfare.

God will perfect that which concerns us; and it affords much comfort to believe that he leaves nothing for chance to perform. May we all be endued with chriſtian ſubmiſſion to his holy will; and patiently wait till infinite wiſdom ſhall unfold this myſterious diſpenſation, which, in its iſſue, I truſt, will promote his glory and the advancement of this excellent cauſe. We are all, at preſent, favoured with good health, and have been hitherto enabled to bear the preſſure of this viſitation with conſiderable fortitude of mind. May it be your happy privilege to enjoy a large

portion

portion of the ſame mind, and may you withal partake of the manifold conſolations of God's Holy Spirit amidſt the complicated trials which threaten at this juncture to compaſs you about.

Fear not, my beloved, God hath graciouſly delivered you in ſix troubles, do not imagine that you ſhall be overwhelmed in the ſeventh. Endeavour to faſten your faith on the never-failing promiſes, and may you draw ſuch hope, comfort, and encouragement therefrom, as ſhall enable you to glorify God in the fire of affliction, and wade through the Jordan of your difficulties almoſt dry-ſhod.

The belief that I maintain of being in the path of appointed duty, keeps me in a great meaſure ſubmiſſive and reſigned to the various troubles attached to my preſent ſituation; and I, moreover, firmly truſt, at times, that when the viſitation hath fully ſerved the end for which it was intended, God will haſten to deliver in ſome ſuch way as will magnify the adorable plans of his providence in the eyes of thouſands of his people, and induce us to hope in his mercy and goodneſs from henceforth and forever, for his enemies muſt be clothed with ſhame, "but upon himſelf ſhall the crown flourish."

I riſk this by an American veſſel, which from appearances, is on the eve of departing. There is a pacquet to ſail from hence to Cadiz in about a week, by which I ſhall endeavour to ſend a letter, under cover, by way of Liſbon. I wrote to Mr. Hardcaſtle the 26th ult. and on the 13th inſt. the ſubſtance of which, with every poſſible information, as to our expectations and proſpects, I ſhall forward in the above way. May God command his bleſſing upon you and our dear children; and may we all be ſpared for the aid and comfort of each other in this world, and be brought to the enjoyment of eternal glory in God's appointed way in the next. Be not over anxious how or when you may ſee me. Patiently wait and firmly truſt. The time will come, and not tarry. Till then believe me to be,

Yours in ſincerity,

Grand Buon parte, Monte Video, South America, March 26, 1799. J. ROBSON.

P. S. I hope Mary and Thomas are kind, affectionate and obedient.

WE preſent the following Letters to the Public from the Miſſionaries at Port Jackſon, and the Cape of Good Hope, exactly as we have received them; and truſt that, ſo far from being offenſive, the things which have happened will turn out rather to the furtherance of the Goſpel. We cannot but feel pleaſure in one particular clearly aſcertained, which before held us in painful ſuſpence. Seven brethren, Jefferſon, Lewis, Eyre, and Harris, ordained miniſters, with Meſſrs. Bicknell, Broomhall, and Nott, and Mrs. Eyre, after the moſt mature deliberation, reſolved to remain at Otaheite, and purſue the object of their Miſſion.

By order of the Directors,

Hackney, September 16, 1799. JOHN EYRE, Secretary.

Sydney (New South Wales), 1ſt of September, 1798.

Fathers, Brethren, and Fellow-labourers, in the Goſpel of our Lord Jeſus Chriſt, Grace be unto you, and Peace from God our Father and the Lord Jeſus Chriſt!

WE give thanks to God and the Father of our Lord Jeſus Chriſt, praying always for you; that your "works of faith and labors of love" may be abundantly proſpered by him; and that, through your inſtrumentality

tality the Goſpel may ſpread far and wide, and viſit every corner of this benighted world with its enlivening rays, and overwhelm it as with a deluge of celeſtial light!

It is with pleaſure we look forward to that happy day when all the kingdoms of this world ſhall become the kingdoms of our God and his Chriſt; and the hope of being made, in any meaſure, *inſtrumental* in effecting ſo *glorious a revolution*, ſupported and animated us amidſt the difficulties which we ſo *lately* encountered, and the dangers that ſurrounded us; but as it hath pleaſed the *Moſt High*, in his providence, to remove us, the undermentioned miſſionaries, from Otaheite to this colony, we feel it a duty incumbent on us to take the earlieſt opportunity to make known unto you, in order, the circumſtances which led to this event.

Captain Wilſon left us at Otaheite on the 4th of Auguſt, 1797, intending to call at the Friendly Iſlands on his way to China; the body of Miſſionaries was diſpoſed of by him as follows, viz. eighteen were left at Otaheite, ten at Tongataboo, one at St. Chriſtina, and brother Gilham taken with him for Europe, the loſs of whom we have ſeverely felt, as will appear in the ſequel.

Immediately on Captain Wilſon's leaving the iſland we diſcovered that the natives had concerted a plan to ſeize on our women and property the next Sabbath, when we were at public worſhip. We informed them that we were acquainted with their intentions, and took the neceſſary precautions to prevent a ſurpriſe, being well aware that if they (the women) fell into their hands, they would experience the moſt brutal treatment.

In this anxious ſituation, under continual alarms, we held ſeveral meetings, to conſider the moſt proper mode of procedure; when it was our unanimous opinion, that if our property fell into their hands, it would create a general war among them; it was, therefore, deemed adviſable, in order to prevent ſo much evil, to diſtribute ſmall portions of it occaſionally, and to build a houſe on ſuch a conſtruction as would render a ſtrong watch unneceſſary.

Every exertion was made to provide materials, that the building might be finiſhed without delay; but our activity received a check by the interpoſing hand of Providence. A large piece of timber being thrown into the ſea, in order to be conveyed to our habitation, was driven with ſuch violence, by a ſwollen ſurge, againſt brother Hodges, as broke his leg. This diſpenſation was rendered the more painful for want of proper aſſiſtance, as no one among us had any ſkill in ſurgery; but what was wanting in experience was made up in attention by brothers Broomhall and Clode, who officiated in that department. Their efforts, however, proved ineffectual, the bone being broken in an oblique direction, and, the patient reſtleſs, it could not be kept together; and with concern we add, he has totally loſt the uſe of his leg. As our journal is left with the Brethren, who remain at Otaheite, we cannot deſcend to particulars; ſuffice it to obſerve, that we were frequently interrupted in our building by large parties of natives (particularly Areois) entering the diſtrict. Though they did not moleſt us in our work, we thought it prudent to decline it during their ſtay, as we were well aſſured they only waited for a favourable opportunity to carry their deſigns againſt us into execution.

On the 6th of March, 1798, the Nautilus Bark, Captain Biſhop, viſited the iſland, and, after taking in refreſhments, proceeded on her voyage for Maſſafuero. This veſſel was fitted out at Macao in China, to trade on the North-Weſt Coaſt of America; but, meeting with tempeſtuous weather,

ther, was driven in great diſtreſs to the Ruſſian ſettlement at Kamſchatka, which induced the captain (having loſt the ſeaſon) to relinquiſh the object of his purſuit on the North-Weſt Coaſt, and ſail for Maſſafuero, an iſland on the South-Weſt Coaſt, in order to procure a cargo of ſeal-ſkins.

After her departure our ſituation became more perilous, and we were every moment under expectation of an aſſault, when we were again viſited by the Nautilus, which was driven back in a violent gale of wind. There was ſomething ſingular and ſtriking in this event, and we cannot but acknowledge the hand of Providence in it. When the Nautilus left Otaheite ſhe ſailed for Ulietea to procure yams for her voyage. While at anchor in an harbour of that iſland, the gale commenced, which drove her to ſea, and became ſo violent as to render the ſhip unmanageable; accordingly the captain let her drive before the wind, under her maſts and yards, having all the ſails furled, which brought her to the eaſtward of Point Venus before the gale ceaſed. The veſſel entered Matavia Bay in a very leaky condition. Soon after ſhe came to anchor two of her ſeamen deſerted and ſecreted themſelves on ſhore. The captain requeſted us to entreat the king to ſend them on board; accordingly a deputation of four brethren waited on him for that purpoſe. On their arrival at Oparre, the diſtrict in which the king reſided, they were ſtripped naked, one of them dragged through a river, and his head beat againſt the ſtones till the blood came out of his ears; they were then ſeparated and detained; and, under the greateſt apprehenſion, not only of their own lives but for our ſafety, as a large party of natives, immediately on their being ſeized, made off with an intent to attack our ſettlement; obſerving that, as they had got two of our beſt warriors (meaning thoſe that were moſt ſkilful in handling the muſket, for we were all under the neceſſity of learning the manual exerciſe) the others would be eaſily overcome. In the evening ſeveral hundred natives were ſeen near our dwelling, and we received information by a boy of the detention of our brethren; but, as the diſpoſing of all events is of the Lord, they were providentially releaſed by means of the king's father, and returned home about eight o'clock at night. The news of their arrival was no doubt a mean of preventing the meditated attack. Thus circumſtanced we held a meeting to conſider what means would be moſt prudent to adopt; when it was propoſed to remove to ſome iſland in the vicinity of Otaheite and write to the Directors by the Nautilus, and inform them of our ſituation; but, as no place afforded us the leaſt proſpect of an aſylum, this plan was given up. Several of the brethren then declared that they were wearied out by continual watching, and would no longer bear arms; that it would be raſhneſs in the extreme for ſo ſmall a body to ſtand on the defenſive; that it was their intention to deliver their property into the hands of the natives, by which means they ſhould be freed from the anxiety and ſuſpence they had long laboured under. Indeed this determination appeared the only way to live in peace among them; but, as it expoſed the women to the brutal treatment of the natives, and left them in a defenceleſs ſtate in the midſt of a people of the moſt diſſolute manners and laſcivious diſpoſitions, it was the unanimous opinion of the whole body that it was a call in Providence for the married people to leave the iſland, as they could not continue there in ſafety, and a way of conveyance open for them to Port Jackſon in the Nautilus, the captain having given up his intended voyage and purpoſed to winter in that port. Several of the ſingle brethren alſo thought it their duty, from motives of prudence, to leave the iſland.

We accordingly made our ſituation known to the captain, and requeſted a paſſage

a paſſage in his veſſel, which he very humanely and readily granted, on condition of our giving a bill on the Directors for ſuch a quantity of proviſion to be purchaſed at Port Jackſon, as he intended to take on board at Otaheite, and which he could procure for two or three muſkets, but would be prevented by giving us a paſſage. This being agreed to, eleven men, four women, and four children, immediately went on board the bark, which we found to be very ſmall and leaky. The condition of the veſſel, the dangers of the ſea, and the advanced age of Mrs. Eyre, induced her to remain on the iſland, and cultivate the friendſhip of Iddea, by giving her property to her. Indeed we do not apprehend that Mrs. Eyre will be expoſed to the treatment a younger perſon would in all probability experience, as old age is deemed diſgraceful by the Otaheiteans, and perſons in that ſtage of life diſregarded by them.

While we were preparing to embark, the two ſeamen, who deſerted from the ſhip, came to our habitation. They informed us that the preceding night Otoo, with about ſeven hundred men armed with ſpears, intended to attack us, and inſiſted on their joining them, which they refuſing to do, were beaten and ſtripped by them.

We are ſorry to add that, while lying at anchor in the bay, information was brought us that a war had commenced in Oparre in conſequence of the treatment the brethren received from the inhabitants of that diſtrict. We ſincerely hope our brethren on the iſland will not be involved in the calamities of the ſame, as they have given up the property of the Society and their own alſo into the hands of Pomarre, conſequently they have no inducement for the natives to moleſt them. There is, however, no dependance to be placed on the friendſhip of Pomarre.

It may not be improper to obſerve, that we left Otaheite on the 31ſt of March laſt, and arrived at Port Jackſon on the 14th of May; we had a favourable, though diſagreeable, paſſage, from the condition of the veſſel, which was ſo leaky that we were obliged to be at the pump every two hours, day and night, and ſome part of the voyage every hour. On our arrival at this place we were favourably received by the governor, who immediately put us on the public ſtore, and gave us every aſſiſtance in his power.

Theſe circumſtances, we truſt, will have their due weight and influence with you and the public mind. The views of each particular individual, reſpecting his future operations, we preſume will be laid before you. In the mean time we ſubſcribe ourſelves

Your unworthy ſervants in the Lord,

JAMES ELLET COVER,
WILLIAM HENRY,
ROWLAND HASSAL,
FRANCIS OAKS,
EDWARD MAINE,
PETER HODGES,
JAMES PUCKEY,
WILLIAM PUCKNEY,
WILLIAM SMITH,
SAMUEL CLODE, abſent from Sydney at the Signing of the Letter.
JOHN COCK, refuſed to ſign.

P. S. A bill for 300l. ſterling, drawn by brothers Cover and Henry, in favour of Mr. James Williamſon, is paſſed on Joſeph Hardcaſtle, Eſq.

your

your Treaſurer; for particulars we refer you to the incloſed Bill of Charges, by which you will perceive that the price of proviſions at this port has made our expences larger than we expected when we treated with Captain Biſhop for our paſſage.

Sydney, (New South Wales), 1ſt of September, 1798.

Fathers, Brethren and Fellow-labourers, in the Goſpel of our Lord Jeſus Chriſt,

IT hath pleaſed Almighty God, who worketh all things after the counſel of his own will, and directs with conſummate wiſdom the affairs of the univerſe, to remove us, the underwritten with nine other Miſſionaries, (as will appear by our public letter, to which we refer you for particulars) from the Iſland of Otaheite to this Colony. This diſpenſation of Divine Providence would prove very afflictive to us, were we not ſupported under it by the ſtedfaſt perſuaſion that all events are ordered and directed by *Him*, "who hath determined the times before appointed and the bounds of our habitation;" that we and all our intereſts are continually in his hands; that all things ſhall infallibly work together for our good and the furtherance of his cauſe and intereſt in the world: this perſuaſion quiets our minds, relieves our anxiety, and diſpoſes us to wait patiently the iſſue of Providence with regard to our future operations. In the mean time permit us to obſerve, that this event has not fruſtrated the object of your miſſion to Otaheite, (as ſeven of our Brethren ſtill remain there) but opened a door for more extenſive uſefulneſs amongſt our countrymen in this colony, whoſe *neceſſities* plead, and whoſe *claims* for a participation in your "works of faith and labours of love" are *ſtronger* than thoſe of any other nation. We cannot as yet preſent you with an account of the ſucceſs of our labours ſince our arrival here, but we can give you a detail of circumſtances, which (we think) you will conſider a ground, if not to *believe*, at leaſt to *hope* that we have not been brought here in vain, or for nought. Waving the recital of circumſtances which paved the way for our entrance into this colony, (as you have a minute detail in our public letter) we proceed to mention thoſe to which we allude. On our arrival here we were informed that the Rev. Mr. Johnſon had been for ſome time indiſpoſed, and not able to perform the duties of his miniſterial function, and that there was but one other miniſter (a Mr. Marſden, then reſiding at Paramatta) to attend all the ſettlements in the colony: we were much affected at this information; conſidering it providential that we were brought here; ſeeing that there was much need for us in the place. We conceived it our duty to inform Mr. Johnſon of our arrival, and make a tender of our ſervices in any part of the colony he thought we might be uſeful, which we did the next morning by letter; to which we ſoon received a very friendly anſwer, informing us that he would willingly do all in his power to encourage ſuch perſons as us in a colony where ſin and iniquity did ſo much abound, and requeſted us to viſit him as ſoon as convenient. This we accordingly did, and were very kindly received by him and Mrs. Johnſon, who gave us and our wives an invitation to their houſe and table till ſuch time as a ſuitable accommodation could be provided for us. The Rev. Mr. Marſden alſo treated us with the like hoſpitality and diſcovered a readineſs to ſerve us. The Governor likewiſe treated us with much reſpect, and gave us an invitation to dine with him, which invitation we accepted, and took this opportunity to inform him, that we would willingly officiate in the miniſtry of the word in any part of the colony. He told us he would conſult Mr. Johnſon and Mr.

Marſden on the ſubject; but on conſideration they thought it would not be prudent from the delicacy of their ſituation to admit us into the church, leſt they ſhould give offence; but both they and the Governor told us, that we were at liberty to open a place of worſhip in any part of the colony. Moreover the Governor made a proffer of a large room intended for a ſchool, which he ſaid we might fit up for a chapel; this appeared to us the moſt proper ſphere to move in, eſpecially as Mr. Johnſon purpoſed to return to Europe by the next ſhip, and the town of Sydney left deſtitute of the means of grace every other Sabbath; but our finances being low we were at a loſs how to fit up a decent place of worſhip. The arrival of the Cornwall, Capt. Bligh, brought us letters, by which we were informed of your progreſs in the miſſionary buſineſs, and that you gathered ſtrength as you advanced. This information gladdened our hearts, and we felt a reviving glow. The Captain advanced us property to the amount of 50l. for the purpoſe of fitting up a chapel, for which we gave him a draft on Joſeph Hardcaſtle, Eſq. Soon after Capt. Blyth's departure, the diſorder with which Mr. Johnſon had been long afflicted took a favourable turn, and his health began to be re-eſtabliſhed, which induced him to relinquiſh his intention of going to Europe; this rendered an additional place of worſhip in Sydney not altogether ſo neceſſary, and we began to look about for a place which ſtood more in need of our labours. The ſettlement on the northern boundary and Toon Gabby being deſtitute of the means of grace, appeared to us a favourable opening. We have accordingly commenced our labours in the former in three different places. Others have offered their houſes to preach in; and we have the ſatisfaction to find a readineſs in the people to hear the word of life. We have likewiſe opened an evening lecture at Paramatta, in which place our hearers are deſirous of having a chapel erected, as our preſent place of worſhip will not cotnain them; but we think it prudent to wait a little before we expend the property received of Capt. Blyth for that purpoſe; and if it ſhould appear an unneceſſary expence, we ſhall hold the amount at your diſpoſal; as it is not our intention to burden the Society with any additional charges on our account, or for our own perſonal ſupport, as we hope to be able to maintain ourſelves, tho' it will be with ſome *difficulty* and great *application*. Our labours in the miniſtry will require great bodily exertion, by reaſon of the diſtance we have to go to meet the people; but we ſhall think ourſelves amply compenſated for all our toils, ſhould our efforts be crowned with ſucceſs. It muſt alſo rejoice your hearts to find that though we are removed from the place of our original deſtination, it hath been ſo overruled by the All-wiſe Diſpoſer of events, as to terminate in the furtherance of your laudable and pious deſign in extending the knowledge of *divine truth*, and in all probability lay a foundation for the ſpread of the Goſpel among the numerous tribes that inhabit this vaſt Iſland, and who at preſent are *ſunk almoſt* into a level with the *brute creation*. But if you ſhould be able to effect your intended miſſion to the Hin'oos, and think our ſervices there will be more ſubſervient in promoting the deſign of the Society than in this colony, we hold ourſelves in readineſs to follow the leadings of Providence in this reſpect, as we truſt we have done in the late diſpenſation towards us. Waiting your commands, we have the honor to ſubſcribe ourſelves,

Your unworthy Brethren, Fellow-labourers,
and Servants in the Lord,

JAMES FLEET COVER.
WILLIAM HENRY.

Cape

Cape of Good Hope, May, 18, 1799.

Dearly beloved Brother, and reſpected Father in our Lord Jeſus Chriſt,

THE 28th of April, we ſent our Journal to the Miſſionary Society, directed to Mr. Hardcaſtle; it was extended to 31 March, and we intend to diſpatch our Journals divided in ſections, containing each three months. Since our arrival at the Cape, we are bleſſed from on high with ſo many marks of divine favour, and approbation on our attempts and proceedings, that not only we are convinced, but alſo the inhabitants of this country univerſally confeſs, that the work, in which we are engaged, is of God! Every one ſtrives to co-operate with us, and to aſſiſt us in the execution of the plan, which God himſelf ſeems to have formed, and communicated to us by your inſtrumentality. General Dundas, and the Fiſcal Ryneveld, continue to favour us with their approbation and protection. Your letter, written in the name of the Directors to the people of God in this place, was publicly read from the pulpit at the eſtabliſhed church, and ſent to all the pariſhes of this country, and, in conſequence of it, a ſociety is formed in this town, which has aſſumed the name of the *South African Society for promoting the ſpread of Chriſt's kingdom, reſiding at the Cape of Good Hope*. The plan of this ſociety (which will be ſent to you by their ſecretary) I have tranſlated into Engliſh for the information of General Dundas, who was pleaſed to accept it with all marks of ſatisfaction. This ſociety promiſes, even in its infant ſtate, under the bleſſing of the Lord, great things. Many families, living on the ſhore of Table Bay, in the Mahometan manner, have applied to it for information in the Chriſtian religion. Among the ſubſcribers to its funds, a lady has ſubſcribed for 15000 Dutch guilders. In reſpect to our future miſſionary proceedings, we hope to execute your plan of forming a miſſion to the Caffres! We have bought a large ſecond-hand waggon for 290 rix-dollars, (at four ſhillings Engliſh) which enormous price is conſidered here as cheap; a new waggon coſts above 500 rix-dollars. As to the oxen, the farmers on our road intend to meet us with a team of 12 oxen as a preſent; and the Landroſt of Stellan Boſh, over whoſe territory we are to paſs, has ordered his farmers to provide us with oxen from place to place, at five rix-dollars per day. General Dundas is to furniſh us with a letter of recommendation to the Landroſt of Great Renette, whoſe diſtrict is next to the country of the Caffres, and with an order to the General, who commands the Engliſh troops in that remote part of that colony. We ſhall take only the moſt neceſſary articles with us, the remainder will be ſent with a ſhip of the government, which goes to Zwartkops river for the re-embarkation of the Engliſh troops ſent on account of ſome diſturbances made by the farmers, and in which a large body of ſeduced Caffres had been involved. A ſecond branch of our miſſionary attempts ſeems ready to extend itſelf towards the country of the Boſchemen. Two captains of that nation (perhaps the moſt ſavage and cruel of the whole earth) are actually in this town, called *T'Karoé*, and *T'abekóm*: a third of the Coranna nation, called *T'zijib*, accompanies them. This is a phenomenon which never had appeared before! They expreſs their ardent deſire to leave off all acts of criminal violence for ever, and to be inſtructed in the knowledge and ſervice of the God of the Chriſtians. They are at preſent at our lodgings, and adhere ſo cloſe to us, that we find it difficult to ſeparate ourſelves from them. They will, however, depart this day, carrying a letter of the Fiſcal Ryneveld to certain pious farmers near the Boſchemen's country, ordering him

to ſend a waggon to Roodeſand, (the pariſh of our dearly beloved brother, and fellow labourer in Chriſt, Mr. Vos) to convey from thence brother Edwards to the Boſchemen. As he is not only to take their ſpiritual concerns at heart, but alſo to correſpond about their political concerns with governor Dundas, at the particular requeſt of his Excellency, we judge him hardly adequate to this important taſk, unleſs he be accompanied with an intelligent aſſociate, acquainted with the Dutch language, able to cooperate with him in the character of a teacher and ſchoolmaſter, and of a true Chriſtian and miſſionary ſpirit; and as there are ſeven or eight ſeemingly real Chriſtians, who are inclined to aſſiſt him in his undertakings, we cheriſh great hopes that the Lord will alſo incline their hearts to ſupply this material defect in the Boſchemen's miſſion. Should it appear that our hopes have been ill-founded, then brother Kicherer, or I, will, if it pleaſes our Lord, accompany him to the Boſchemen, till more labourers are ſent by you or the Dutch ſociety, or ſtart up here to join him in this field.

As the ſociety hath committed the direction of this miſſion into my hands, I have, by experience, been led to think it highly neceſſary to ſuſpend the exerciſe of the preſidency, and to eſtabliſh a perfect equality among us. I hope the directors will not diſapprove of this ſtep, conſidering how conducive it may prove to preſerve peace among ourſelves, and the influence, which it would have on the ſucceſs of our miſſion; nor view it as a deviation from our inſtructions, as it has been in fact an act of direction, by which I hope I have obtained, that no root of bitterneſs ſhould ſpring forth among us.

I have obtained here ſufficient information about Madagaſcar to conclude that a miſſion to this iſland would be a deſirable object. They all confirm the accounts given by Col. Burn. Should this miſſion be approved of by the Directors, I think it beſt to ſend at leaſt three or four miſſionaries, as ſoon as poſſible, to the Cape, with orders for Capt. Robſon to convey them from the Cape to St. Auſtin, in Madagaſcar, as there is no trade at all between this continent and Madagaſcar. The miſſionaries intended for this iſland, need not be acquainted with the Dutch language, as the inhabitants are rather acquainted with the Engliſh tongue. At the Cape, they will find ſufficient opportunity to be perfectly inſtructed in the Madagaſcar languages. Mr. Truter, member of the judicial court of this town, lived in Madagaſcar, and will always be ready to inform our brethren of particulars neceſſary for them to know. The climate of Madagaſcar, which is reported very unhealthy, is accordingly only ſo to Europeans, who are unacquainted with the manner of avoiding its noxious influences. When once arrived at Bay St. Auguſtine, there is an eaſy way of coaſting along the weſtern part of the iſland from ſouth to north by large canoes. The circumſtance of this iſland is divided into kingdoms, of which he recommends that of Morandaſia, as fitteſt for the miſſionary attempts. Our brother Forſyth has left the incloſed letter to the care of Mr. Hueſer, from whom I received it, and who has ſupplied him with 60l. ſterling. A Dutch tranſlation of your letter is printed on our preſs, and given to the new erected ſociety. This is the firſt religious publication in Africa, of which every copy, though not containing more than five pages, will be ſold at two ſhillings Engliſh. I have reaſon to believe, that the nation of the Caffres extends itſelf from the great fiſh river, weſt to the Crannas, compaſſing there the ſouthern part of Africa, at the ſouth latitude of 28° and 30°, from the Indian ocean, almoſt to the Atlantic: but all this country is as yet quite unexplored. This report reſts upon the information of an eye witneſs, who lived for ſome time among the Caffres,

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near the great Namaquas. He gave us ſpecimens of their language, among which, however, I found only one ſubſtantive correſponding with the language of the eaſtern Caffres, which is not to be wondered, conſidering the vaſt extent of the country connecting the two extremities, and our imperfect notions of the language itſelf. This country, according to the information given by two captains of the weſt Caffres to my friend, is terminated all along the north ſide by a large river, running eaſtward; on the other ſide of this river, people have been diſcovered riding on horſeback and in waggons. During our ſtay in this town, brother Kicherer and I have opened two religious meetings for the inſtruction of ſlaves; in which they meet on Monday, Wedneſday, Thurſday and Saturday; and we have appointed two hours in the week for private converſation with them. There is an ardent deſire among them to hear the word of God, which ſhews in a remarkable degree its power of ſalvation in the hearts of many heathen, who are evidently baptized with the Holy Ghoſt, and with fire, though the cuſtoms and rules of this country do not allow them to be baptized with water.

Living at this place is enormouſly dear. A friend of religion has taken into his houſe brother Kicherer gratis. Brothers Edmonds, Edwards and and I, are lodged and entertained in a religious family, at five ſhillings per day each, which is conſidered as a chriſtian favour. This you'll, perhaps, conſider as an objection againſt the ſending of miſſionaries who may ſtay a conſiderable time in this town: but you'll reflect that it is by no means ſo dear in the country, even at a little diſtance from this town: at Stellebosch, lodging and boarding may be had at three ſix dollars per month. Brother Edwards has viſited our convicts on board of the Hillſborough, lying in Falſe Bay; and though their external condition was indeed miſerable, he found, to our joy, that the work of God was ſtill encreaſing among them, and that they continued to keep their prayer meetings in our abſence as when we were on board.

In printing your letter, we found that we had not Z's enough, the uſe of this letter being very frequent in the Dutch language. That of the Caffres requires more G and T, K and W than we have. Pray ſend us fifty of each of theſe characters more. The ſize of the character you'll ſee from the incloſed ſpecimen. Mr. Schonberg, who is treaſurer to the new Society, wiſhes that a complete printing preſs, on which eight pages in octavo can be printed at once, may be ſent to him, with the printer's grammar, for the uſe of the Society, as no printing-office is in this town, but the number of Z and G ſhould be equal to that of M. I think, if I recollect well, ſuch a preſs may be had for 20l.

Mr. Schonberg offers to pay the bills of the London Society, either in favour of Mr. Heuſer, or any other, at the uſual exchange.

Brother Edwards requeſts that the following books, of which you'll determine the number, may be ſent to him, viz. *Engliſh Bibles*, and *New Teſtaments*, *Spelling Books*, *Brown's Dictionary* (with *Mr. Valiant's Travels*) for the inſtruction of the Boſchemen, and alſo Mr. *Rippon's Hymn Tunes*. I am afraid he has not well conſidered the difficulty he'll meet with in introducing the Engliſh language in a country ſurrounded with Dutch farmers, in which, beſides the Boſchemen language, only Dutch is underſtood.

Mr. Schonberg has ſubſcribed for ten copies of Capt. Wilſon's Voyage, quarto edition, and requeſts that they may be ſent to him by the firſt opportunity; and as he is entirely ignorant with reſpect to the manner of putting up and working a printing-preſs, he would be very glad if one of the next miſſionaries were acquainted with it ſo far as to give him ſome general

general directions in that art. He wiſhes alſo for a ſufficient quantity of printing paper, including ſome blue paper and very thin paſteboard for covers of ſmall treatiſes. The African Society has reſolved to furniſh us with money, and pay for the London Society in general here, what it ſhall want, at the uſual exchange. If this be accepted (as it ſeems to be convenient) I hope you'll acquaint us with your reſolution.

By the next poſt, *Mr. Goeds*, ſecretary of policy, is to ſend to Mr. Hardcaſtle ſome ideas reſpecting a miſſion to Madagaſcar. He has been in that iſland, and his obſervations ſeem to merit your attention. I recommend me and my brethren to your prayers, and of all our friends among the people of God. Want of paper bids me finiſh abruptly. The Lord be with you, dear Doctor! I am with the greateſt reſpect,

Your ſervant and brother in the Lord,

J. T. VANDERKEMP.

[*Tranſlated from the Dutch Original.*]

To the BRETHREN DIRECTORS of the MISSIONARY SOCIETY, in London.

Cape of Good Hope, the 20th of May, 1799.

May the grace, mercy, and peace, of our Lord Jeſus Chriſt be multiplied unto you all!

FORASMUCH as your and our beloved and worthy Brethren, Dr. Vanderkemp, Meſſrs. Kicherer, Edwards, and Edmonds, are arrived here, and have greeted us, on your behalf, with fraternal affection, we deſire to expreſs the ſame ſentiments towards you, and our cordial readineſs to concur in the ſame labours of love, animated by the ſame ſpirit which has induced you, dear Brethren, to think of the blind heathens. Your addreſs hath excited in us a ſympathetic feeling; and a ſenſe of ſhame that we have hitherto neglected our duty. Oh that we now could act with ſpirit and great confidence in the Lord!

Your Miſſionaries we embrace as our fathers and brethren; we moſt heartily wiſh to ſerve them on whatever occaſion they may ſtand in need of our ſervices.

We thank our God, their great Maſter, that he has conducted to us ſuch men full of the Holy Spirit.

We thank you, dear Brethren, that our God has inſpired you to think of our African promontory, ſunk deep into ſin, by your encouraging fraternal letter to rouſe us from our ſleep, and to put before our eyes the importance of our duty, to keep pace with you in the work of the Lord.

We hope to be able to co-operate with you in the ſame ſpirit, and with the ſame energy, it having fallen to our lot; for the door is now wide opened to that effect, and the ſentiments of many inhabitants, even of our colony, are favourably diſpoſed, ſince your miſſionaires have read over to our brethren your encouraging letter. We are deeply affected by it; and, on the propoſal of Brother Vanderkemp, we are unanimouſly inclined to erect alſo a Society among us, to facilitate the execution of the enterprize of the Engliſh Society, although we are perfectly ſenſible of our unfitneſs and manifold faults; and that we are in want of a variety of means to obtain that purpoſe.

For this Society, left to itſelf, cannot, as yet, perform the leaſt thing, from want of inſtruments, as well as of ſufficient funds. If your Miſſionaries were four times as numerous as they are, they might do much good;

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it is to be hoped, however, that with the help of God, they may ere long be enabled, as leaſt in ſome meaſure, to effect it.

If in the meanwhile the London Society, ſhould be pleaſed to ſend hither ſome Miſſionaries verſed in the Dutch language, and diſpoſed to labour within this colony, this would be of great ſervice to us, and give us much ſatisfaction.

We ſhall then, under your protection, exert ourſelves to the utmoſt of our feeble means and abilities to diffuſe the goſpel, and to co-operate for the eternal ſalvation of the Heathens, *without* our colony, but chiefly for that of the Heathens, and thoſe *ſtyled Chriſtians*, who are diſperſed within it, and ſtand moſt in need of that inſtruction, which we are the more earneſtly deſirous to give them, as this ſociety has obtained the full conſent and approbation of the deputy-governor, Mr. Dundas, and of the attorney-general, Van Ryneveld.

Now, dear Brethren, we recommend ourſelves to be remembered in your private and public prayers. We heartily join in your intention and views, tending to advance the glory of God, and devoutly wiſh, that God, who appeared as man among men, may in his mercy ſupport all your undertakings with his power, ſo that through your co-operation multitudes of Heathens may proſtrate themſelves before him, and thus a wide entrance be opened to the everlaſting Goſpel. May he grant you a free admiſſion to his throne of mercy, to reſign all your concerns into his hands.

And may he, after you ſhall have completed your taſk here below, grant you a ſafe entry into his glorious kingdom, where we hope to join you in cloſer union to lay gratefully down at the feet of Him, who ſits on the throne, the honours and bleſſings with which he vouchſafes to crown your labours.

By order of the Society,

C. G. ECKARD, Secretary.

P. S. We are concerned at our not having received the publiſhed papers, ſent us by you.

The Brethren Directors are requeſted to ſend us by the firſt occaſion for our account, twenty reams medium writing paper; namely, half common ſort, and the other half, beſt ſort, cut; twenty bound books of fine medium paper.

We alſo acquaint you, that we have requeſted the Dutch Society at Rotterdam, to ſend us ſome books, which we ſtand in need of, to give inſtruction.

We further leave it to your care to deviſe the beſt means for bringing them into our hands as ſoon as poſſible.

Happy as we ſhould have been to get this letter tranſlated into Engliſh, we have not been able to find any perſon at the Cape, equal to tranſlate matters of this kind, we, therefore, requeſt you kindly to ſend your letters written in Dutch.

We propoſe to you, dear Brethren in Chriſt, and alſo all the Directors of this Society, that our Treaſury may advance all the money, not only for the Miſſionaries deſtined for this country, but alſo for ſuch as paſs here on their journey to other dominions, according to their different wants. And alſo that ye, dear Brethren, may advance for us the neceſſary money in England, from whence we muſt conſtantly draw many articles we ſtand in need of.

We wiſh every twelve months to ſettle our accounts on this head, and ſtrictly to conform ourſelves to your well-meaning love in Chriſt.

SHIP

SHIP DUFF.

To the Editor of the Evangelical Magazine.

Mr. Editor,

IT having been yesterday intimated to me, that there was an American, at St. Catharine's, near the Tower, from whom I might derive information concerning the ship Duff; and being myself glad of an opportunity of collecting any intelligence relative to the situation of our brethren and friends, I waited upon the person this morning, and after various questions proposed, received such answers as put it out of all doubt of his having seen the Missionaries. For the satisfaction, therefore, of their relations and the friends of the Society, I hasten to state the substance of his account at this interview.

He tells me that his name is John Park, that he is a native of Baltimore, in North America; from which port, he sailed July 16, 1798, in the brig Patriot, of 160 tons, Robert Stanley, captain, bound with dry goods to Monta Vidio, in the river De la Plate. At this place, the vessel continued till the 12th of last May, when she sailed, and was captured in latitude 26 south, by a French privateer, of 22 guns. In this privateer, he was carried into St. Sabastian, in Spain, from whence he came to England, in order to return to his native country.

During his residence at Monta Vidio, the Duff was brought in; being the only person in those parts, who could speak English and Spanish, he was their common interpreter. He knew all the Missionaries—was very frequently with the single men, and was particularly intimate with Messrs. Fitzgibbon, Miller and Joseph Smith. Before he left, the Duff was sold, and Capt. Robson, for want of a merchant to credit him, could not purchase. He had, however, procured a brig, the captured Portuguese pacquet, but whether purchased or chartered he was uncertain. In this vessel, he sailed with all the Missionaries under the passport of Captain Carbonel, to Rio Janiero. He supposes she left the river of Plate about the 12th or 13th of May, as all were on board, and the brig lying at short cable, when he saw them last.

Mrs. Gregory, he reports, had an increase to her family while there,—Mr. Howell baptized the child, and himself and Capt. Carbonel attended the service. Of this Frenchman, he speaks in the highest terms; says he regretted that the Duff fell in his way; and would have liberated her, if the other officers had not demurred, and insisted upon her being considered a prize. He had, however, restored to the females all their property, by which means they procured for themselves with trinkets and other trifles, various conveniences from the Spaniards; who also paid them great attention. Except the second mate, who was much indisposed, they were all in very good health and spirits.

He learnt from the Missionaries, that the Duff, at the time of her capture, had been dogged all the day, and it being very rainy and calm, the Buonaparte, by means of long sweeps, reached and boarded her about eleven o'clock at night.

From the above account, which I believe to be authentic, there is reason to conclude, that the Missionaries reached Rio Janeiro, and will probably proceed to England with the first Lisbon fleet.

Sept. 23, 1799. M. WILKS.

P. S. Since the above, letters have been received from Captain Robson, confirming this account.

MISSIONARY SOCIETY.

Collections of Sundry Congregations received by the Treaſurer from the 27th of Auguſt to the 25th of September, 1799.

	£.		
Rev. J. B. Wildbore and Congregation, Falmouth	34	11	3
—— T. Wildbore and ditto, Penrhyn — —	17	8	6
Ditto and ditto, at St. Ann's — —	3	16	5
Rev. Mr. Scott and Congregation, Matlock —	16	0	0
Collection at Clavering, Eſſex, Rev. Mr. Bayley	10	0	0
Rev. Mr. Gill and Congregation, Market Harborough	25	3	6
Collection on occaſion of a Sermon preached by the Rev. Mr. Harper, of the Burgher Communion, at Lanark, N. Britain	7	14	0
Ditto at the Proteſtant Diſſenting Chapel, in Silver-ſtreet, Whity, Yorkſhire, per Rev. James Brownfield —	14	10	0
Ditto at Rev. O. Morris's Meeting, Penzance —	27	2	6
Rev. Mr. Tozer and Congregation, Taunton —	40	15	6
Rev. S. Underwood and ditto, Dorcheſter — —	4	6	6
Collection at Briſtol Tabernacle, by Rev. James Steven	63	9	10
Ditto at Weſt Port Chapel, Dundee, by Rev. Mr. Cockin	11	0	0
Ditto at Llangollen, by Rev. Mr. Charles —	5	0	0
A few friends at Dulwich — — —	2	7	0
Collection at Frampton upon Severn, per Meſſrs. Barnard and Bond — — — —	12	2	0
Paiſley Branch of the London Miſſionary Society per Mr. Carliſle	235	8	7
Rev. Joſeph Robertſon and Congregation, Edinburgh	8	11	6
The Legacy of the late Mr. Archibald Laird, of Greenock, North Britain, who died in his 21ſt year —	10	0	0
Glaſgow Committee of the London Miſſionary Society, a collection ſermon preached by Rev. Mr. Ewing —	108	3	0
Edinburgh Miſſionary Society, by Mr. John Tauze	400	0	0
Ditto and Subſcriptions, Scarborough, per Rev. S. Bottomley	53	0	0
Addition to a collection at Barbican Meeting, Rev. Mr. Towers	18	3	0
Contributions from Ireland, per Rev. Mr. Cooper	54	13	9
Collection at the Meeting of Rev. Mr. White, Potterſpery, Northamptonſhire, per Rev. Mr. Greatheed —	6	8	0
Ditto by Rev. Mr. Roby and Congregation, Mancheſter	81	10	0
Collection at Northwich, Cheſhire, per Rev. Mr. Roby	8	10	0
Dundee Miſſionary Society, by M. Colquhoun, Secretary	100	0	0
Committee of the Perth Society for propagating the Goſpel among the Heathen, by J. Dempſter, Secretary	80	0	0
Collecton at Kilmarnock, North Britain, Rev. Jas. Mackinlay	40	0	0
Ditto at Great Grimſby, Lincoln, Rev. Wm. Smelle	4	0	0
Rev. Mr. Atley and Congregation, Romford —	8	14	0
Addition to collection made laſt month at Stroud, Rev. Mr. Harris	4	14	6
Ditto to ditto at Sheerneſs, Rev. John Fowler, ditto	1	18	6
Rev. Thos. Engliſh and Congregation, Wooburn Bucks	70	0	3
—— Mr. Mann and friends, Horſham — —	1	11	0
A ſmall praying ſociety at Wycombe Marſh, contributed at the rate of a half-penny per week each —	1	8	11
Rev. Meſſrs. Wilkins and Lamb and Congregation, Weymouth	12	0	0
—— John Cooke and Congregation, Maidenhead	100	0	0
—— Mr. Millar, and ditto, Wycombe —	25	10	0
Collection at Brigg, Lincolnſhire, Rev. Jas. Clark	3	0	0
Addition to the Rev. Cornelius Winter's of laſt month	1	2	0

AMERICA.

To the Editor.

DEAR SIR,

I thank you for your welcome communication reſpecting the revival of religion in Holland; and having juſt received a packet from Mr. Miller, of New York, which came to hand only this evening, I am glad to repay the favour in your own coin. Two excellent ſermons before the New York Miſſionary Society, by Dr. Livingſtone and Dr. M'Knight, preached on April 23d and 24th, 1799, have annexed to them a report of the Directors of that Society, which gives information of the Rev. Joſeph Bullen, of Vermont, being ſent as a Miſſionary among the Chickaſaw Indians, a nation on the weſtern borders of Georgia. He had reached Knoxville, in the State of Tenneſſee, when his laſt letter was received, dated April 24, and had to travel five hundred miles farther by land before he could reach the Chickaſaw towns. He mentions that the Cherokees, who reſide in the vicinity of Tenneſſee, are deſirous of having Miſſionaries among them.

Dr. Jonathan Edwards is juſt about removing from Colebrook, in Connecticut, being choſen Preſident of Union College at Schenectady, in the State of New York. This inſtitution, the only one of four or five years ſtanding, has acquired a very reſpectable character. Dr. John Blair Smith, formerly of Philadelphia, was the late Preſident, but he was within a few weeks returned to his former charge.

Conſiderable exertions are making in America to ſend Miſſionaries into their new ſettlements on their frontiers. A paſtoral letter annexed to the proceedings of the General Aſſembly of the Preſbyterian Church, intimates that a conſiderable revival of religion has taken place in ſeveral parts of the United States. Mr. Miller obſerves in his letter to me, that "This work of grace is ſtill going on in the middle and northern parts of Connecticut, in many towns in Maſſachuſetts, and in ſome parts of Vermont, and the north weſtern parts of the State of New York; in all more than 120 towns and pariſhes. Beſides this, there are comfortable appearances of the ſame kind in ſome of the weſtern counties of Pennſylvania, and in South Carolina. O that this glorious triumph of grace may make farther and more rapid progreſs.

"The continuance of the Miſſionary ſpirit in Great Britain fills us with a pleaſing aſtoniſhment on this ſide of the Atlantic. The various and extenſive plans which have been lately ſet on foot for propagating the Goſpel, and which have received ſuch unexampled ſupport amidſt the rapid increaſe of infidelity, and amidſt ſcenes of convulſion, revolution and blood, appear to me to form an object intereſting in a very high degree not only to the Chriſtian, but alſo to the Philoſopher. May he who has the reſidue of the Spirit, bleſs and energize the means which he diſpoſes us to uſe!"

I was much pleaſed with the obſervation on the preſent trial of your faith made in your printed letter. I hope it will be found to be over-ruled for more good than can at preſent be conceived. Muſt not the death of James the Apoſtle, and of Stephen, one of the firſt Deacons, have been a far ſeverer trial of the faith of the primitive Church? I am willing you ſhould have ſome good news to counterbalance the late diſcouragement, and therefore ſend this off, though in great haſte, and remain,

Dear Sir, your's reſpectfully,

JOHN RYLAND.

To the Editor.

SIR,

The inſertion of the following extract from a letter of the Rev. Dr. John Rodgers, of New York, in the Evangelical Magazine, will be undoubtedly pleaſing to moſt of your Readers, beſide Yours,

St. Neots, Sept. 9, 1799. WILLIAM GORDON.

"I AM happy to inform you, that there is a moſt deſirable attention to divine things in many towns in Connecticut, chiefly the north-eaſtern parts of it; in many towns in Maſſachuſetts, Vermont, and in the north-eaſtern parts of this ſtate. There are, at leaſt, 120 towns and pariſhes where this bleſſed work is truly remarkable, and it continues to ſpread, and it is chiefly among young people, and, in general, free from any thing that looks like enthuſiaſm. O! that it might ſpread till it covers our whole land. Our General Aſſembly, at their laſt meeting in May, which was held at Winchester, in Virginia, appropriated one day to an enquiry reſpecting the ſtate of religion in the churches under their care; and they found, in many places, there was a bleſſed work of God going on in the awakening and converſion of ſinners; and where the work was not ſo remarkable as in ſome other places, there was more than a common attention to the ordinances of religion. In the courſe of this enquiry, they were informed of a number of gentlemen, either ſeven or eight, men of rank and character, who lived in different parts of the country, chiefly in the ſtates of Virginia and Kentucky, who had been open and avowed infidels, and ſome of them induſtrious in diſſeminating their infidel principles, who had, in the courſe of the year paſt, or it may be a little more, renounced infidelity, and openly avowed their embracing the Chriſtian faith, and ſealed the ſincerity of their profeſſion, by ſitting down at the Lord's table, in the reſpective congregations in which they lived. Theſe gentlemen, by what I can learn, had no connection or intercourſe with each other—a remarkable inſtance of ſovereign grace! Theſe things I conſider as a token for good to our country—the Lord is not leaving himſelf without a witneſs among us."

HOME INTELLIGENCE.

BAPTIST MISSION.

THE Baptiſt Society for propagating the Goſpel among the Heathen, having been repeatedly ſolicited by their brethren in India to ſend out more Miſſionaries, they have this year been enabled to comply with their requeſts. Four amiable and intelligent young men, three of whom are married, ſet ſail, with their wives and children, on May 25, 1799. One of them, William Ward, is a young miniſter, ſent out by the newly-formed Baptiſt Church at Hull, now under the paſtoral care of Mr. Lyon. Beſides his deſire to preach the Goſpel to the Heathen, he hopes to be uſeful in another capacity, having been by profeſſion a printer. The other three, Joſhua Marſhman, William Grant, and Daniel Brunſdon, are members of the church at Broad-Mead, Briſtol, under the paſtoral care of Dr. Ryland. They all poſſeſs promiſing talents for the miniſtry, and ſome of them an ardent thirſt for acquiring languages. The whole company, including wives and children, amounted to twelve. The captain of the ſhip, in which they have taken their paſſage, is a religious man, and has the object much at heart. Letters have been received from them ſince their departure, dated June 13, 1799, off Cape Finiſterre, giving information of their being all comfortably well; of the captain joining with them, in his turn, in morning and evening prayer; and of their having, through his

influence, public worſhip on the Lord's day upon deck, when one of the Miſſionaries preaches to the ſhip's company.

Letters have alſo been lately received from India up to January 1799, the contents of which are—that the Miſſionaries are all well; that the printing-preſs which had been procured was preſented by a friend to the Society, and was ſetting up at Mudnabatty; that the natives who had profeſſed to believe the Goſpel continued to afford hopes of the ſincerity of their profeſſion; that public worſhip was ſtatedly carried on, not only at the place of their reſidence, but monthly at Malda and Dinagepour, where Europeans as well as natives uſually attend, and it is hoped with ſome good effect; that the ſchool, conſiſting of forty children, continued to be kept up; that another ſchool upon the ſame plan was propoſed to be opened at Dinagepour, by Mr. Fernandez, a gentleman who loves the Goſpel, and has already been at conſiderable expence in promoting it; that handſome ſubſcriptions have been made by European gentlemen in India for carrying their undertakings into effect; and finally, that the Society might expect to be drawn upon in the courſe of a year to the amount of 2000l. for printing the New Teſtament.

At the cloſe of the laſt year's accompts the whole property of the Society amounted to 2893l. 6s. 8½d. The expences of ſending out the laſt Miſſionaries, including previous journies, books, and all other neceſſaries, will amount, it is ſuppoſed, to upwards of 1600l. When to this are added drafts to the amount of 2000l. for the tranſlation, beſides the increaſed annual allowance for the ſupport of the Miſſionaries, the neceſſity to which the Society is reduced of making known its wants, will eaſily be perceived. And we are perſuaded that the friends of true religion throughout the kingdom are ſo well ſatisfied of the importance of the objects, and of the care and fidelity of the men to whom the execution is committed, that they will not leave them without the neceſſary ſupplies.

We underſtand that donations are received by Mr. King, the treaſurer, at Birmingham; Mr. Fuller, ſecretary, at Kettering; Mr. Burls, No. 56, Lothbury; Mr. Button, No. 24, Paternoſter-row; and Mr. Summers, No. 98, New Bond-ſtreet.

WILTSHIRE ASSOCIATION.

THE half-yearly Aſſociation of the Independents, in this county, was held on Wedneſday, September 11th, at Trowbridge, at Mr. Stevenſon's Meeting.

In the morning ſervice—Mr. Weſton, of Corſham, introduced the ſervice with reading the ſcriptures, and prayer; Mr. Steven, of Crown-court, London, preached on the appointed ſubject, viz. "*Love to God*," in the the place of Mr. Weſton, and concluded with prayer; Mr. Warlow, of Wincaunton, read the hymns. Immediately after ſervice, the Lord's ſupper was adminiſtered; Meſſrs. Warlow, Dunn, of Bradford, Ball, of Weſtbury, &c. engaged in adminiſtering it.

In the afternoon ſervice—Mr. Baniſter, of Briſtol, began with prayer; Mr. Bogue, of Goſport, preached; Mr. Ward, of Melkſham, concluded with prayer; Mr. Weaver, of Trowbridge, read the hymns; during the afternoon ſervice, the miniſters tranſacted the buſineſs of the county, at the houſe were they dined.

Evening ſervice commenced at ſix o'clock—Mr. Honeiwell of Melkſham, prayed; Mr. Lowell, of Briſtol, preached, in the place of Mr. Warlow; Mr. Mantell, of Weſtbury, concluded with prayer; Mr. Dunn and Mr. Warlow, read the hymns.

CON-

CONGREGATIONAL SOCIETY.

ON Thurſday, July the 18th, a ſermon was preached by the Rev. Mr. Kingſbury, of Southampton, before the Congregational Society for ſpreading the Goſpel in England, recommending the deſign of that inſtitution, and enforcing the neceſſity, importance, and utility of village preaching. Text, Pſalm lxviii. 10th and 11th verſes,—"Thou, God, haſt prepared thy of goodneſs for the poor, &c."

On Friday the 19th of July, there was a general meeting of the ſubſcribers and friends of the ſociety.

CHAPELS OPENED.

SALEM CHAPEL, WOOLWICH,

WAS opened, June 4th, 1799, for the uſe of the congregation, in the independent intereſt, under the miniſtry of the Rev. J. W. Piercy. In the morning, Mr. Reynolds and Mr. Platt, of London, preached; the former from 2 Theſſ. iii. 16. and the latter from Deut. xxxiii. 3. latter part; and in the evening, Mr. Thorpe, of Peniſtone, Yorkſhire, from Pſalm lxxxix. 15. Meſſrs. Harper, Atkinſon, Jackſon, and M'Gregor, engaged in prayer.

BURWELL CHAPEL.

JUNE 18. A new Chapel, capable of holding 500 perſons, was opened at Burwell, in Cambridgeſhire; and at the ſame time the Rev. T. Nicklin was ſet apart to the paſtoral office over the independant church there. In the morning, Mr. Hall, of Cambridge, preached from Pſalm xxvi. 8. on occaſion of opening the place, and Mr. Gardiner, of Cambridge, addreſſed the miniſters and congregation. In the afternoon, Mr. Hopkins, of Linton, preached from Rev. xix, 9. Meſſrs. Root, of Soham; Town, of Royſton; Oats, of Sutton, and other miniſters, engaged in the devotional parts of the ſervices.

CHEADLE CHAPEL.

JULY 23d, was opened a new Chapel, at Cheadle, Staffordſhire. The Goſpel has never been preached faithfully in this town, in a regular way, in the memory of the preſent inhabitants. But ſome neighbouring independent miniſters, have, for ſeveral years, occaſionally preached to a few people in a private houſe.

Some greater proſpects of uſefulneſs having lately occurred; it encouraged the friends of the goſpel to aſſiſt them in building the preſent houſe, which, together with the land, &c. coſt them about 200l. More than one half of which is paid already. Mr. Boden, preached in the morning, from Pſalm c i. 16. Mr. Little, in the afternoon, from John viii. 12. and Mr. Shaw, in the evening, from Romans i. 16. The attendance was large, and great ſerioufneſs prevailed, in all the ſervices.

NEW TABERNACLE, NORTH SHIELDS.

ON Sabbath, the 4th of Auguſt, the play-houſe, at N. Shields, Northumberland, was opened for the worſhip of God, by the Rev. A. D. Nelſon, Swallwell, Durham, who preached in the morning, from 1 John iii. 8. laſt clauſe. "For this purpoſe the Son of God was manifeſted that he might deſtroy the works of the devil." In the afternoon, Mr. Wm. Pringle, Durham, preached from Luke v. 5. laſt clauſe. "Nevertheleſs, at thy word, I will let down the net." Mr. Nelſon, preached in the evening,

ing, from Mal. 4. 2. "To them that fear my name ſhall the Sun of Righteouſneſs ariſe with healing in his wings."

The goſpel was introduced here, by Mr. Nelſon, in his circuit of village preaching; and as no other convenient place could be found to contain the people that wiſhed to attend, application was made, and the playhouſe was obtained, and fitted up to contain upwards of 1000 people, and is to be ſupplied by him in his courſe of village preaching.

The houſe was crowded at the opening, and many had reaſon to ſay to the praiſe of grace, that ſurely the Lord was in this place.

CRAYFORD MEETING.

ON Monday, Auguſt 26, the new Meeting, at Crayford, in Kent, was opened for public worſhip. In the morning, Mr. Miffin, of Dartford, engaged firſt in prayer. Mr. J. Townſend, preached from Acts xii. 24. "But the word of God grew and multiplied." Mr. Bickerdike, of Woolwich, concluded in prayer. Public worſhip commenced again in the afternoon, when Mr. Percy, of Woolwich, offered the firſt prayer. Mr. Slatterie, of Chatham, preached from Matt. xxiv. 31. "And he ſhall ſend his angels, &c." Mr. Morriſon, of London, concluded the ſervice in prayer.

In the morning ſermon, the preacher took occaſion to tell the illiterate and poor of the congregation, who either had no bibles, or could not read them, that there were perſons preſent who would both teach them to read, and alſo give them bibles, if they could not afford to buy them. This hint gave riſe to a converſation among the miniſters and others, after dinner, upon the ſubject; it was remarked, that there were numbers of ſchools for the inſtruction of the young of both ſexes; but none for perſons arrived at full-age, and that it was natural for ſuch to feel reluctance to mingle in a ſchool compoſed of children, or taught by young perſons.

The importance of teaching perſons conſiderably advanced in life to read the ſcriptures, was univerſally acknowledged; and if ſchools are formed for this claſs of perſons in particular, and they can be induced to attend them, whilſt they are inſtructed to read the letter of ſcripture, they may alſo be taught the vaſt importance of thoſe divine truths of which it is compoſed, and of which too many, who cannot read, are as ignorant as heathens. This is ſuggeſted, in the hope, that it may ultimately lead to the formation of a ſociety for the above deſirable purpoſe, which would alſo increaſe the uſefulneſs, and facilitate the operations of thoſe long eſtabliſhed ſocieties, who employ themſelves in the deſtribution of bibles among the poor.

ORDINATION OF MR. GEORGE BOURNE.

ON Thurſday, September 12th, Mr. Bourne, of Melkſham, was ordained at Colerne, near Bath, paſtor of the United Independent Congregations of Colerne and Marſhfield; Mr. Clift, of Frome, introduced the ſervice, with reading the ſcriptures and prayer; Mr. Mantell, of Weſtbury, delivered an introductory diſcourſe on the nature of a Chriſtian church, aſked the queſtions, and received the confeſſion of faith; Mr. Honeiwell, of Melkſham, delivered the charge, and prayed the ordination prayer; Mr. Jackſon, of Warminſter, preached to the people; Mr. Ward, the baptiſt miniſter of Melkſham, concluded with prayer; Mr. Honeiwell, of Melkſham, and Mr. Baniſter, of Briſtol, read the hymns.

In the evening ſervice, Mr. Baniſter, of Briſtol, began with prayer; Mr. Jackſon, of Warminſter, preached; Mr. Gould, of Horningſham, concluded with prayer.

POETRY,

POETRY.

SWANS OF MORE KINDS THAN ONE.

Nimium ne crede colori.—VIRGIL.

BEHOLD yon Swan, with conſcious pride,
Sailing in ſtate along the tide;
Her feathers like the whiteſt ſnow,
Her neck bent like the arching bow;
The queen of fowls ſhe ſeems in ſight,
Our eyes behold her with delight.
But ſtrip this bird, and look within—
A ſnow-white Swan with *ſooty ſkin!*
When fowls for ſacrifice were us'd,
The unclean Swan was ſtill refus'd *.
Thus outward beauty oft is ſeen
Moving abroad with ſtately mein;
Feathers and pride compoſe the ſhow—
The mind is darkneſs viel'd in ſnow.
And thus the Swan may well expreſs
The Formaliſt's ſelf-right'ous dreſs;
In pray'rs and duties often ſeen,
Almoſt Perfection's ſelf, I ween;
Heav'n ſeems his own by proper claim,
Forgetful of the Saviour's name.
But look *within*—and what is ſeen?—
'Tis darkneſs, vanity and ſin.
For oft what man eſteems as pure,
A holy God may not endure.

IOTA.

Αυτος Εφη. IPSE DIXIT.

"THUS ſpake *Pythagoras*"—his ſcholars ſaid;
And all his laws were conſtantly obey'd.
"Thus ſaith the *Lord*,"—ſhould Chriſt's diſciples ſay,
And, loving his far better laws, obey.

IOTA.

POETS AND CHRISTIANS.

POETS are ſuch by *birth*, 'tis ſaid;
Nor can by rules of art be *made*.
But not by birth do *Chriſtians* ſhine,
They are *new-made* by Grace divine.

IOTA.

REJOICING IN JESUS.

I PRAISE his name,—he ſweetly warms
My ſpirit with his heavenly love;
Allures her by ten thouſand charms,
And makes her languid paſſions move.

She quits this dull, this dying clod,
Its cheating ſmiles, its painted toys;
Drawn by the influence of her God
To nobler things and ſolid joys.

Immanuel is her beſt delight;
Oh how he cheers her wond'ring powers!
Sinks her tranſported at his feet,
And there ſhe loves him and adores.

Here I enjoy perpetual reſt,
My tears, and care, and grief depart;
Sure I muſt be ſecure and bleſt,
While Jeſus ſmiles upon my heart.

My heart is full of ſacred joys;
My pleaſures, oh! how high they riſe!
Celeſtial ſcenes my ſight employs—
The charms of Jeſus and the ſkies.

I would not wiſh an angel's place,
While I in this lov'd ſtate abide;
While I can view my Saviour's face,
And gaze upon his bleeding ſide.

This is my bliſs, my life, my heav'n;
Oh! what rich joys theſe views afford!
Such precious pleaſures can't be given
As thine, thou fair incarnate Lord.

Kingdoms and crowns their luſtre looſe,
The globe itſelf no more appears;
Nor can ten thouſand worlds diſcloſe
Such glory as my Jeſus wears.

Millions of ſmiles adorn his face;
Deſcribeleſs beauties in him ſhine;
Angels and heaven have not a grace
A thouſandth part ſo much divine.

Oh! could I penetrate the ſkies!
Oh! could I reach his dazzling ſeat!
I'd give him there my heart and eyes,
And find my heav'n when at his feet.

JUNIUS.

* Lev. xi. 18.

MOURN-

MOURNING OVER A CORRUPT HEART.

AH! filly wand'rer, fooliſh heart,
Ever inclin'd to turn aſide,
And like a broken bow, to ſtart
From God, to revel in thy pride!

When ſhall thy treach'ry have an end?
When ſhall thy deſp'rate reign be o'er?
When ſhall my rebel nature bend,
And this frail potſherd ſtrive no more?

I wander far for happineſs,
To ev'ry broken ciſtern turn;
But diſappointment and diſtreſs
Unite to make me weep and mourn,

Like Noah's dove, into the ark,
Dear Lord, I preſs unto thy breaſt;
Thy Saviour ſpeaks, my ſpirit, hark!—
"Return! and I will give thee reſt."

Lo! thy backſliding child attends,
Forſakes her refuges of lies;
Her longing eyes tow'rd heav'n ſhe bends,
And pants and ſtruggles to ariſe.

But, oh! this clog—my Saviour come;
Why do thy chariot wheels delay?
I thirſt, I faint to be at home;
My ſpirits' bridegroom come away.

ELIZA.

DARK PROVIDENCES.

MY ſoul, tho' Providence may frown,
Let not thy truſt in God decline,
Who oft brings our proud ſpirits down,
When moſt his thoughts our riſe deſign.

The dungeon Joſeph muſt prepare,
That he may Pharaoh's ſecond be;
And David, ere the crown he wear,
Muſt, like a hunted partridge, flee.

When Ruth firſt Bethl'hem's fields did trace,
Who would have thought that ſtranger ſhould
Be the great mother of a race,
Which ſoon ſhould Iſrael's ſcepter hold?

From Moab, urg'd by want, ſhe went,
But plenty ſoon at Bethl'hem gain'd,
Where thriving in the third deſcent,
Her offspring over Iſrael reign'd.

And, which a greater wonder was,
From her the great Meſſiah came;
Thus death of friends, diſtreſs and loſs,
Drove her to God, true gain, and fame.

Lord, all thy dealings are a deep,
Nor can thy ends by us be known;
Help me my anchor ſtill to keep,
In ſtorms and calms on thee alone.

J. LAGNIEL.

PHILANTHROPY.

ARE we the ſubjects of the great Firſt Cauſe?
Then let us act obedient to his laws;
We are not doom'd his thunderbolts to throw,
Nor aggravate the maſs of human woe.
Ours is the taſk to dry the falling tear,
And whiſper ſounds of mercy to the ear;
To comfort the diſtreſt, relieve the poor,
Nor turn the fainting beggar from the door,
So ſhall we fill the circle Heav'n aſſign'd,
And act as fellow men to all mankind.

S.

LORD REMEMBER ME.

Luke xxiii. 42.

O THOU, from whom all goodneſs flows,
I lift my ſoul to thee;
In all my ſorrows, conflicts, woes,
Dear Lord, remember me.

When guilt lies heavy on my heart,
Thy merits are my plea;
My pardon ſeal, and peace impart—
In love remember me.

Let not the errors of my youth,
Nor ſins remember'd be;
In mercy free, in grace and truth,
O Lord, remember me!

From Sin's defilement in my ſoul,
I long to be ſet free;
To ſave, to cleanſe, and make me whole,
Dear Lord, remember me!

Temptations ſtrong beſet my way,
Lord, to my ſuccour flee;
Give ſtrength according to my day—
For good, remember me!

If for my love to thy dear name,
I ſhould reproached be;
I'll hail reproach, and welcome ſhame,
If thou remember me.

When I draw near the gates of death,
And meet thy juſt decree;
Dear Saviour, with my dying breath,
I'll cry, Remember me!

J. K.



Rev.d WILLIAM NICOL,

Swallow Street

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BIOGRAPHY.

MEMOIR OF MR. J. SANDERS.

MR. JOHN SANDERS was born in the beginning of the year 1710, in the parish of Eltham, Kent. His parents were in the husbandry business; but he lost his father while yet an infant. He continued with his mother till about the age of fifteen, when he was taken by a relative to London, and brought up in the capacity of a coachman; for several years he drove what was called *road work*, (post-chaises not then being much in use) and his character was so well known for sobriety and carefulness, that he was esteemed by many of the nobility, whom he occasionally drove to Bath and elsewhere, and who always particularly desired him to be sent in preference to any other person.

In one of these journies an incident occurred, which he used to relate with pleasure. He was in the city of Exeter, and Mr. Cennick (who was then in connexion with Mr. Whitfield) was preaching in the high street of that city, on a large open spot of ground, and surrounded by a great number of people, by some of whom he had been previously ill-treated. Mr. C. was expatiating on the blood of Christ, when a profane butcher, who was among the crowd, said, "If you love blood, you shall presently have enough," and ran to get some to throw on him. Mr. Sanders was also a by-stander, and, though at that time an entire stranger to divine things, from a sense of the ill-usage Mr. C. had received, and was likely to receive, felt an inclination to defend him. Seeing the man come with a pail nearly full of blood, he calmly went to meet him, and when he came even with him, suddenly caught hold of the pail, and poured it over the man's head. This drew the attention of the

riotous part of the people from the preacher to Mr. S. who with ſome difficulty eſcaped their rage, by taking ſhelter in a houſe, and was obliged to leave the town very early on the next morning. Mr. C. it is ſuppoſed, never knew who was his preſerver.*

Mr. Sanders continued his occupation as a coachman, till about the year 1745 or 6; when he bought the place of a yeoman of the guards; but did not continue long in it, as the then Duke of Devonſhire, maſter of the horſe to his *late* Majeſty, introduced him into the King's ſervice as *read* coachman; and, when a vacancy happened, he was made *body* coachman to his preſent Majeſty, and ſo continued till about the year 1780. While thus employed he often received the approbation of his royal maſter, for whom he ever entertained the moſt affectionate love and reverence; and when he petitioned for a diſmiſſion, on account of his age, being about 70 years old, it was granted with regret. His Majeſty, when riding on horſeback through Kenſington, if he ſaw his old ſervant walking, would often kindly enquire after his health; and the like regard was ſhewn by the other branches of the royal family. For very lately, when his royal highneſs Prince Edward, now duke of Kent, came to view the palace previous to his taking poſſeſſion of it, he ſuddenly entered the apartments of Mr. S. (the perſon who ſhould have apprized him having forgot it) and found him ſitting to be ſhaved; the prince clapped his hand on his ſhoulder to prevent his riſing, and ſtood leaning againſt the window till the operation was finiſhed; then with much good nature told him he remembered him well, enquired concerning his health, and aſſured him he ſhould not be diſmiſſed from his apartments whoever elſe might be. Thus he had the eſteem and regard of the higheſt perſonages in the land, and all this ſeemed to humble him yet more in his own eyes; for his motto to the laſt was, "Leſs than the leaſt of all."

It was about the year 1740, that he was firſt awakened to a true ſenſe of his condition before God, under the miniſtry of the late Rev. Mr. Romaine, at St. George's Han-

* An account of this tranſaction was found in the pocket-book of Mr. C. after his deceaſe, with an awful relation of two or three of theſe perſecutors being taken ill with a ſpitting of blood which continued till they died, one excepted, who recovered, appeared to be converted by this awful viſitation, and afterwards followed Mr. C. for a conſiderable time, whitherſoever he went.

over-

over-ſquare. His going to hear him was through the perſuaſion of his wife, a gracious women, who has been now dead about 20 years. However, he heard, as he uſed to ſay, "to profit;" and received ſuch a deep conviction of ſin, and ſuch a terror of the wrath of God due to it, that he was ſometimes afraid even to ſleep, for fear he ſhould awake in hell. This work of the law upon his conſcience followed him more or leſs for about ſix years, moſt of which time he was trying various means to render himſelf acceptable to God, and vainly endeavouring to make Moſes and Chriſt copartners in this work; but that Holy Spirit by whom he was taught, would not ſuffer him to reſt here. He was permitted to try to the utmoſt of his power, and he found the utmoſt of that power was only able to bring him into greater bondage. At laſt, by the gradual work of the Spirit of God he was brought into the liberty of the children of God; but not without many ſevere conflicts with the grand enemy of ſouls, and many hard fought victories obtained. The firſt time he ever attempted private prayer, he thought ſome one ſtruck him on the back, and it had ſuch a terrifying effect on him (though naturally he feared not the face of any man) that he was ſoon obliged to leave off and quit the room; but the next evening retiring in the ſame place, he kneeled down oppoſite the door, that he might ſee (as he expreſſed it) if any one entered. Thus he was enabled to perſevere, and, as he confeſſed, with ſtrong cries and tears, offered up his ſupplications to God, until, like his divine Maſter, he was "heard in that he feared," delivered from that ſtage of bondage, and brought into the "glorious liberty of the ſons of God;" and then he was enabled to comply with the admonition of the Apoſtle, and ſtand faſt to the end in the liberty wherewith Chriſt had made him free. At the ſame time he demonſtrated that this freedom did not lead to licentiouſneſs, by his cloſe walk with God, like Enoch, for almoſt half a century, and by his zeal for the glory of God and the good of ſouls. Almoſt at his own expence he opened a little place at Kenſington, for the preaching of the Goſpel among the poor, and maintained it for ſome years, till a chapel was built in the town: this, with many other works of faith and charity, (in which he always diſclaimed merit) will praiſe him yet in the gate, and one day be acknowledged as the effect of divine grace before an aſſembled world. He was indeed as a private Chriſtian, a burning and a ſhining light; but

but, in his own eſtimation, a brand plucked out of the burning; for in the former part of his life he run into much exceſs of riot, and could rank with the chief of ſinners, having committed ſin with greedineſs and drank in iniquity like water; which made him often ſay, nothing but ſovereign and diſtinguiſhing grace could ever have reached him; but he uſed to rejoice that it *had* reached him, and therefore could never enough teſtify his gratitude to that Jeſus who lived and died for him; and of his intereſt in whoſe redeeming love for two or three years preceding his death he ſcarcely entertained a doubt.

In his laſt five years, owing to his advanced age and weakneſs, he regretted that he was hindered from going to hear ſome of his dear old friends preach occaſionally at the Lock Chapel, particularly the Rev. Mr. Newton, for whom he had a peculiar regard; as indeed he valued every miniſter that preached the glorious truths of the Goſpel, and ſeldom could leave them till he had teſtified his affectionate reſpects for them. Often has the writer of this ſeen his eyes ſparkle, as it were, with pleaſure, and overflow with tears of gratitude and tranſport at the very name of Jeſus; it was indeed muſic to his ears, and balſam to his heart. The many happy hours the writer has ſpent in his company for three or four years paſt, particularly on Lord's day evenings, will not ſoon be forgotten, nor the reliſh of them loſt; when, with the moſt hearty Amens, he accompanied every expreſſion in prayer that tended to exalt the name of his beloved Jeſus, or that related to the enlargement of his kingdom, and to the welfare of precious and immortal ſouls. How did his heart burn within him, like the diſciples of old, while converſing about the unmerited grace and favour he had received, and of the glory which he believed was laid up for him in a brighter and better world! Thus faith and hope kept him waiting and watching till this glory ſhould be revealed, eſpecially for the laſt two years of his life, when he daily expected to be called from time into eternity; which happy event took place Auguſt 13, 1799, at the advanced age of near 89.

He was taken ill on the Wedneſday or Thurſday preceding, and from the firſt there appeared little or no hopes of his recovery. But he was ſupported during his illneſs in ſuch ſweet compoſure of ſpirit, and ſuch perfect reſignation to the will of God, that the promiſe was fully verified to him, of being kept in perfect peace, his mind being ſtayed upon Jehovah,

Jehovah. Thus he lay till within a few hours of his death, when the enemy appears to have made his laſt attempt. For, comparing his journey from this world to the difficult aſcent of a ſteep hill, he expreſſed a fear he ſhould never reach the top of it. His attendant, a gracious woman, immediately replied, "Dear Sir, you will reach it—you are almoſt at it—your Captain ſtands there and you muſt follow him." He then ſtretched out his hands, and, with a divine ſmile upon his countenance, ſeemed for a few moments to be praying; and ſhortly after, looking up and waving his hands, he ſaid "Look—look there," and preſently again, "Hark!" as if his departing ſpirit ſaw and heard a convoy of miniſtring angels waiting to receive him, and then, reclining on his pillow, ſweetly breathed his happy ſoul into the boſom of his Redeemer.

Thus lived and died this venerable ſaint, who happily exemplified *the life*, *the walk*, and *the triumph of faith* ſo excellently deſcribed by the honoured inſtrument of his converſion, Mr. Romaine; for whoſe memory he always retained the moſt affectionate regard; and like whom, his hope and confidence was fixed on the Rock of eternal ages.

A funeral diſcourſe was preached for Mr Sanders, by the Rev. Dr. Lake, of Kenſington, from Job v. 26. "Thou ſhalt come to the grave in a full age, like as a ſhock of corn cometh in its ſeaſon;" and a like token of reſpect was paid to his memory by Mr. Fielder, of King's-road, Chelſea.

TO A FRIEND UNDER SPIRITUAL DISTRESS.

MADAM, *Halifax*, 21 *May*, 1799.

THERE is a common ſaying, that it is never too late to repent and reform. This maxim I apply to myſelf, in reference to my correſpondence with my friends. As I advance in life, I feel a growing backwardneſs to writing; not becauſe the affections of high eſteem and regard decline, but becauſe I have in general ſo much upon hand, and have ſo much to write in my profeſſion. I wiſh I may be enabled to ſay ſomething that will do you good, now I have begun. I ſuppoſe you are much in the ſame ſituation as when I left London. I feel for the affliction of your family, and ſincerely deſire it may be a bleſſing to you all. There are awful changes in this world. Smiling Providence ſometimes bleſſes our ſtate for years together, and then we experience a reverſe of circumſtances. "I was not at reſt," ſays Job, "and yet trouble came;" that is, with greater force, and with larger meaſure. We ſhould live in expectation of it. Here is nothing permanent. As

the ſun riſes and ſets, and the moon waxes and wanes, ſo it is with all ſublunary things. Winter is neceſſary as well as Summer. Rains and froſts have their advantages to fit the earth for produce. Sunſhiny weather is much more pleaſant than fogs and damp, but both come by his pleaſure who rules the ſkies. We cannot have things as we wiſh. Our minds muſt be controlled, and our towering ſpirits brought down. He brought down their hearts by labour, and various exercíſes, in the wilderneſs; and yet they were to praiſe the Lord for his goodneſs. We know not the reaſons of his myſterious diſpenſations now, but we ſhall know hereafter. Now his ways are in the great deep, and his footſteps paſt finding out; but at a future time, when the whole ſcheme is complete, we ſhall ſee abundant reaſon to admire both the wiſdom and goodneſs of God. Then we ſhall ſay, he has done all things well. His deſigns are executed, his love has been diſplayed. Mercy mingled the cup, though its ingredients were bitter; and the kind hand of a ſkilful Phyſician preſented the draught. The cup which my heavenly Father has prepared, ſhall I not drink it? I ſubmit myſelf humbly to his direction. His preſcriptions have always been the beſt, and I fall into his gracious will concerning me in all things. What reaſon have I to find fault? Surely, goodneſs and mercy have followed me all the days of my life. Let me review his ways, and learn to be content. Have I lacked any thing? My miſgiving fears have preſented a thouſand difficulties, and raiſed unpleaſant ſenſations in my mind; but how have theſe creatures of imagination fled. I have feared where no fear was. I have troubled myſelf needleſsly and in vain. May I learn wiſdom by what I have ſuffered; and if God has been ſo good to me in time paſt, may I not humbly depend upon him for time to come? "Thou haſt enlarged me when I was in diſtreſs; have mercy upon me, and hear my prayer." I praiſe his name for grace received, and truſt him for the reſt. And why ſhould I not? His love is the ſame; his promiſes are the ſame; and the fidelity which is engaged to bring them into effect. My life was of no more account with God in years that are paſt, when his candle ſhone on my head, and his ways dropped fatneſs, than it is now. Nor was there in me any more merit to recommend than there is now. God's providence ſtill continues over the whole creation; over the meaneſt part of it as well as over the nobleſt and moſt exalted. Why ſhould I diſpute his goodneſs? His ſun riſes every day, and I enjoy the benefit of it in common with the reſt of the world. The lilies grow, the graſs ſprings, and nature buds and bloſſoms in its uſual way. I therefore

give

give my fears to the winds, and here drop my unbelief. Am I a child of his family, and will he diſcard me? Shall his grace grow weary of his ſaints? Does he deſign to bring me to Heaven; and as a pledge of it, has he already brought me ſo far, and done ſo much for me, and will he give up my intereſts for life and comfort, when he can take care of me, and provide for me, with ſo much eaſe? O my God! I will repine no more. I will no more diſhonour thy love and guardian care. This my ſolemn declaration ſhall witneſs againſt me, if I ſhould in future abandon myſelf to diſtruſt. Write theſe things on my heart, and let them be continually before mine eyes! I commend myſelf to thy mercy! Thou art my faithful Creator; do for me what thou ſeeſt to be the beſt, and bring me to thy heavenly kingdom. I. C.

REFLECTIONS ON HEB. XIII. 8.

Jeſus Chriſt, the ſame yeſterday, and to-day, and for ever.

WE live in a world of changes. The ſun riſes, aſcends to his meridian, and knoweth his going down. The wind is changeable, to a proverb. The face of the earth is varied according to the ſeaſons. Winter and ſpring, ſummer and autumn, form a grateful viciſſitude. The ſea alſo is in perpetual motion.

The ſcenes of providence are continually ſhifting. Look back to the records of earlieſt antiquity, and ſurvey the world at large. Ancient hiſtory ſhews how univerſal empire paſſed from the Aſſyrians to the Medo-Perſians—from the Medo-Perſians to the Greeks—from them again to the Romans. Look at modern Europe. That ſingle event, the revolution of France, in 1789, how many changes has it already produced, not only in France, but in almoſt all the world! Or if we confine our attention to our own country.—*Here* trade is at a ſtand, *there* it is enlarged; now families are increaſing, ſoon they are diminiſhed. Mutability is inſcribed on all human affairs; but, bleſſed be God! "Jeſus Chriſt is the ſame yeſterday, to-day, and for ever."

Some often change the place of their abode. This year they have pitched their tent in Dan; next year, perhaps, they will have removed as far as Beerſheba. Some have the affliction of uncertain health, while others are of a light and fickle diſpoſition of mind; and others have more changes in their circumſtances than either in body or mind. Liſten to the voice

of a mourner in Zion. Sometimes I think I have a good hope through grace; then ſoon again I am in doubt. Hope revives, chears me for a while, and then declines. Sometimes I can ſay, Lord, thou knoweſt all things, thou knoweſt that I love thee; then again I am in Doubting Caſtle, and feel, in no ſmall degree, the tyranny of giant Deſpair. Old diſciples have ſeen and felt many changes in themſelves and others. Often have their faireſt proſpects been ſuddenly clouded, and their beſt conducted plans overturned; but it is their happineſs that Jeſus Chriſt is the ſame yeſterday, to-day, and for ever.

The diſcovery God has made of himſelf, has been by a gradual change of diſpenſation. He appeared to Adam in paradiſe; he revealed himſelf to the Patriarchs; the Patriachal diſpenſation made way for the Moſaic; the Moſaic introduced the Chriſtian diſpenſation; the Chriſtian diſpenſation leads on to the ultimate glory in heaven. Chriſt is the ſubſtance of them all, and he is the ſame, yeſterday, to-day, and for ever.

In the above motto the apoſtle puts the believing Hebrews in mind of the exemplary lives, the holy doctrine, and peaceful end of their miniſters. There is, in the ſcripture before us, a ſtrik-contraſt between the mortality of Goſpel miniſters and the immortality of Jeſus Chriſt. As if the apoſtle ſhould ſay, 'True, you can have *their* prayers no more; but Jeſus ever lives to make interceſſion for you. They can preach no more; but Jeſus lives to teach you. You can no longer have the advantage of their private counſels; but the Wonderful, the Counſellor, will ſtill be your ſpiritual guide. Jeſus Chriſt is the ſame *yeſterday*, before time began to roll—*to-day*, while time rolls on—*and for ever*, when time ſhall be no more.

Jeſus is immutable, as he is the Son of God.* Deity cannot change. Some old divines, referring to the incarnation of Chriſt, remark, that he remained what he was, and became what he was not. Immutability, in a qualified ſenſe, belongs to his character as the Saviour of ſinners. Was he an able Saviour in the days of his fleſh? He is ſo now. He is *now* able to ſave to the uttermoſt of our danger, of our deſires, of our duration; and he is as willing to ſave now as when he ſaid "Him that cometh I will in no wiſe caſt out."

To all thoſe who have believed through grace, Jeſus is unchangeable in his *love*. He has made us exceeding great and precious promiſes, and we know in whom we have believed. Whom he loves he loves to the end. Pretended friends may deceive us. Our real friends may be removed from us to a diſ-

* John i. 14, 18. iii. 16, 18. 1 John iv. 9.

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tant part of the world; or they may be reduced to ſtraits and poverty, and ſo rendered incapable of helping us; or they may die. But Jeſus cannot deceive, he cannot be removed, he cannot be impoveriſhed, he cannot die.

Let us glance at the *offices* of Chriſt. The truth, as it is in Jeſus, is immutable. His doctrines abide the ſame.* His atonement avails equally for believers of the old and of the new diſpenſation.† His interceſſion, founded on his own merit, not ours, ſhall ever prevail. "He ever liveth to make interceſſion for us." The kings of the earth die like other men: at the touch of death they drop their ſceptres and go down from their thrones into the dark grave; but the kingdom of Jeſus is an everlaſting kingdom, and of his dominion there ſhall be no end. His laws and ordinances need no reviſion or amendment; nor ſhall they ever be repealed. It appears hence

(1.) That we need not heſitate to ſay Jeſus is a divine perſon, for he is immutable. 'Tis God that ſays, "I change not."‡ 'Tis of God alone it can be ſaid, "with him there is no variableneſs nor ſhadow of a turning."§ Angels are not naturally immutable. Witneſs the everlaſting chains and darkneſs of thoſe who kept not their firſt eſtate.

(2.) That we may reſt ſafely upon Chriſt for ſalvation. The Chriſtian leans not upon a broken reed, nor ſtands upon ground that will give way. "Here is firm footing—Here is ſolid rock—All, all is ſea beſide."

(3.) That there is a great propriety in miniſters preaching Chriſt conſtantly—Chriſt in every ſermon. The late Mr. *Ryland* (walking up and down in his ſchool at Enfield) uſed to ſay, "Simplify and repetition—Simplify and repetition are the maxims for a ſchool." May not the miniſters of the Goſpel transfer theſe maxims with advantage to the School of Chriſt?

(4.) That Chriſtians ſhould imitate the immutability of Chriſt, in the ſteadineſs of their principles, temper and conduct. Reubenites, unſtable as water, ſhall not excel. An unſhaken firmneſs of character well becomes a Chriſtian while he is travelling in the plain road of duty. Queen Elizabeth's motto was "ſemper eadem," i. e. always the ſame. "My beloved brethren, be ye *ſteadfaſt, immoveable*, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord."

Stratford. W. N.

* See ver. 9. † Rom. iii. 25. Heb. ix. 11. ‡ Mal. iii. 6. § Jam. i. 17.

EVIL

ON EVIL SPEAKING.

Dead flies cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour, ſo doth a little folly [diſgrace] him that is in reputation for wiſdom and honour. Eccles. x. 1.

WHEN perſons, by a profeſſion of religion, acquire a good name among men, and for a time ſupport it with reſpectability, the whole of their character is laid open to ſuſpicion, when, though rigidly tenacious of outward forms, and declared enemies to an irreligious practice, they privately, without any apparent ſenſe of evil, tranſgreſs the plaineſt precepts of the word of God. Chriſtians are exhorted not to ſpeak evil of one another; and who will venture to ſupport *their* claim to religion, who, as buſy bodies, go from houſe to houſe, not merely bringing the characters under view, but deſignedly putting ſuch conſtructions on their conduct as have a tendency to tarniſh their good name? "Judge not (ſaith our Lord) that ye be not judged." But we are led to doubt, and not without reaſon, whether ſuch can be at all influenced by the ſpirit of the Goſpel, who, under a maſk of religion, deviſe, publiſh the groſſeſt ſlanders, and lay to the charge of others, things that they know not. To wound a character in ſecret, yet in ſuch a manner as that it ſhall ſoon be diſcernible to all, is a far greater evil than an open attack, where the injured has an opportunity of making his defence. Sin does not ceaſe to be evil, though practiſed in ſecret; and the malicious whiſper circulated among a few friends does not ceaſe to be ſlander, becauſe not publiſhed on the houſe top. Where the law of Chriſt has reached the conſcience, it will influence the conduct; and where ſin of any kind is willingly practiſed and perſevered in, does it not amount to a demonſtration, that the tranſgreſſors are yet in the gall of bitterneſs and bond of iniquity? To make and envenom arrows of calumny to wound the innocent, will certainly exclude ſuch helliſh artificers from a ſeat with thoſe "who have clean hands, and a pure heart." "Inſtruments of cruelty are in their habitations; O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united."

The profeſſion of religion, which they vainly ſuppoſe entitles them to preference, can be no palliation to the offence; for, if under that profeſſion, they take the liberty to mangle the characters of others, they wreſt religion to a purpoſe

purpoſe ſubverſive of its deſign, and quite contrary to the ſpirit of the Goſpel.

They act from that ſpirit which worketh in the children of diſobedience, and imitate the conduct of the devil, the accuſer of the brethren. "As a little folly diſgraces a man that is in reputation for wiſdom and honour, ſo will lying ſlander, &c." ſoon forfeit a good name, however fair the reputation otherwiſe ſtands; for deliberately to lie, ſlander, and calumniate, will ſoon unmaſk a character to the diſcerning, who are naturally led to infer that the religion of ſuch is fraudulence and deceit. What other ſins would not ſuch practiſe, provided they could be concealed? To make great pretenſions to religion, and at the ſame time to be deliberate in falſehood, in calumny and ſlander, is to make clear the outſide of the platter, and leave the inſide full of ravening and wickedneſs.

If thoſe who are the objects of their ſlander are blameable, in unneceſſarily circulating evil reports, they betray a want of that charity that thinketh no evil, and covereth a multitude of ſins; and if they wound the people of Chriſt without a cauſe, they wound Chriſt himſelf; for they that harm his people, touch the apple of his eye. Not leſs obnoxious to ſociety are they, who, under the baſe counterfeit of friendſhip, under flattering lips and a deceitful tongue, conceal enmity and diſtruſt; and who, on every convenient opportunity, ſhew their hatred in the moſt malevolent inſinuations: "one ſpeaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him." Such characters deſerve to be excluded from every religious ſociety, and ſent among the foxes of the field.

If ſuch deceitful conduct, as I now reprobate, can be conſiſtent with a ſtate of grace, what fiery trials muſt men of that deſcription come through before they leave this world. They may expect to feel in the moſt poignant manner, the laſh of their own cenſures reverberate with encreaſed ſeverity on themſelves. Like ſerpents lurking in the way, they mark every ſtep, and are ready to take the advantage; and with equal caution, as thoſe accurſed animals, ought ſuch characters to be avoided. Though in the moſt expreſs manner the ſacred ſcripture condemns lying, back-biting and evil-ſpeaking, there are, who uſe their bibles with much ſanctity, to appearance, on whoſe practice, in theſe particulars, the ſcriptures have not the ſmalleſt influence.

"A good name," ſays Solomon, "is rather to be cho-

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ſen than great riches." To have their good name ſullied by calumniating men, is an evil dreaded by all who value reputation. Men are often expoſed to ſome corporal puniſhment, or to the ignominious gaze of the multitude, for pilfering their neighbours' property; and if a good name is rather to be choſen than great riches, thoſe who rob others of their good name are guilty of a greater evil, than if they had plundered their houſes, or rifled their pockets; it would then be a puniſhment highly merited by the offenders to expoſe them to public contempt. There is a practice in ſome reformed churches, that ſinners of a certain deſcription, ſuch as fornicators and adulterers, are publicly rebuked for their offence, on the Lord's-day, in the face of the congregation. And why ſhould not liars, backbiters and ſlanderers undergo the ſame diſcipline? Certainly the qualities of crimes were not properly judged of, or theſe evil ſpirits had been firſt in the liſt of thoſe on whom ſuch cenſures are inflicted; for liars, whoremongers and idolaters, with every thing that worketh abomination and maketh a lie, ſhall have their portion in the lake that burns with fire and brimſtone. How prepoſterous to expoſe to public view thoſe who in the violence of temptation have fallen in the ſnare, who feel the pangs of godly ſorrow for their offence, while others regardleſs of all truth, frame falſehood, and utter deceit, to the wounding of the innocent, and the diſſolving of the moſt ſacred ties of friendſhip with impunity; and in a ſanctimonious manner, obſerve all the duties of religion with ſo much archneſs, as would Satan himſelf transformed into an angel of light.

If perſons would ſeriouſly conſider the evil of ſuch a practice as oppoſite to the plain inſtructions of revelation, if they would think of the injury it does to others, and the reproach it brings upon religion; if they weighed ſeriouſly the dangerous conſequences that may enſue to themſelves, they would, it is hoped, at leaſt attempt to put themſelves under ſuch reſtraints, which, if they did not aſſiſt in cheriſhing that charity that thinketh no evil, might aſſiſt in preventing their caſting about firebrands, arrows and death. With what grace can they pray, "Lord forgive us our treſpaſſes as we forgive them who treſpaſs againſt us," when, not merely by circulating reports injurious to the characters of others, but by framing falſehoods, and taking advantage of every circumſtance in their lives, they ſtudy to ſully their unblemiſhed reputation? Alas, how many call Chriſt, Lord, Lord, who do not the things which he commands!

In

In reading theſe few reflections, many will readily conclude, that the writer of them has had ſome perſons in his view: I acknowledge the picture is drawn from life, and with a deſign that thoſe into whoſe hands it may fall, and who are exhibited in it, may have ſuch a view of themſelves, as may make them deteſt the vices they now practiſe. He who ſpeaks and writes at random has no claim to attention. He who ſpeaks or writes in ſuch a general manner, as to make no impreſſion on the mind that may lead to ſome uſeful enquiry, will have but a ſmall ſhare of ſucceſs; but to write or ſpeak ſo plainly, that thoſe who read or hear, may have an opportunity of making a particular application to themſelves, will, at leaſt, if it does no more, afford the author this ſatisfaction, that he has done his duty, and that the objects of his reproof will be inexcuſeable if they do not repent. That every one who reads this, and who is cenſured by it, may make as pointed an application of it to himſelf as if he heard Nathan ſaying to him, "Thou art the man," is the prayer of ADJUTOR.

ON THE EXEMPLARY BEHAVIOUR OF MINISTERS.

LETTER VII.

DEAR SIR,

A RIGHT general preaching of divine truths is not ſufficient. You muſt rightly divide and addreſs them to the conſciences of your hearers, as unconverted or converted, as ſtrong or weak, as legally or evangelically wounded in ſpirit, or as fallen into ſcandal or error.

In dealing with *unconverted ſinners*, you muſt, 1. Plainly lay before them their inexpreſſible ſinfulneſs of heart and life, particularly in rejecting Chriſt; and the infinite, the everlaſting miſery to which by their ſin they are expoſed;* but not ſo as to leave them no ground of hope in Chriſt, or as to make them attempt their own deliverance by the works of the law.† 2. You muſt earneſtly urge upon them the abſolute neceſſity of having their ſtate, nature, and practice changed, in order to eſcape the damnation of hell.‡ 3. The goſpel deſcriptions and offers of Chriſt, and his all-ſufficient, ſuitable and everlaſting ſalvation, muſt be clearly exhibited to, and urged upon

* If. lviii. 1. Ezek. xvi. 2. iii. 18. xviii. 4. xxxiii. 8. If. iii. 11, Matt. xi. 20—24. Rom. i. 28—32. ii. 4, 5, 8, 9, iii. 10—19.

† Ezra x. 2. 1 Sam. xii. 20. Rom. ix. 30—33. x. 2, 3. Gal. ii. 16.

‡ Jo. iii. 3.—5. i. 12. 13. Ezek. xviii. 31. xxxiii. 11. Luke xiii. 3, 5, 24. Matt. vii. 13—23.

them.* 4. The true nature of believing in Chriſt muſt be explained to them, and they urged, under the influence of the Holy Ghoſt, to eſſay it with all their heart.† 5. All hindrances of immediate believing on Chriſt drawn from worldly entanglements; thoughts of their having already believed, or of their having time enough for it hereafter, or of being able to believe when they will; or drawn from the unchangeableneſs of God's decrees, the greatneſs, nature and continuance of their ſinfulneſs, the unworthineſs of their perſons, muſt be carefully removed; and the inſufficiency, the impropriety or falſeneſs of them, be clearly laid before their minds.‡

In thus dealing with them, it is neceſſary that you not only cry and look for the almighty working of God's Spirit, but alſo manifeſt the moſt tender compaſſion to them.§ Moſt patiently bear with them, notwithſtanding many relapſes, and perſevere in labouring with them, though apparently abſtinate,‖ till they appear paſt all hope,** and exerciſe the utmoſt prudence in laying hold of every promiſing opportunity of prevailing with them;†† in dealing more ſoftly or ſharply with them, as their number is greater or leſs,‡‡ in proportioning your reprehenſions to their ſins, and teaching their minds without irritating their ſpirits;§§ in forbearing the public reprehenſion of ſins which are ſcarce known by your hearers, and in ſtudying a *gradual* detection of ſins which have been long cuſtomary in your places.

In regard to thoſe who are *already converted*, you muſt, 1. Labour to eſtabliſh them in the truths of God.‖‖ 2. Stir them up to try, ſtrengthen, renew, exerciſe their graces,*** and in

* Song v. 10—16. Pro. viii. Pſ. xlv. 1.—8. and lxxii. Iſ. vii. 14. and ix. 6. 7. and xlii. 6. 7. and xlix. 1.—8. and lii. 13.—15. and liii. and lv. 1.—7. and xxv. 6. and xxviii. 16. and xxxii. 2. Jer. xxiii. 5. 6. Dan. ix. 24. Zech. ix. 9. 10. Col. ii. 9. and iii. 11. and i. 19. 1 Cor. i. 30. Iſ. i. 29. and iii. 14.—21. Acts ii. 36. and iii. 26. and xiii. 26.

† Heb. xi. 1. 13. Iſ. xlv. 22. Pro. xxiii. 26. and i. 22. 23. and ix. 4. 5. Matt. xi. 28. Jo. i. 12. and iii. 16. and vi. 37. and vii. 37.

‡ Matt. xxii. 2.—10. Luke xiv. 16.—23. Pro. i. 22.—32. Iſ. i. 18. and xliii. 24. 25. and xlvi. 12. 13. and lv. 1.—7. Rev. xxii. 17. and iii. 17.—20. 2 Cor. v. 20. and vi. 1. 2. Ezek. xxxiii. 11. and xxxvii. 11.—14.

§ Jer. iv. 19. and ix. 1. Mic. i. 8. Luke xix. 41.

‖ 2 Tim. ii. 10. 14. 25. 26. Tit. iii. 2. 3. Eccl. xi. 6.

** Acts xiii. 46. and xix. 9. Matt. vii. 6.

†† Luke xii. 42. Job xxxiii. 22.—24. 2 Chron. xxxiii. 11.

‡‡ Ezra x. 13. 1 Cor. v. 5. §§ Acts xvii. 22.—31. and ii. 14.—36.

‖‖ Acts xiv. 22. and xv. 36. and xviii. 23. 1 Pet. v. 12. 2 Pet. i. 12. Jude 3. Phil. i. 27.

*** 2 Cor. xiii. 5. Rev. iii. 2. 2 Pet. i. 10. 1 Cor. xvi. 13. Eph. vi. 10.—18. Col. iii. 10.

walking

walking worthy of their new-covenant ſtate and previleges,* that they may enjoy more fellowſhip with God;† and anſwerably to their different circumſtances, may adorn the Goſpel by a life of faith, love, candour, humility, zeal, prudence and conſtancy.‡ 3. Urge them to grow and increaſe more and more in grace, holineſs and virtue.§ Shewing them the proper means of ſo doing, and warning them againſt every hindrance.

Thoſe who are *ſtrong in faith and knowledge*, you muſt feed with ſtrong meat, teaching them the deeper and more difficult myſteries of God's word, and preſs them to practiſe the more difficult duties of religion,‖ particularly to contend boldly for the truths and intereſt of Chriſt,** and carefully to beware of doing any thing which is not expedient as well as lawful;†† to beware of pride, ſelf-conceit, or contempt of weak brethren,‡‡ and to prepare for heavy and ſharp trials and ſufferings.§§

Thoſe who *are weak in the faith*, you muſt feed with milk, the plain truths of the Goſpel and commands of the law,‖‖ never propoſing things in their hearing which they are not able to bear, ***nor urging them to practiſe the hard and extraordinary duties of religion.††† Deal meekly with them in their doubts and never vex them with unſeaſonable or violent debates.‡‡‡ Chearfully ſubmit to the meaneſt offices which can promote their edification, and even willingly abate of your honours, dreſs, or ſalary, as occaſions may require, for that end,§§§ never break the peace with them, nor even abate in your affection for them on account of their differences in judgment.‖‖‖‖ Warn them againſt raſh peremptory judgments in matters intrinſically indifferent,**** to do nothing with a doubting conſcience,†††† and to beware of indulging obſtinacy in their doubts.‡‡‡‡

I am yours.

* Eph. iv. and v. † Jo. xiv. 21. 23. ‡ Phil. i. 27.—29. Rom. vi. 15. Gal. v. and vi. Eph. iv. 6. Phil. ii. 4. Col. iii. and iv. 1 Theſſ. iii. 5. Tit. ii. 10.—14. Heb. xii. and xiii. James i. 5. Jude. Acts xxiv. 16. § 2 Pet. iii. 18. and i. 5.—8. ‖ Heb. v. 14. and vi. 10. Acts xx. 27. Matt. xiii. 11. Mark iv. 34. ** Heb. xii. 7. Jude 3. Phil. i. 27. †† Rom. xv. 1. 2. and xiv. 21. 1 Cor. viii. 9. ‡‡ 1 Cor. iv. 7. Rom. xi. 20. §§ Jo. xiv. 16. Acts, xiv. 22. Jo. xxi. 18. ‖‖ 1 Cor. iii. 2. Heb. v. 12. *** Mark iv. 33. Jo. xvi. 12. ††† Matt. ix. 14. ‡‡‡ Rom. xiv. 1. and xv. 1. §§§ 1 Cor. ix. 19. 20. 1 Theſſ. ii. 7. 8. ‖‖‖‖ Phil. iii. 15. Matt. xxviii. 10. Iſ. xl. 11. **** Rom. xiv. 3. †††† Rom. xiv. 5. 23. ‡‡‡‡ Jam. i. 19. Phil. iii. 15. 1 Cor. xi. 16.

THE FALLEN STATE OF MAN.

WE lately ſurveyed the bliſsful height where once we ſtood.* We muſt now behold the dreadful pit into which we are all ſunk. The human heart is a dark and deep abyſs, which we cannot fathom. Its veins and windings we are not fully able to diſcover and diſſect; even with the ſearching knife of the divine word. "The heart is deceitful above all things, and deſperately wicked; who can know it?" However, we may ſee enough of our ſinful ſtate to confound our fooliſh pride, and cloſe for ever our boaſting lips. We learn from unerring writ, that man in honour did not abide. His primeval glory ſoon departed. *Ichabod* is now written upon him in legible characters. His preſent ſtate is a ſtate of ſin and miſery. Seriouſly to contemplate this melancholy theme, can hardly be pleaſing to the proud heart of man; but the knowledge of it is abſolutely neceſſary to our embracing the Saviour; and conſequently, to our ſalvation. By ſome it is, in a great meaſure denied, but it never can be diſproved. The very denial of it, in many caſes, proves its awful reality. If we open our ears to the voice of Scripture, and ſhut not our eyes againſt ocular demonſtration, we ſhall ſoon confeſs, that in man the gold is become dim, and the fine gold changed. Moſes, that meek man of God, faithfully relates, that our firſt parents were expelled from paradiſe, becauſe they had fallen from God. Their children were begotten in their own ſinful likeneſs, and their firſt born even murdered his own brother. As the earth filled with men it filled with violence. Such was the wickedneſs of Adam's poſterity, that every imagination of the thoughts of their hearts were only evil, and that continually. God ſaw their wickedneſs, and determined to deſtroy them for it with a deluge of water. When the world was again repeopled, from Noah, whom God had ſpared, the whole race was ſtill corrupt. The imagination of man's heart was evil from his youth. In the days of Job, his friends never ſpake a greater truth than when they ſaid "Man is born like the wild aſs's colt;" and, that he is "abominable and filthy, and drinks in iniquity like water." In David's time, none were righteous, no, not one. Solomon obſerved that folly was bound up in the heart of a child. Iſaiah ſaid, all were as an unclean thing. Jeremiah pronounced the human heart to be deſperately wicked. On the ſame ſubject, the New Teſtament writers aſſert the ſame things. Jeſus himſelf, whoſe Spirit inſpired both the prophets

* Evangelical Magazine for May laſt, page 232.

prophets and apoſtles declares, that men loved darkneſs and not light; and that out of their hearts proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs and blaſphemies. That, ſuch being the caſe, "Except a man (τις, any one) be born again, he cannot enter into the kingdom of God." His apoſtles aſſert that the natural or unrenewed man receiveth not the things of the Spirit of God; but that his carnal mind is enmity againſt God. Thoſe for whom Chriſt died, are the ungodly and unjuſt. The beſt men that ever lived have abhorred themſelves. They have freely owned that they were conceived and ſhapen in iniquity; and that in their fleſh dwelt no good thing. All, all are children of wrath *by nature*. Every man, and every part of man is utterly degenerate.

His *underſtanding* is darkened. The God of this world has blinded his eyes. He is not only in the dark, but abſolute darkneſs itſelf. In matters of real religion, he is ſo ignorant, as not to know the ſhadow from the ſubſtance, or the form from the power of godlineſs. He puts things for each other that eſſentially differ. Light for darkneſs; bitter for ſweet; good for evil, and evil for good. His *memory* is ſo injured that it forgets what it ſhould retain, and retains what it ſhould forget. It recollects the injuries of men, and forgets the mercies of God. The remembrance of things temporal is ever preſent; while that of God and Chriſt, death and eternity, heaven and hell, only occurs ſometimes. His *reaſon*, that noble faculty, which exalts him ſo far above the brute creation, and does great things for him in commerce, ſcience, and politics, fails him in his reſearches to diſcover the origin of miſery; as alſo, the nature of true felicity, with the way to its attainment. This humbling truth is clearly atteſted, by clouds of learned philoſophers, though without deſign, in their multiplied and contradictory opinions concerning the chief good. Such is become the folly of what proud men call reaſon, that as Dr. Young ſays, "She nurſes folly's children as her own, fond of the fouleſt." She has been known to exert her utmoſt powers in direct oppoſition to divine revelation. She has lifted up her voice, even in behalf of vice and immorality. As to the *will*, alas! it is not leſs refractory and rebellious againſt God, than the underſtanding is dark, and the memory treacherous with reſpect to the things of God. The *affections* are in a ſtate equally diſordered. The natural man is a lover of pleaſure and the world more than of God. He longs for what he ſhould loathe, and delights in what he ſhould deteſt. He fears men, who can at moſt only kill the body; but he fears not God, who is able to

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deſtroy both body and ſoul in hell. His *conſcience*, the beſt of all his fallen powers, is ſadly polluted. Suppoſe it to be faithful to the light it has, yet it is often ſo blind as to ſee very little; and of courſe, ſo deaf as to hear little; ſo dumb as to ſay little. In ſome it is ſeared as with a hot iron. Whenever it is alarmed in any, it ſeeks to be appeaſed by improper applications.

But we proceed to obſerve, that while the fallen ſoul of man is void of all good, it is full of all evil. It is dreadfully ſwollen with pride, vanity, and ambition. It is ſadly infected with covetouſneſs, jealouſy, and impatience. It is replete with envy, hatred, and malice. It is the horrid abode of wrath and ſloth. Revenge, diſtraction, and deſpair reſide therein. Surely it is a cage of unclean birds—a neſt of vipers! Who can wonder that man, when ſavingly convinced, is a terror to himſelf? The whole man is corrupt and needs cleanſing, body, ſoul, and ſpirit. As the corruption is general in the whole race, ſo, if grace prevent not, at one time or another it breaks out in every man. As is the heart ſuch will be the life; if only we make a little allowance for the workings of hypocriſy. By nature the neck is ſtiffened with pride. The eye is wanton. The ear opens to filthy converſation, in which the tongue readily joins. The palate, throat, and ſtomach are ſeats of dangerous indulgence. The hand plucks the forbidden fruit, and the feet run the broad way. That ſuch is the ſinful ſtate of man, as expreſſed or implied in every paſſage of holy writ. The ſame is obvious in the ways of all who follow the deſires and imaginations of their own hearts. It is alſo confeſſed and bewailed by all who are in the way to heaven.

He who is thus ſinful, muſt be *miſerable*. Sin brought death and every woe into the world. It is a vale of tears, becauſe the theatre of wickedneſs. In our ſorrows we read our ſins. In the natural world the religious philoſopher reads the evidence of it's Author's diſpleaſure with it's ſinful inhabitants. Man gets his bread by the ſweat of his brow, becauſe of ſin. We read the fall of man in the ſpontaneous produce of the earth; in the rigours of winter, and in the ſuffocating heats of ſummer; in terrible ſtorms, exceſſive rains, ruinous inundations. The man muſt be blind who beholds it not in the noiſome priſon, and the frightful gibbet. How viſible is it in hoſtile fleets and armies, with all their inſtruments of death? Whatever is found, whether in the animal or vegetable parts of the creation, hurtful to man, may be brought in evidence of his fall from God. Work-houſes, hoſpitals, and infirmaries, with all the diſeaſes incident to the body, and death at the cloſe; "all, all at-

teſt

teſt the ſolemn truth." The learned profeſſions, whether their object be to ſecure our rights, reſtore our health, or ſave our ſouls, prove our fall; in as much as they are only rendered neceſſary by man's iniquity.

The miſeries of this life, however varied, great and heavy, end with life. Death terminates all ſublunary things; but the finite creature has ſinned againſt the infinite Creator, and againſt infinite obligations; and, as ſuch, is become obnoxious to infinite puniſhment. His ſufferings cannot atone for his ſins, and therefore he is liable to ſuffer for ever. Having loſt the image of God we are expoſed to the curſe of his law. We are under the power of Satan, and expoſed to thoſe vials of endleſs wrath prepared for the Devil and his followers. How dreadful the puniſhment which ſeparates between men and the moſt diſtant hopes of happineſs! The puniſhment of pain and loſs, which even the terms *hell*, *unquenchable fire*, and *blackneſs of darkneſs for ever*, &c. fail fully to expreſs? In this point of view, what a poor, diſeaſed, deſtitute, enſlaved pitiful object is fallen man! If in the midſt of it he fancies himſelf well, ſtill greater is the cauſe of lamentation. Who that is raiſed by the Redeemer from the ruins of the fall, would not fly to alarm his fellow men of their dreadful danger, and point them to the ſafe and tried remedy. Such is the grand object of the Miſſionary Society. Hail! holy brethren, in the face of every diſcouragement go forward. The ſalvation of one ſoul will more than recompenſe all your labours. S. B.

MISSIONARY EXTRACT.

To the Editor of the Evangelical Magazine.

SIR,

I WAS much ſtruck with reading, very lately, Biſhop Hurd's ſermon before the Society for the propagation of the Goſpel in foreign parts. Though it was preached many years before the Miſſionary Society was eſtabliſhed, or even thought of; yet it ſeems ſo appropriate, eſpecially as coming from a dignitary of the eſtabliſhment, that I hope, the following quotation therefrom may be of uſe.

"The difficulties, the dangers, the diſtreſſes of all ſorts which muſt be encountered by the Chriſtian Miſſionary, require a more than ordinary degree of virtue, and will be only ſuſtained by him, whom a fervent love of Chriſt and the quickening graces of his Spirit have anointed, as it were, and conſecrated to this arduous ſervice. Then it is, that we

we have ſeen the faithful miniſter of the word go forth with the zeal of an apoſtle, and the conſtancy of a martyr. We have ſeen him forſake eaſe and affluence; a competency, at leaſt, and the ordinary comforts of ſociety; and with the Goſpel in his hand, and his Saviour in his heart, make his way through burning deſerts and the howling wilderneſs, braving the rage of climates, and all the inconveniences of long and perilous voyages; ſubmitting to the drudgery of learning barbarous languages, and to the diſguſt of complying with barbarous manners, watching the dark ſuſpicions, and expoſed to the capricious fury of impotent ſavages; courting their offenſive ſociety, adopting their loathſome cuſtoms, and aſſimilating his very nature, almoſt, to theirs; in a word, enduring all things, becoming all things, in the patient hope of finding a way to their good opinion, and of ſucceeding, finally, in his unwearied endeavours to make the word of life a ſalvation not unacceptable to them.

"I confeſs, when I reflect on all the thoſe things, I humble myſelf before ſuch heroic virtue; or rather I adore the grace of God in Chriſt Jeſus, which is able to produce ſuch examples of it in our degenerate world. O! let not the hard heart of infidelity prophane ſuch a virtue as this, with the diſgraceful name of fanaticiſm or ſuperſtition." P. 9,

Yours,

A ſincere friend to the Miſſionary Society,
and a member of the Eſtabliſhed Church,

Oct. 5. 1799. J. W.

CHEARFUL RESIGNATION TO THE DIVINE WILL.

Be ſtill and know that I am God. Iſa. xlvi. 10.

THE deſign of God in all his diſpenſations, is the happineſs of his people. This conſideration ſhould not only reconcile them to all they meet with in their earthly pilgrimage, but become a conſtant ſource of joy. That thoſe who are ſtrangers to the divine life in their ſouls, and who are without God in the world ſhould be fretful and diſcontented, when their hopes and ſchemes are fruſtrated, is not to be wondered at; but that any who have been convinced of the vanity of every object beſide God, and have been enabled to make a covenant God in Chriſt Jeſus their portion, ſhould repine at their lot, whatever it may be,

is

both unreaſonable and ungrateful, that they have no juſt grounds for it is certain; yet that ſuch a diſpoſition prevails is undeniable.

A ſmall degree of attention to the converſation and conduct of many who think themſelves (and whom we ſhould be ready to think) improperly judged, were they not numbered amongſt the diſciples of Chriſt, would ſufficiently prove the fact. The diſhonour ſuch bring upon their profeſſion, and the injury they do themſelves, is not ſmall. It would be eaſy to point out the unhappy conſequences that muſt neceſſarily follow a diſpoſition of this kind; but let the diſhonour done to God, and the deſtruction of their own peace, ſuffice.

Now, I preſume, in order to chearful reſignation to the divine will, there muſt be, not only barely an acknowledgement of God's hand in our concerns, but ſuch an acknowledgement as ariſes from a conviction of his love in all he ſuffers to befall us; an acknowledgement which ariſes not only from the conſideration of his character as a being of infinite perfections, but that theſe perfections are exerciſed for our advantage; not only that every circumſtance is by the permiſſion and direction of Him who cannot act wrong; but that every circumſtance is particularly permitted and directed for our advantage. This I conceive to be the foundation of chearful reſignation to the divine will; and this is only realized, by true believers in Jeſus Chriſt; and ſo far as this is realized, there will be grateful acknowledgement, and chearful obedience, as the neceſſary conſequences.

By grateful acknowledgement, I mean thankfulneſs to God for all he with-holds, as well as all he gives; that our ſituations, callings and circumſtances; and that our poſſeſſions, duties, and ſufferings, are juſt what they are. By chearful obedience may be underſtood, a readineſs on all occaſions to do and ſuffer the divine will, becauſe it is the divine will; and as the former implies cordial approbation of all God requires, ſo this delights in the fulfilment of it.

That this is the duty and privilege of the believer is certain: that it is his *duty*, appears from his dependence on God for all that he receives.

As God is a perfect being, he cannot act amiſs: as he is a ſovereign, he has a right to diſpoſe of the affairs of his creatures as he pleaſes; as he is infinitely good, he wills, in all things, the happineſs of his people here, and their eternal bliſs hereafter.

That it is the Chriſtian's *privilge*, follows of courſe; what is his duty is alſo his privilege; it is his privilege as it is his happineſs; and we are ſo far only truly happy as we are chearfully reſigned to the divine will. As to be given up to our own wills is miſery and diſtreſs, ſo to know no will but God's is the ſummit of our happineſs.

That we may experience this, let it be our firſt concern to know that God, who has the direction of all our affairs, and who only can work in us that chearful reſignation to his divine will, which is attended with unſpeakable advantages here, and, through Jeſus Chriſt, a ſure prelude to an admiſſion into thoſe bliſsful abodes, where the will of God is perfectly and chearfully performed, and happineſs reigns in the higheſt perfection. N.

HINTS ON PRAYER.

PRAYER is the ſweet and ſtrong breathing of the new-born ſoul, toward a covenant God in Chriſt, ever wiſhing to draw in the life-ſupporting air of heaven, and to live in its own proper element. No hunted hart ever panted more after the water-brooks, than a believing ſoul will pant after communion with God through the bleſſed Jeſus.

The beloved object of prayer is a reconciled Father, whoſe heart is full of tenderneſs to the complaints and miſeries of his dear children,—his promiſes are the declarations of his pure love—a dependance upon his fulfilling them, does him honour, and is ſure always to bring down the bleſſing.

The Holy Spirit teacheth the children of God how to pray in faith. He helpeth their infirmities in prayer, ſtrengthens their graces, and beſtows on them all their comforts. He enables them to come with boldneſs, and have acceſs with confidence.

Whatever their Father has freely promiſed to give them in Jeſus, they aſk in faith, nothing wavering, for they know his promiſes cannot fail, and as they find them daily fulfilled, their holy familiarity with him increaſes. He draws near to them, and they draw near to him.

This mutual intercourſe is the ſource of much joy, and makes the houſe and ordinances of the Lord a delight; for there he is always diſpoſed to hear, and will fulfil his promiſe to his children, "I will make them joyful," ſays he, "in my houſe of prayer." T. D.

ANECDOTE.

ANECDOTE.

THE Rev Samuel Welles, one of the ejected miniſters, being viſited by the Rev. Mr. (afterwards Dr.) White, miniſter of Kidderminſter; Mr. White ſaid, "I wonder, Mr. Welles, how you do to live ſo comfortably: methinks you, with your numerous family, live more plentifully on the providence of GOD, than I can with the benefits of the pariſh?"

Mr. Welles, on another occaſion, chearfully profeſſed, that he had not one carking thought about the ſupport of his family, though he had then ten children, and his wife big with another. And no one will call in queſtion the ſincere truſt in GOD of a man, who with a large family, changed a ſituation which brought him 200l. a year, for one of 100l. that he might do good to more ſouls; and refuſed afterwards one of 300l. for the ſame reaſon.

REVIEW OF RELIGIOUS PUBLICATIONS.

A DICTIONARY *of the* HOLY BIBLE: *containing an hiſtorical Account of the Perſons; a geographical and hiſtorical Account of the Places; a literal, critical, and ſyſtematical Deſcription of other Objects, whether natural, artificial, civil, religious, or military; and an Explication of the appellative Terms, mentioned in the Writings of the Old and New Teſtament. The whole comprifing whatever important is known concerning the Antiquities of the Hebrew Nation and Church of God; forming a ſacred Commentary, a Body of Scripture Hiſtory, Chronology, and Divinity; and ſerving in a great meaſure as a Concordance to the Bible. By the* Rev. JOHN BROWN, *late Miniſter of the Goſpel at Haddington. A new edition; carefully reviſed and improved with the Author's laſt Additions and Corrections. In two Volumes, price* 14s. *bound.* Ogle.

THE nature of this uſeful work is fairly ſtated in the title. It hath for a long time met with great acceptance in the churches of the ſaints; and this edition has the advantage of the corrections and additions, which the Author made on a copy of the work, during ſeveral years before he died. Mr. Brown's extenſive reading, indefatigable induſtry, and almoſt unequalled acquaintance with the oracles of God, wonderfully fitted him for a work of this kind. It will be found to be, to the divine and the private Chriſtian, both what Johnſon is to the Engliſh linguiſt, and what the Encyclopædia is to the man of ſcience.

PERIODICAL ACCOUNTS *relative to the Baptiſt Miſſionary Society*, No. V. 8vo. 80 pages, 1s. Button, 1799.

THE contents of this Number are remarkably intereſting, and will ſufficiently ſhew the importance of the publication, viz. Letters from the Miſſionaries up to October 1798; Anſwers to Queſtions put to Mr. Carey; Reſolutions of Committee Meetings in England; Queſtions by Raje Keeſhore, and Anſwers by Mr. Fountain; Correſpondence between Mr. Carey and the Miſſionaries at Malabar; Village Preaching in England; &c.

A VINDICATION *of the* CALVINISTIC DOCTRINES *of Human Depravity, the Atonement, Divine Influences, &c. in a Series of Letters to the Rev.* T. BELSHAM: *occaſioned by his "Review of Mr. Wilberforce's Treatiſes;" with an Appendix to the Author of "Letters on hereditary Depravity."* *By* THOMAS WILLIAMS, *Author of "The Age of Infidelity," &c.* 8vo. 256 pages, 4s. boards. Williams, Chapman, &c.

IN our review of Mr. Belſham's book, we had occaſion to obſerve how far he had deviated from the Doctrine of the New Teſtament; and that, with all the boaſt of rational religioniſts, it is impoſſible that their ſcheme can hang tolerably together, becauſe truth only is conſiſtent. This writer has purſued theſe ideas through all the points Mr. B. has controverted, and in each of them ſhewn, by a variety of evidence, that, however the modern Unitarian principles may agree with certain ſyſtems of philoſophy, they are repugnant to the Scriptures, inimical to practical religion, and inconſiſtent among themſelves.

The ſubjects conſidered in theſe letters are the following: the Teſt of Truth; the depravity of Human Nature; its Origin; the Quantum of moral Evil; of Satan, and a future Puniſhment; of Atonement; the Origin and Deſign of Sacrifices; Interceſſion of Chriſt; Terms of Acceptance with God; of Divine Influences, and experimental Religion; Effects and Conſequences of the Calviniſtic Syſtem; and, in the Appendix, a farther Examination of the Scripture Doctrine of Human Depravity; and its poſſibility, phyſically and metaphyſically conſidered.

Under the head of Chriſt's Interceſſion, Mr. B. had extravagantly ſaid, "We are *totally ignorant* of the place where he reſides, and of the occupations in which he is engaged." Mr. W. contraſts with this the language of the Apoſtle, "He is now at the right hand of God making interceſſion for us." Mr. B. queſtions what can be meant by interceſſion; and thinks the New Teſtament "Writers themſelves annexed *no very diſtinct idea* to it." This his antagoniſt properly expoſes; but we were rather ſurprized he has omitted to obſerve the different manner in which the verb ἐντυγχανω, to plead, or intercede, is uſed with the oppoſite prepoſitions κατα, againſt, and υπερ, for. For (Rom. xi. 2.) it is ſaid of Elijah, that he pleads or makes interceſſion (κατα) *againſt* Iſrael; but of Chriſt, that he pleads or makes interceſſion (υπερ) *for* his people. So Outram (de Sacrificiis, cap. vii. lib. 2. ſect. 8.) obſerves, The ſame phraſe employed in Rom. xi. 2, is repeatedly uſed in the Maccabees for an *accuſer*, and is the evident oppoſite of that applied to Jeſus. And the ſame elaborate writer remarks, that the Jews have adopted the term *Paracletos* (פרקליט) to denote an *advocate*; and its oppoſite (κατηγορος קטיגור) for an *accuſer*.

In juſtice to our Author, we are conſtrained to remark, that he has diſcuſſed the above ſubjects with conſiderable ability and candour. In a preſatory addreſs to Mr. Wilberforce, Mr. W. apologizes for the uſe of the term *Calviniſtic*, which he obſerves has, by various arts, been rendered odious and unpopular; yet, as under this term Unitarian writers generally comprehend the doctrines of Human Depravity, the Atonement, Divine Influences, &c. he conſidered himſelf as obliged to uſe it, though he is ſenſible "theſe truths are no leſs dear to thouſands who do not paſs under the denomination of Calviniſts."

HYMNS *for the Uſe of* SUNDAY SCHOOLS, *ſelected from various Authors.* 36 *ſmall pages*, 2*d.* Chapman.

THE judicious Editor of this ſmall collection has freely availed himſelf

ſelf of Dr. Watts's compoſitions for children, to which he has added from various other authors; but the whole, compriſing 43 hymns, is expreſsly confined to ſubjects adapted to Sunday Schools. The profits, if any, are to be devoted to the Sunday Schools in Kent.

The Reaſon of Faith, *or an* Anſwer *to that Enquiry, wherefore we believe the Scripture to be the Word of God. By* JOHN OWEN, *D. D. Abridged by* JOHN KIRKPATRICK. *12mo. 126 pages.* Knott, &c.

DR. Owen's works certainly do not need our encomium; but we cannot withhold our cordial approbation to this judicious and ſeaſonable abridgment; which, we are happy to find, is ſhortly to be followed, as a proper ſequel to the preſent work, by a like abridgment of the Doctor's Συνοψις Πνευματικη, or the cauſes, ways, and means of underſtanding the mind of God in his word, &c. to which, we perſuade ourſelves, he will be encouraged by the public approbation of the preſent tract.

RELIGIOUS CORRESPONDENCE; *or twelve Epiſtles, conſiſting of Inquiries, Directions, and Advice concerning Experimental and Practical Religion. To which are added, nine ſhort Experimental Hymns. By* JOSEPH WHITEHOUSE. *2d Edition, with a recommendatory Preface, by the Rev.* G. BURDER. *12mo. 50 pp. 6d.* Chapman.

THE ſubjects of theſe letters are purely experimental. Mr. B. whoſe judgment claims conſiderable reſpect, obſerves truly, that theſe pages contain many uſeful hints, eſpecially to young profeſſors. The writer treads rather an unbeaten tract, and deſcends to ſome particulars not generally noticed.

A PACKET FOR YOUTH; *or Evidences of Chriſtianity, drawn from the Mind. By a* LADY. *12mo. 115 pp.* Knott.

WE cordially agree with Mr. Little, in his recommendation prefixed to this piece; that much *praiſe* is due to the fair Authoreſs, if not for originality, yet "for the care and accuracy with which ſhe has compiled and caſt into a new form the beſt thoughts of the wiſeſt and beſt of men on this ſubject."

THE FLYING ANGEL, *a Sermon, delivered in the new Meeting-houſe, Armagh, Ireland, before the Committee of the Evangelical Society of Ulſter, May 27th, 1799. By* W. COOPER, *8vo. 24 pp. 4d.* Chapman.

THIS popular preacher has made an ingenious and animated application of Rev. xiv. 6. to the occaſion before him; and we obſerve with pleaſure, evident improvements ſince his former publications.

Chriſtianæ Militiæ Viaticum; *or a brief Directory for Evangelical Miniſters. By* J. RYLAND, *D.D. 2d Edit. very ſmall, 9d. bd.* Button.

WE have noticed this excellent little Tract, chiefly to add the Author's name, which was omitted in the firſt edition.

Warning from the Grave: *a Sermon occaſioned by the Death of Mr.* ZACH. HORLICK, *(aged 92) preached at Painſwick, by* CORN. WINTER.
The Dying Chriſtian's Teſtimony to the Precioufneſs of Chriſt: *a Sermon occaſioned by the Death of Mr.* J. FRYER, *(aged 27) preached at Frampton, by* CORN. WINTER. *Both Sermons, 72 pp.* Wood, Shrewſbury; Chapman, &c. London.

THE pious and venerable preacher endeavours to improve theſe two ſolemn inſtances of death in early life, and in old age, to the living of all deſcriptions

deſcriptions, but more eſpecially the friends and neighbours of the deceaſed, and by combining the warning voice of the law with the ſweet encouragement of the goſpel, to alarm the ſinner, and to conſole the believer. To all ſuch attempts let every reader ſay—Amen.

To the latter Sermon the Author has added an Elegy, by E. Gardiner, Eſq. and ſome account of Mr. F.'s experience, which is very nearly the ſame as appeared in our Magazine for Auguſt. Of Mr. Horlick, ſome account was alſo given in our Magazine for April laſt.

ERRATA.

In addition to the Errata in the Miſſionary Sermons, noticed in our laſt, we are deſired to notice the following in the Sermon of Mr. Tozer, viz.

Page 38, for *Spain*, read *France*—p. 39. l. 21, for *prayers*, read *prays*—p. 40. l. 17. add, "but Faith is not diſmayed"—p. 41. l. 5. for *not ſo*, read *ſo*—p. 46, l. 16. begin the ſentence thus, "having alſo predicted the awful diſſolution of the Jewiſh State"—p. 50. l. 3. beginning of the ſentence, read *prayer*, without an interrogation—p. 52. l. 8. for *has*, read *have*—p. 53. l. 2. add, "and others, whoſe example we have followed"—p. 54. l. 14. for *did*, read *do*—p. 55. l. 6. for *mercies*, read *merits*.

OBITUARY.

MRS. DRAKE.

LATELY, at Olney in Buckinghamſhire, aged 88, died, Mrs. Elizabeth Drake. This venerable woman was the relict of the Rev. John Drake, formerly paſtor to the congregation of Independent Diſſenters in the ſame town; and whoſe acceptable labours in the Lord's vineyard were continued among them for more than 40 years. He died in the year 1775, in the 76th year of his age. And it may be truly ſaid of him, that he adorned the profeſſion of godlineſs, by a life of exemplary piety and an attention to the duties of his charge; and that having fought the good fight, and finiſhed a courſe of holineſs, he received the reward of his labours, and and entered into the joy of his Lord.

Mrs. Drake, the ſubject of the preſent memoir, was the daughter of Mr. William and Rebecca Bliſs, late of Northampton. Happy in the advantage of pious parents, whoſe inſtructions and example were bleſt to her ſoul, ſhe was early in life admitted a member of the church of Chriſt, under the late pious Dr. Doddridge. The principles and practice of her youth were confirmed and ſtrengthened through a long and uſeful life, and ſhone forth with increaſing luſtre unto the period of her diſſolution. Her uniform piety, chriſtian meekneſs, patience and chearfulneſs, under many trying diſpenſations, manifeſted that her views were fixed on objects of more certain duration and ſolid enjoyment, than thoſe which this tranſitory world can preſent, and which ſhe ſpeedily knew were ſecured to her by faith in the bleſſed Redeemer, on whoſe merits alone ſhe depended.

Her laſt illneſs, which was long and painful, evidenced her ſuperior conſolations; and as her diſſolution approached her proſpects brightened, and ſhe earneſtly deſired to realize the tranſporting objects of her faith. Often did ſhe ſay with Paul, that ſhe longed to depart and be with Chriſt, and with holy rapture exclaim with the devout Watts—

"O glorious

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

The influences of genuine religion on the mind and conduct were never more conſpicuous than in the laſt hours of this amiable chriſtian, not a murmur eſcaped her lips, and her whole deportment ſtrikingly diſplayed the moſt pious reſignation, and unfeigned gratitude. A lively ſenſe of thankfulneſs for every aſſiſtance afforded by her affectionate relatives, greatly alleviated the painful taſk of attending a dying bed, and rendered it at once a ſcene ſolemnly pleaſing and inſtructive. That hope which excludes fear prevailed over the weakneſs of recoiling nature: In no one inſtance was ſhe known to ſhrink at, but often triumphed in the contemplation of the ſolemn change. She "knew in whom ſhe believed, and that He was able to keep that which ſhe had committed to him."

It is worthy remark, that it was her earneſt wiſh and prayer that, if conſiſtent with the will of her Divine Maſter, her paſſage from time to eternity might be *eaſy*; and take place on a Lord's day. In this ſhe was indulged. Her departure was about two o'clock Lord's day morning, October 28, 1798; and ſo *gently* did her peaceful ſpirit enter into "that reſt which remains for the people of God," that her attendant, though near the bedſide, was not ſenſible of its flight, until ſome time after the happy change.

Thus lived, and thus *died* this pious matron, leaving behind to lament her death, (if *ſuch* a death can be lamented) beſides grandchildren, two ſons and a daughter, viz. Mrs. Newman, the wife of a reſpectable grazier, near Kettering, and Mr. John Drake, an eminent tradeſman in Northampton. The other ſon reſides at a conſiderable diſtance from Olney. It was a pleaſure to Mrs. Drake, to obſerve, that ſeveral of her grandchildren appeared to be treading the paths of wiſdom in their early years; and one in particular whoſe views are directed to an imitation of the ſteps of his venerated grandfather.

Her funeral ſermon was preached from her favourite words, Phil. i. 23. "having a deſire to depart," &c. by the Rev. T. Hillyard, whoſe well known faithfulneſs and zeal, extenſive candour, undiſſembled piety, and general uſefulneſs, are ſentiments ſufficient to prove him a proper ſucceſſor to her late highly valued, and much lamented huſband. S. G.

MR. JAMES BASCOMB,

WAS, for twenty years, an honourable member of the church of which I am an unworthy paſtor. For near that number of years his health has been declining; but neither infirmities, fatigue through the labour of the week, nor bad weather, prevented his walking eight miles on the Lord's day to hear the Goſpel. He was a man of great modeſty, ſaid but little, had many doubts and fears reſpecting his ſtate, and could ſcarce ever ſuppoſe himſelf more than a ſeeking ſoul.

During his laſt confinement, which was about three weeks, his prevailing doubts were removed by the application of that ſcripture, Matt. xiv. 31. "O thou of little faith, wherefore doſt thou doubt?" then he ſaid he longed to depart to be with Jeſus.

A little before his death he had a view of the heavenly world, and ſaid to a friend that was ſtanding by, "It appears like the pureſt gold." The ſame friend ſaid, "Suppoſing the Lord were to give you your choice, either

either to die, or to be raiſed from living a poor man to be a potentate, which would you chooſe?" "O!" ſaid the dying man, with peculiar energy, "I would chooſe death, becauſe death will introduce me into the company of my deareſt Lord." Thoſe words, recorded in Rev. iii. 20, were much bleſſed to him; the former part of them he repeated, viz. "Behold I ſtand at the door and knock:" and a friend, who was with him, repeated the connexion; but he ſaid, "What I have mentioned is enough; God has given me that, and I want no more." Thus died this poor, but eternally rich, ſaint, February 1799.

We have reaſon to hope that his dying ſayings and death have been rendered a bleſſing to his neighbours.

Dorcheſter. S. W. U.

MRS. ELIZ. WEST.

ON Sunday, March 17th, 1799, Mrs. Elizabeth Weſt, of Strood, Kent, entered into the joy of her Lord. She died of a conſumption, aged 44. She ranked among thoſe followers of the Lamb who feel more than they expreſs, and perhaps more than any of their brethren ſuppoſe. Her natural diſpoſition was reſerved; but when ſhe found herſelf at liberty her words were weighty, and it was apparent ſhe felt what ſhe ſaid during her long and painful illneſs. She was never known once to murmur, nor complain. When aſked repeatedly, whether ſhe did not, at times, feel inclined to hard thoughts of the Lord's dealings with her, through the extremity of her illneſs (for the laſt five or ſix weeks of her life ſhe was not able to lie in her bed) her anſwer was, "I am ſatisfied with the Lord's dealings with me." During one part of her confinement ſhe was favoured with more of the bright beams of the ſun of righteouſneſs than uſual; but ſhe expreſſed herſelf apprehenſive that this gracious viſit would be ſucceeded by a night of darkneſs. The event correſponded with her expectation, but ſhe fled to Chriſt for ſuccour. One expreſſion upon this occaſion, will not ſoon be forgotten, "Lord, don't let me ſpend my eternity with the wicked; thou knoweſt, when I was well I never loved their company." But the Lord's dealings with her were very merciful, for had ſhe been exerciſed with much ſoul darkneſs, as the affliction of her body was ſo very painful, her caſe would have been dreadful indeed. Perhaps as it refers to Chriſtian experience, the words of the prophet, Zachariah xiv. 6. have been ſeldom more exemplified, her experience was neither very light, nor very dark; that is, ſhe appeared the ſubject of a ſcriptural and good hope through grace, though ſhe did not enjoy the triumphs of faith, till faith was to give place to eternal viſion and enjoyment. From the general ſameneſs of her experience, and as it did not amount to joy unſpeakable and full of glory, the enemy would ſometimes attempt to reaſon her out of her hope; but ſhe would expreſs herſelf as determined to leave her caſe in the Lord's hands, not without ſome hope, that though ſhe was then in heavineſs it would ſoon be otherwiſe. Friday evening, prior to her diſſolution, ſhe expreſſed a deſire of having her intereſt in the Redeemer made ſo clear as to leave no doubt on her mind, and repeated the following lines as expreſſing the prevailing wiſh of her ſoul.

"Jeſus, I love thy charming name,
'Tis muſic in my ear;
Fain would I ſound it out ſo loud,
That earth and Heaven might hear."

She

She ſaid that ſhe had always been afraid of death, but, though ſhe could not account for it, ſhe had now no fear at all. As heavenly day dawned on her ſoul every cloud fled away. For ſome time before ſhe died her weakneſs was ſo great, that it was with pain ſhe converſed with a friend, but the morning on which the Lord called her home ſhe ſung hymns with the greateſt freedom and eaſe, particularly

"Jeſus, thy blood and righteouſneſs,
My beauties are, my glorious dreſs," &c.

On Saturday night, when it was propoſed to her to take the ſleepy draught which ſhe had been accuſtomed to for many nights without the leaſt ſucceſs, (as it only confuſed her head) ſhe declined it by ſaying, ſhe was deſirous of dying ſenſible, if it were the Lord's will; which favour was, in mercy, granted her. About eleven o'clock ſhe deſired Mrs. W.———, to read a chapter and go to prayer, as it was the laſt time they ſhould ever pray together in this world. About two o'clock in the morning (which was two hours before ſhe died) ſhe called for her eldeſt daughter, and in a ſolemn manner charged her to be dutiful to her poor father, and to ſhun vain companions. The violence of diſeaſe had taken away the ſight of one eye for ſome days, and in the night ſhe loſt the other; but ſhe ſaid, "I have a light and glory in my ſoul." At another time ſhe ſaid, "What are my five months illneſs compared to the happineſs which I now feel in my ſoul!" in this happy frame ſhe paſſed the night, with ſinging at intervals, and about four o'clock on the Lord's day morning, ſhe made her triumphant entrance into glory.

Stroud, Kent. G. M.

MRS. ALDERSON.

MARCH 18, 1799, died, Lydia Alderſon, of Luddenden Dean, near Halifax, in the 86th year of her age. She made a profeſſion of love to Chriſt more than thirty years, and appears to have received her firſt religious impreſſions by means of the laſt ſickneſs, and death of her mother, from which time ſhe diligently attended the means of grace, at Booth Chapel, and preſerved a converſation conſiſtent with her profeſſion. She had, in general, been timid and weak in her confidence reſpecting her intereſt in Chriſt, and for nearly the laſt two years of her life ſhe ſuffered ſevere indiſpoſition of body, and great ſpiritual diſtreſs; inſomuch, that though ſhe never loſt the uſe of her reaſon, yet ſhe was for ſome time ſo much under the power of temptation, that ſhe gave room to fear leſt ſhe ſhould put an end to her life; and even when the violence of her diſtreſs ceaſed, ſhe ſtill remained in a ſtate of darkneſs and deſpair. For ſome weeks ſhe dared not read the bible or other religious books, and when her friends attempted to comfort her, by applying to her the divine promiſes, they laboured but in vain; for ſhe was now continually ſaying, that they belonged not to her, that none of her friends could do her any good, and if ſhe were ever delivered, none but the Lord could bring it to paſs. Though there is reaſon to believe ſhe had a long time lived a life of prayer, and had often found it good to draw near to God, yet, now ſhe was ſo much in heavineſs and deſpair, that ſhe could take no comfort in this duty. However, ſhe was ſo far preſerved by the Keeper of Iſrael; that, in general, while ſhe endured violent aſſaults from the tempter, at the ſame time ſhe manifeſted her regard to the means of grace. And when ſhe drew near to the end of

her ſufferings by death, ſhe ſeemed more than uſually engaged in breathing out her deſires to God in ſecret prayer.

Though ſhe was of a ſickly conſtitution, and enjoyed but a poor ſtate of health a conſiderable time before her death; yet that which may be called her laſt ſickneſs, was but of ſhort continuance. And when ſhe became apprehenſive of the approach of her death, ſhe dreaded it by reaſon of her hopeleſs ſtate of mind, which remained till a very little time before ſhe left this world. For the writer of the article viſited her within a few hours before ſhe died; and, upon converſing with her about the ſtate of her ſoul, ſhe ſaid, "If ſhe had but hope, ſhe ſhould be happy." Upon telling her that ſhe made herſelf unhappy, by yielding to unbelieving thoughts, ſhe anſwered, "Yes; it is that which has killed me."

However, ſoon after this, ſhe ſeemed to be more eaſy, and to ſleep a little; and when ſhe awoke, ſhe begun to inform her huſband and children, that ſhe was not then afraid of death. This information naturally gave her friends and relations much ſatisfaction: and one of her children deſired to know if they might inform a perſon, who had been to ſee her, that ſhe was relieved and comfortable; to whom ſhe anſwered, "Be not too haſty." But, upon a ſecond enquiry, ſhe ſaid, "They might make known the happy change which had taken place in her ſoul."

Now her countenance, which had indicated the terror and deſpair of her mind, was altered, and beſpoke the compoſure, hope, and peace, which ſhe experienced. And immediately her ſoul, which had ſo lately dreaded, above all things, the idea of launching into the eternal world, with quietneſs and ſerenity quitted this ſtate of exiſtence to enjoy everlaſting peace and glory. J. F.

WE are extremely ſorry to announce the death of the excellent Mr. PIERCE of Birmingham, on the 10th ult. after a long and diſtreſſing illneſs. We hope ſhortly to be able to preſent our readers with ſome intereſting memoirs of this valuable man.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

OUR laſt diſpatches, dated May 1ſt, from Captain Robſon, apprized us that he was about to leave Monte Video in a few days, and proceed to Rio Janeiro, uncertain whether he ſhould there procure a conveyance to England, or to the places of his original deſtination. But having juſt received another letter from him, dated Liſbon, the 2d inſtant, we haſten to relieve the anxiety of the friends of our inſtitution, by informing them that he and all the Miſſionaries ſafely arrived there the 21ſt of laſt month, after experiencing a peculiar Providence, as the annexed letter, received this morning from Mr. Howell, will ſufficiently explain.

On their arrival at Liſbon, a mercantile houſe, through the recommendation of Captain Todd, readily ſupplied Captain Robſon with caſh for defraying their paſſage to England, which he procured in two veſſels, one to London and the other to Falmouth, as appears by the following extract from his letter.

HACKNEY, *October* 16th, 1799.

By order of the Directors,
JOHN EYRE, Secretary.

"The preſent arrangement ſtands thus:

By the Fortitude, Captain Robert Harrow, for London.

Mr. Jones, wife and three children; Mr. Clark Bentom; Mr. Spence Broughton; Mr. John Jerrard; Mr. James Mitchel; Mr. Griffith Parry; Mr. James Reid; Mr. Joſeph Smith; Mr. William Waters.

By the Packet to Falmouth, (Prince of Wales, Captain Todd.)

Rev. William Howell and ſon; Mr. John Beatie, wife and two children; Mr. Joſeph Cooper; Mr. Thomas Fitz-Gibbon; Rev. W. Gregory, wife and four children; Mr. George Greig and wife; Mr. John Guard; Mr. Walter Hawkins, wife and daughter; Mr. James Hayward; Mr. John Leveſque and wife; Rev. P. Leveſque and wife; Mr. John Macdonald; Mr. Daniel Miller; Mr. James Smith; Mr. William Soddy; Dr. Samuel Turner; Rev. J. L. Vardy and wife; Mr. Charles Wilſon; Mr. John Youl; Mr. David Smith, firſt mate; Mr. Curling, jun.

Mr. Hughes and Mr. Hill are prevented from accompanying the above, from the indiſpoſition of their wives. I hope they will be raiſed up, and enabled ſhortly to follow.

I greatly regret the amount of the bills which I ſhall be neceſſitated to draw previous to my departure from Liſbon; and am alſo ſorry that the preſent courſe of exchange ſhould happen to be ſo much againſt London. I ſhall not fail to ſtudy the utmoſt frugality; and am firmly perſuaded that every neceſſary draft will be duly honoured, on appearing.

Though it would be very deſirable to bring the four remaining Miſſionaries with me, when I am enabled to quit Liſbon, yet I ſcarcely think it right to ſtay ſolely on their account, as they can now have any medical or pecuniary aſſiſtance that they may be in want of. I am, however, bound by the ties of conſcience and gratitude to ſtay ſome ſhort time to uſe every effort for the liberty of Seignior Marcos da Coſta Guimrange, who in the hand of Providence was the inſtrument of releaſing us all from Monte Video. He, ſince our arrival, has not as yet been ſuffered to go on ſhore. Mr. Howell and Mr. Smith will more fully ſpeak of that buſineſs."

To Joſeph Hardcaſtle, Eſq.

MY DEAR SIR, *Liſbon, September* 26, 1799.

WE have juſt learnt, by a Paper from England, that you have had information of the afflictive providences that overtook us in our important expedition. I have the ſatisfaction, however, to ſay, that the Lord has brought us through all to this place in ſafety, and in a good ſtate of health, excepting two or three of the women, who may probably ſoon be better, with the conveniences and comforts to be had on ſhore. Our ſufferings, upon the whole, have not been what we might have expected, when we had the misfortune to be captured by the Buonaparte; nor what our friends in England would probably conjecture from the accounts we have ſeen; nor have they, I aſſure you, Sir, been half ſo numerous as our mercies. Many very ſingular interpoſitions of the Divine goodneſs have indeed attended us ſince our departure from England, the whole of which I truſt we may ſoon have an opportunity of relating *viva voce*, of which, however, that of our being conducted to this port is none of the leaſt to be admired.

We were taken by the convoy of the Brazil Fleet to Liſbon, not far from the ſpot where we were captured, when we were again pleaſing ourſelves with the proſpect of entering the harbour of Rio Janeiro for the purpoſe of procuring ſome neceſſary ſupplies, and where we hoped to be able to fix

the plan of our future movements. Every arrangement in view was, however, by this unexpected event, completely superseded; and it was now no longer a question where we should go, but where we *must* go. Such a peculiar providence indeed, you will readily judge, put an end to every debate on this subject, and finally determined our duty to return home *re infecta.*

Painful, my dear Sir, as this only alternative was at first felt by some, it has probably been more than counterbalanced by the satisfaction of being able to perceive so clearly the path of duty, which must otherwise have been very complex and difficult to ascertain for the general satisfaction of so numerous a body of people. The bereaved, forlorn state, however, to which many of us had been reduced by the French, was taken into the account, and altogether we could not but conclude it was the will of God, for wise and just reasons of his own, to frustrate this Mission, and to forbid any further attempts to carry it into effect. "Be still and know that I am God," was the solemn and impressive lesson inculcated by it upon every mind that gave it the consideration it seemed to demand, and "I will (yet) be exalted among the Heathen," the only consolation left us to enjoy in such trying circumstances. But what was our surprise and astonishment when we perused the account in the London Chronicle of the calamitous situation of our Brethren in the islands where we were going! Suffice it to say, my dear Sir, it affected us not a little; it served, however, at the same time, to throw a new light on the peculiar providence that had befallen ourselves, and supplied the place of a thousand arguments, not only to reconcile us to the severe dispensation, but also to fill us with admiration at the condescension and goodness with which it seemed pregnant—in a word, every difficulty attending it, which has often confounded and perplexed us, now appeared to be explained; and we could as easily justify him in his dealings with ourselves as with them. *The Lord reigneth* is become the text for every day, and is formed to preach a powerful sermon to some of our feelings as well as our judgment.

I trust one of the effects of these awful visitations, upon my own mind at least, has been to humble and to quicken me in prayer, that the Lord would support and comfort the friends of the Missionary cause in general, and the Directors in particular, that their hearts may not faint nor their hands grow slack amidst the discouragements they must feel, and the reproaches they must meet; and surely they are not called to sorrow as men without hope, as if the Lord had forbidden us to believe, that he will protect an interest of such magnitude and consequence from sustaining any real injury by so painful a method of teaching us his sovereign will; but he is able to make the wrath of man to praise him, and has often, before this, been pleased to adopt the most unlikely measures to us to effect the leading desires of our heart. His counsel shall stand, and he will do all his pleasure; and what a consoling reflection, that that very counsel respects the preservation and propagation of the cause in question and the cause we had at heart. Yes, Sir, the Directors and the numerous friends of the institution will take courage and strengthen themselves in the Lord their God. They will also try to profit by the disappointment, and be better qualified than ever to meet the difficulties and to manage the concerns of an undertaking which appears to require as much experience as zeal and wisdom to conduct with success; nor shall the cause they have so heartily espoused and laboriously pursued, be any the worse for suffering in the estimation of indifferent spectators on the one hand, and active enemies on the other, while it has so many promises of truth and goodness to stimulate

ſtimulate and encourage its patrons, and to inſure its proſperity. The zealous king of Iſrael, it ſeems, had occaſion to beſeech God in the ſame terms which are accommodated to our own caſe, and in behalf of the ſame intereſt, "Ariſe, O Lord, let not man prevail, &c." and they who wiſh to eſcape diſappointments in ſuch a way, have only to ſit ſtill and look on, and do nothing; they may then congratulate one another upon their having had nothing to do with a work, which in their own judgment, has yielded little but diſgrace to its active ſupporters; but they loſe all the ſatisfaction and honour of having attempted what the noble ſpirit of Chriſtianity ſuggeſts, what the calls of duty urge to, what the good prophets of our God foretold, and what the Apoſtles, the firſt miſſionaries of Chriſt, ſanctioned by example.

I purpoſed embracing the firſt opportunity of a paſſage to England, but I believe it is now ſettled that we ſhall all be diſpoſed of in the fleet which is expected to ſail in leſs than a week. We do not care how ſoon we are removed, becauſe our continuance here is both expenſive and uncomfortable. I cannot help remarking how good the Lord has been to us, how his eſpecial care and kindneſs have been accommodated to our trials, as they have been varied, and has infinitely exceeded them all; and ſhould it pleaſe him to preſerve us to ſee you, a more particular recital of his gracious dealings cannot fail to do good. I flatter myſelf an interview with many of my chriſtian friends will be productive of the ſame effect, and that much more good may come out of this broken Miſſion than many are aware of, or are willing at preſent to believe. I beg, Sir, you will take the trouble to preſent my dutiful reſpects to the Gentlemen in the Direction; they will have the condeſcenſion to accept my beſt wiſhes for the furtherance of the great and good deſign for which I was employed, and believe me to be their

Very obedient ſervant, for Chriſt's ſake,

WILLIAM HOWELL.

Sunday, October 12.

P. S. I open my letter juſt to ſay, that by a kind Providence I have arrived with many of my brethren, ſingle and married, at Falmouth this morning, by the Packet that I expected would bring this to England. The particulars, which I have neither time nor room to inſert, Mr. Smith, the Mate, will communicate; and I hope in the courſe of a few days to have the pleaſure of relating others myſelf. At Falmouth we have met with all needful pecuniary aſſiſtance to convey us to town, and abundance of affection and kind treatment alſo.

IN addition to the above letters, we have now the ſatisfaction to inform our readers, that all the Miſſionaries, Meſſrs. Hill and Hughes excepted, are ſafely arrived; and though they have experienced many changes, and, at times, conſiderable hardſhips, they are in perfect health, and ſome of them appear ſtrengthened by the voyage. Thoſe who came in the Prince of Wales packet narrowly eſcaped falling into the hands of three French cruiſers, to the weſtward of Scilly, and ſeveral of the convoy, in which the Fortitude ſailed, were captured by the ſame ſhips. The Fortitude, off the Iſle of Wight, was, in a gale of wind, in great danger of being drove on ſhore. The Impregnable of ninety-eight guns, which convoyed them, is herſelf run aground, and will be entirely loſt. Thus, to the end of the voyage, they had to ſing of judgment and mercy. The Committee of Examination ſit very often to enquire into the frame of their minds, relative to the great miſſionary work; ſome entirely relinquiſh it; others ſeem unwilling to decline, yet think proper to wait the determination of

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the Society, relative to their next miſſions; and the greater part, ſo far either from declining or acting with reſerve, bleſs God for bringing them into ſuch a ſchool of uſeful inſtruction, and conſider themſelves the ſervants of the Society, to go when and where they may appoint.

To JOSEPH HARDCASTLE, Esq.

DEAR SIR,

IN hope that you have received ours of the 18th of May, to the Rev. Mr. Eyre, this ſerves to acquaint you of the receipt of your moſt agreeable favour of the 16th April; the anſwering of which we have intentionally deferred until after the general aſſembly of our ſociety here, in order to give ſome notice of what has paſſed here. We herewith ſend you a ſermon preached on that occaſion by our worthy brother the Rev. Mr. Kram, as alſo a ſhort account of the proceedings of our ſociety in the year paſt. We have not been able as yet to do much in the ſervice of our Lord, yet we aſpire to do as much as lies in our power in the furtherance of his glorious kingdom here and elſewhere, thankfully acknowledging, at the ſame time, the good hand of God with us, encouraging us with the hope, that if our poor endeavours are pleaſing to him, he will bid them good ſpeed, and well let us ſee, (as you encouragingly ſay), yet greater things than theſe. It will be very agreeable to us to keep up continual correſpondence with you. Eſpecially we deſire to be informed of the happy ſucceſs of your proceedings; we greatly long to hear of our dear brother, Dr. Vanderkemp and his company, and rejoice with you in the happy proſpects that have offered, though we agree with you that the dangers are great and many, yet ſo much the greater cauſe we ſhall have for thankfulneſs, if the Lord be our help. We communicated to Mr. Vanderpauce what you wrote us concerning him, which was very encouraging to him, yet he remains an object of compaſſion. In our general aſſembly we took into conſideration the ſending of ſome miſſionaries to America, where ſome acres of land were offered us for tillage; but for the many and unſurmountable difficulties attending that undertaking, we were obliged to lay it aſide. We look out for other opportunities to try what we can do; and among theſe is the deſire and propoſal of General Bowles, about which we deſire you to give us all further information and elucidation you can obtain.

Our correſpondence with the Society of Baſil has been productive of many agreeable letters we received from them, which have been uſeful to excite among us that ſame evangelical ſpirit with which the worthy Mr. Steinkof ſeems to be influenced. We have publiſhed their accounts in order to be read in the monthly prayer meetings in this country; of theſe No. 1 to 7 accompany this.

Of the Society in Eaſt Frieſland we have not as yet received many particulars; but one of our members has furniſhed us with ſome information from thence, of which we ſend you a copy; time did not permit us to tranſlate it, we hope you will have opportunity to get it done.

What we have done within, and upon the borders of our country, you will ſee by the accounts we ſend, to which we refer you. We are endeavouring to get as much information as we can from ſeveral places in our country, where the Lord, ſince the erection of our ſociety, and the introduction of prayer meetings, has, in a remarkable manner, poured out his good Spirit, by which a very great number of the lower claſs of the people is awakened to a ſerious concern to fly from the wrath to come, and to ſeek for ſalvation in Jeſus Chriſt, as offered in the goſpel. Our

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worthy member, Mr. Brem, has ſpent ſome days at Dordt, where ſeveral are in great concern for their ſalvation. He met and ſpoke with ſome of them in a company, and found among them ſuch adorable traces of the almighty and victorious grace of God, that ſignally diſcovered, that they not only deſired to be ſaved from hell and perdition, but by a true and ſincere converſion to be ſaved alſo from the dominion of ſin and ſatan. Remarkable were the exerciſes and experiences of ſome, who riſked their all in leaving their former ſinful courſes to follow Chriſt and his croſs.—Some goſpel miniſters are remarkably inſpired with zeal, in the ſervice of their glorious maſter; and their endeavours have been crowned with ſucceſs. We are projecting the publication and diſtribution of ſome ſmall religious tracts, to ſpread more and more the knowledge of our Redeemer, and to inflame love to him in the hearts of ſinners.

Glory be to his grace, he has made our ſociety ſerviceable to unite many in love together, and without partiality to join hands in the furtherance of the Redeemer's kingdom. When we rightly conſider one another we get courage to hold on and go forward, and to follow the Lamb whitherſoever he may lead us. As yet our ſociety has nothing publiſhed except our addreſs to the true lovers of Chriſt; but ſome of our members have now in hand a ſmall tract, which will be followed by more, deſigned to acquaint our nation of the nature and deſign of our Society, by giving them ſundry accounts, extracts, &c. to excite and inſpire them to take the religion of Jeſus at heart. Mr. Brem, though near 78 years of age, works hard in the publication of a *Goſpel Treaſury*, in the form and imitation of your Evangelical Magazine. He longs to get the Magazines of this year, as alſo of November and December of laſt year.—We kindly thank you for what you have already ſent us, and take the freedom to deſire you to continue your favours, in ſending us all the publications that reſpect your Society and its concerns.

We remain, with brotherly love and eſteem,
Your ſervants in the Lord Jeſus Chriſt,
In the name of the Directors of the N. M. Society,
ADRIAAN VAN OORDT, Preſident.
B. LEDEBOER, Secretary.

ROTTERDAM,
8th *Auguſt*, 1799.

MISSIONARY SOCIETY.

Collections received by the Treaſurer from the 25th of September to the 25th of October, 1799.

	£.	s.	d.
Rev. Mr. Wraith and Congregation, Hampſtead —	11	8	0
Addition to the Collection at High Wycombe —	2	5	8
Collection at the New Tabernacle, Plymouth, Rev. Charles Sloper — — — — — —	21	12	0
Rev. James Weſton and Congregation, Corſham, Wilts	10	0	2
Rev. Mr. Whitehead and Congregation, Creaton, Northamptonſhire — — — — —	20	1	6
Rev. J. Colliſon and Congregation, Walthamſlow —	23	17	10½
Collection at Newbury, Berks, per Wm. Graham —	12	12	0
*Ditto at Lenham, per Rev. Mr. Gooding —	3	6	0

* The Rev. Mr. Gooding is informed that the Collection from a Society at Lenham, amounting to 4l. 12s. 6d. was regularly paid to the Treaſurer, and will be found in the publiſhed accounts, with the Miſſionary Sermons of this year, under the letter L.

New

New Methodiſt Itinerancy at Hanley Green, Staffordſhire, per Rev. Robert Little — — —	7	1	6
Collection at the late Counteſs of Huntingdon's Chapel, at Ebley, Glouceſterſhire, Rev. John Chamberlaine —	10	0	0
Rev. And. Thompſon and Congregation, Berwick upon Tweed	17	0	0
Rev. Richard Evans and Congregation, Appledore, Devonſhire	14	6	6
Rev. Mr. Clough and Congregation, Morley, near Leeds	28	5	0
Miſſionary Friends, per Rev. Mr. Parſons, Leeds —	52	0	0
Glaſgow Miſſionary Society — — —	200	0	0
Rev. John Lowry and Friends, Cleneneas — —	10	10	0
A Legacy, by Miſs Grier, late of Armagh —	13	17	0
From the Evangelical Society of Ulſter — —	21	0	0
Rev. Wm. Hockley and Friends, Newport, Eſſex —	7	17	6
Rev. Iſaac Taylor and Congregation, Colcheſter —	9	5	0
Rev. Archibald Douglas and Congregation, Reading	50	0	0
Collected from the Congregation of the late Rev. Mr. Cadogan, at the New Chapel, Caſtle-ſtreet, Reading	100	0	0
Collection at New Elms Chapel, near Vauxhall, by the Truſtees — — — —	5	0	0
Rev. Thomas Engliſh and Congregation, Wycombe	3	1	0
Rev. Mr. Pariſh and ditto, Wellington, Somerſet —	3	0	0
A few Friends, at Tooting, Surry — — —	4	4	0
Collection at Caſtle-ſtreet Chapel, Exeter, Rev. Mr. Allen	22	6	6
From a Hampſhire Farmer — — —	2	2	0
Contribution from Cumberland, by Rev. J. Jefferſon	3	13	6
Rev. Mr. Jackſon and Congregation, Warminſter	37	6	6

Extract of a Letter from a Miſſionary in India.

Calcutta, Feb. 4, 1799.

SOMETIME ago, I took a jaunt up the river about 80 miles, in the Anne, and being in company with a gentleman, who knew the country and language, I had an opportunity of ſeeing much of the manners and cuſtoms of the natives, who, I am ſorry to find, agreeable to report, are a deceitful and diſhoneſt people, and ſome of their religious rites and ſuperſtitions groſs and abominable. The following are of that deſcription. Almoſt every family of reſpectability and property has houſehold idols to whom they pay their devotions; particularly one of greater importance and magnitude, which I believe they annually decorate at great expence, and throw into the Ganges; out of which, after remaining there ſome time, and leaving all its trappings and ornaments behind, they draw the ſkeleton of the idol, being compoſed of bamboos, and again replace it in its former ſeat in the houſe. Their lavations, ceremonies, and devotions, in and about the Ganges, are endleſs. Innumerable are the ſick, who from great diſtances are brought to the banks of it to die—into which, when they are dead, they are inſtantly thrown (as indeed all who die near it) where they are devoured by fiſhes, ſea-fowls or wild beaſts; or carried down to the ſea, ſome leagues into which they have been ſeen floating. Horrid and barbarous cuſtoms! But happy would it be for the credit of human nature, if thoſe were the worſt! The practice, two inſtances of which I ſaw, of burning widows along with the corpſes of their deceaſed huſbands, is ſtill more barbarous and horrid. The manner of performing this infernal cuſtom is partly as follows. Having dug a round pit in the ground, commonly near the river Ganga, (as they emphatically call the Ganges) and erected a large pile of wood, &c. they place the

the corpſe on it, and after performing a number of ceremonies by the Brahmans, Widow, &c. and having led her three times round the pile, they place her likewiſe upon it in a conjugal poſture with the corpſe of the deceaſed huſband; immediately after which they are covered over with a great quantity of fuel, which is preſſed and held down with ſtrong bamboos by two or more men; then the pile is fired, and burning with the greateſt fury, inſtantly ſuffocates the woman, who is ſeldom after ſeen to ſtir, and ſoon conſumes the bodies. In the mean time the Brahmin's relations, &c. run backward and forward round the pile with their hands ſometimes lifted up, and, in their own way, pray (I believe) that the ſoul of the perſon may have a ſpeedy and ſafe conveyance to heaven, of which, in ſuch circumſtances, they have no doubt—for they believe theſe things to be meritorious of future happineſs. Alas! for the ignorance of man! But this is not all; ſome of their devotees who aſpire to a higher degree of honour and happineſs than their neighbours, one of which I ſaw, hold up one of their arms for many years, till it becomes quite ſtiff, and the nails grow through the backs of their hands, repeating, at the ſame time, one or more of the names of their Idols. The arm of the man, which I ſaw, was become quite ſtiff in an erect poſture, as if it had been its natural poſition, and his nails were of an enormous length, though, by accident, not grown into his hand. As might be expected, he was of a gloomy melancholy appearance, would not ſpeak to any, but conſtantly in a low tone, repeated the name of his dumb and deaf idol. O that they were wiſe, that they knew the name of the true God, and Jeſus Chriſt, whom he hath ſent! Another of their ſuperſtitions, which is the laſt that at this time I ſhall mention, is equally barbarous and abſurd, which is ſitting night and day ſurrounded with fire in the hot ſeaſon, and in water in the cold;—how long, indeed, I cannot ſay; but I am ready to think, that, in ſuch circumſtances, it cannot be long. May the Lord have mercy on them! O what need have they of the Goſpel, and inſtruction in the knowledge of the truth as it is in Jeſus! This, according to his word, we rejoice to know will one day be the caſe; the Lord haſten it in his own time.—Amen.

Extract of a Letter from Dr. W. ROGERS, of Philadelphia.

Philadelphia, June 22, 1799.

DIED, of a ſhort illneſs, at Salem, New-Jerſey, on Saturday the 3th inſtant, the Rev. ISAAC SKILLMAN, D. D. his remains were interred at the Baptiſt Church, of which he was paſtor, on Lord's-day afternoon, at four o'clock, attended by a numerous aſſembly of all denominations.

An excellent ſermon, ſuited to the occaſion, was delivered by the Rev. Mr. German, from John xvii, 4—"I have glorified thee on earth: I have finiſhed the work which thou gaveſt me to do."

Dr. Skillman received his collegiate education at Naſſau Hall, and had his doctorate conferred by the Univerſity at Providence, Rhode-Iſland, in September laſt. He was juſtly eſteemed a man of ſuperior mental powers, and of real literary abilities. He was initiated into the miniſtry about 30 years ago, by the Baptiſt Church, in New-York; was paſtor of the 2d Baptiſt Church at Boſton, for ſome time; and for theſe ſeveral years paſt has laboured ſucceſsfully, as a faithful ſteward in the vineyard, at Salem. By the purity of his life, the zeal of his miniſtry, and by his late preſſing labours to advance the intereſts of Zion, and to reſtore peace and harmony among brethren; his praiſe will long remain in our churches, deeply impreſſed in the minds of his Chriſtian friends, and eſpecially of thoſe who

have been immediately benefited by his labours.—"*The memory of the juſt is bleſſed.*"

"The above mournful event was recognized in Philadelphia, on Lord's day laſt, P. M. by a diſcourſe preached by the Rev. T. Uſtick, from 2 Cor. v. 5.—"*Now he that hath wrought us for the ſelf-ſame thing is God, who has alſo given us the earneſt of the Spirit.*"

The ſame reſpectable correſpondent adds, "In ſome parts of our country there is a conſiderable revival of religion; though in this metropolis, and our cities and great towns, generally, a very great deadneſs prevails."

Another American correſpondent mentions a great revival of religion, laſt winter, at Hartford, in Connecticut, under the miniſtry of the Rev. Nathan Strong, who has lately publiſhed a volume of Sermons, which are highly eſteemed in that country. Dr. Hopkins, of Newport, an eminent divine, gets very infirm, having had a paralytic ſtroke ſome months back, from which he does not expect to recover; he can ſtill write, though it is with pain.

ITINERANT SEMINARY.

THE remark of our bleſſed Saviour, reſpecting the time of his own perſonal miniſtry on earth, may well be applied to the preſent day, "The harveſt truly is great, but the labourers are few." We are required, therefore, to pray that the Lord of the harveſt would ſend forth more labourers: and, connected with our prayers, we are bound in duty to uſe all lawful means to promote this important purpoſe. The number of Goſpel Preachers, though greatly increaſed, is yet inadequate to the ſupply of deſtitute churches, and ſpreading the word of God in numerous dark villages around us, where acceſs may be obtained. Influenced by theſe conſiderations, at a Meeting of Miniſters, held at Hanley, Staffordſhire, September 5, 1799, it was reſolved to propoſe to their brethren, and the friends of religion at large, the eſtabliſhment of an inſtitution under the above appellation.

Preſent,—Meſſrs. R. Little, of Hanley; J. Whitridge, Oſweſtry; T. Honeywood, Stone; J. Smith, Leek; R. Everall, Ellſmere; J. Wilſon, Northwich; W. Jones, Namptwich; T. Hitchin, Bromſtone; J. Hanforth, Congleton; S. Cheſters, Uttoxeter; J. Wilſon, Drayton; T. Weaver, Shrewſbury; J. Lewis, Wrexham; and G. Burder, Coventry.

Mr. WHITRIDGE, in the Chair.

I. *The Deſign of this Inſtitution* is to afford uſeful inſtruction to pious perſons, who poſſeſs radical qualifications for the Chriſtian miniſtry; but who, from various circumſtances, cannot enjoy the advantage of a regular courſe of ſtudies. The firſt object in view, is to render them acceptable and uſeful Itinerants; and, ſecondly, that thoſe who may be deemed ſufficiently qualified, may afterwards become ſtated Miniſters of country congregations.

II. *The Direction:* This Inſtitution ſhall be under the management of a Committee, conſiſting of ſeven perſons, choſen by the Subſcribers; who ſhall have the power of appointing a tutor or tutors, admitting the ſtudents, regulating the time of their continuance in ſtudy, and directing their labours, in conjunction with the tutor or tutors, during the time of their connection with the Seminary.

III. *Support:* The ſupport of this work muſt be derived from the voluntary Subſcriptions of Individuals, Congregations, or County Aſſociations; and, as it is not propoſed that the inſtitution ſhall be of any long continuance, it is hoped that the contribution will be more liberal.

A generous

A generous Friend in Scotland, whoſe great exertions for the ſpread of the Goſpel by itinerant preaching are not confined to the North, has kindly offered, towards the ſupport of this inſtitution, £100 for the education of *ten* Students; and double that ſum, if *twenty* are procured.—From the calculation formed, it is hoped that the ſupport of each ſtudent will not amount to £30 per year.

IV. *Qualification of Students:* The ſtudents muſt be perſons who have given evidence of a work of grace upon their hearts; poſſeſſing good natural abilities; of competent ſtanding in the church; and who are recommended by the ſociety to which they belong. Single men will be preferred; but married men may be admitted. Where it is practicable, it is wiſhed that the ſtudents continue in their reſpective callings, during the term of their inſtruction, and thereby reduce the expence of education: but where this may be deemed inexpedient by the Committee, a diſcretionary power may be uſed.

V. *Method of Inſtruction:* The Engliſh language ſhall be taught grammatically, together with a due attention to pronunciation, and neatneſs in writing. A courſe of reading ſhall be preſcribed, in divinity and hiſtory; and the ſtudents duly examined as to their underſtanding the different authors put into their hands. The principles of rhetoric and logic, and the different branches of natural philoſophy, ſhall be taught and explained as far as ſhall appear neceſſary. The various ſentiments of religious ſects, the ſyſtem of evangelical theology, and proper methods of inſtruction by preaching, ſhall be illuſtrated in lectures delivered by the tutors. Thoſe ſtudents who ſeem calculated to fill important ſtations, may, in addition to the above, be inſtructed in the learned languages.—As no building will be provided for the ſtudents, they are to attend the tutors at certain times for inſtruction, as may be appointed.

VI. *Term of Continuance:* Two years ſhall be the *general* time allotted for ſtudy; during which, the ſtudents may be employed occaſionally, in catechiſing, reading ſermons, or preaching in villages, at the diſcretion of their tutors, or the Committee: yet, if the Committee are ſatisfied with the attainments of any, the above time may be ſhortened. Each ſtudent ſhall engage to labour two years after the expiration of his ſtudies, under the direction of the Committee, if required.

Subſcriptions to this Inſtitution, we underſtand, will be received by any of the Miniſters above-mentioned; and alſo by James Neale, Eſq. St. Paul's Church-yard, London.

Before the Meeting was broken up, it was reſolved, That the Thanks of this Meeting be given to Meſſrs. R. Haldane and Jos. Parry, for their generous offers of pecuniary aſſiſtance.

At a Meeting of the Miniſters of the *Warwickſhire* Aſſociation, September 11, 1799, the following Reſolution was made.

Reſolved, That the Plan of the Itinerant Seminary, propoſed by the Miniſters of Staffordſhire, &c. appears to us worthy of attention; and that it be printed, together with our Circular Letter, and preſented to our reſpective congregations.

ESSEX ASSOCIATION, AND CONGREGATIONAL UNION,

ON the 17th and 18th of September was held at Rochford the half-yearly Meeting of the aſſociated congregational miniſters in the county of Eſſex. The private buſineſs of the aſſociation was conducted as uſual, on Tueſday evening and Wedneſday morning, after which the public ſervice

began. Mr. Churchill, of Ongar, prayed and read the ſcriptures. Mr. Cooper, of Chelmsford, offered the general prayer. Mr. Chaplin, of Stortford, preached from Luke xxiv. 47; and Mr. Jennings, of Thaxted, concluded with prayer.

It was at one of the meetings of this aſſociation that "the Congregational Union for the ſpread of the Goſpel in the county of Eſſex and its vicinity" took its riſe. The brethren agreed to bring the ſubject before their reſpective churches, and to recommend that meſſengers ſhould be ſent from the different ſocieties to conſult together and form a plan for carrying on the deſign. They accordingly met at Dunmow, on June 5, 1798, when an union of congregational churches with their paſtors commenced, the ſole object of which is to ſpread the Goſpel. The plan was printed and communicated to the churches. Liberal ſubſcriptions were then ſent to the committee appointed for one year. We are happy in being informed that the "Union," thus eſtabliſhed, has already been uſeful, by opening and ſupporting ſchools, procuring places for preaching, and promoting its deſign in other reſpects, in different parts of the county. A general meeting is annually held, when the report of the committee is heard, ſubſcriptions received, a ſermon preached on the occaſion, and a new committee appointed for the enſuing year. The preſent committee is compoſed of the Rev. Meſſrs. Jennings, Cooper, Stevenſon, Newton, Chaplin; and Meſſrs. May, Pattiſon, Johns, Stock, Dixon, Matthews, and Diſs.

LINCOLN AND NOTTINGHAM ASSOCIATION.

ON Thurſday the 3d of October, the United Aſſociation met at Horncaſtle. On the preceding evening, a diſcourſe was delivered by Mr. W. Smelle, from Luke x. 18. In the morning, the Aſſociate Miniſters met by nine o'clock for prayer, and the arrangement of the ſervice of the day. Public ſervice was introduced by Mr. Macdonald, by reading the ſcriptures, and prayer. Mr. Woodward preached from Pſalm iii. 8; and immediately after the ſermon, the ordinance of the Lord's ſupper was adminiſtered. In the evening ſervice, Mr. White delivered a diſcourſe from Rom. i. 16. Mr. Macdonald preached from Matt. xxiv. 14; and Mr. Thompſon diſmiſſed the congregation with prayer.

In the interval of public worſhip the Aſſociate Miniſters reſolved, That the next meeting be held at Pinchbeck, on the laſt Wedneſday in May 1800, and that Meſſrs. Thompſon and White preach on the occaſion.

SABBATH SCHOOLS.

SABBATH evening catechetical ſchools have been for ſome time eſtabliſhed in the North, and ſome of the miniſters who have lately viſited thoſe parts have been ſo much gratified with the inſtitution, that they have attempted to raiſe ſimilar in England; Mr. Moſeley, in particular, has formed two at Long Buckby, ſince his return, and has been the inſtrument of beginning three in the neighbourhood of London, viz. at Hoxton, Kingſland, and at the New Mulberry Gardens' Chapel.

The effects have, in many inſtances, proved the plan calculated to promote the cauſe of vital religion. Many young perſons have already been converted; and the parents of ſeveral, drawn by curioſity to hear their children, have been alſo brought to the ſaving knowledge of Chriſt. A number of youth being deeply impreſſed with divine things, have at ſeveral places formed prayer meetings among themſelves, and give good evidence of the ſincerity of their profeſſion.

As

As Sabbath ſchools differ materially from Sunday ſchools, the following account may not be unacceptable to our readers. The latter are principally deſigned to teach children to read, the object of the former is religious inſtruction only. Sunday ſchools are for the poor, theſe are equally intended for the offſpring of the rich.

Theſe exerciſes are principally conducted by gentlemen, and reſpectable tradeſmen. While their miniſters go on in their ſtated labours, theſe feeling a concern for the happineſs of the riſing generation, aſſemble the children in convenient places, and by informing their judgments in the myſteries of divine truth, and exhorting to the duties of religion and morality, endeavour to train them up in the nurture and admonition of the Lord.

No children are admitted under the age of eight, nor any who cannot read. They generally meet on Sabbath-day evening, and are placed according to their age; the Sunday ſchool children by themſelves, and the ſexes ſeparate. The exerciſes begin with requeſting an account of the texts and ſermons heard through the day—their names are then called over, and thoſe marked who are abſent. A few minutes are ſpent in prayer—a ſhort portion of ſcripture is then repeated, which had been appointed on the preceding ſabbath, and in a familiar manner the teacher endeavours to draw forth the ideas of the children; one queſtion being aſked from the Aſſembly's catechiſm, they give the anſwer with the proofs at length, and the catechiſt endeavours to explain and apply the truths contained in the anſwer to the queſtion; in conducting this part of the work Fiſher's explanation of the Aſſembly's catechiſm is commonly made uſe of, both by the teachers and ſcholars *. After this is over, the teacher delivers a ſhort addreſs, with the view to impreſs upon their hearts the great truths contained in the ſcriptures, and anſwer in the catechiſm; then, mentioning the ſcriptures to be repeated and explained the next ſabbath evening, the whole ſervice concludes with another ſhort prayer.

ORDINATIONS.

JUNE 11th, 1799. Mr. F. FRANKLIN, late a ſtudent in Briſtol, was ordained co-paſtor with the aged and reverend J. Butterworth, Baptiſt Miniſter, of Coventry. Service began by ſinging; after which Mr. Harriſon, of Shiffnal, read ſuitable portions of ſcripture.—Mr. Lawr. Butterworth, of Eveſham, ſpoke on the nature of a goſpel Church, and aſked the uſual queſtions.

Mr. Franklin gave his confeſſion of faith, &c.—Mr. L. Butterworth, prayed the ordination prayer, accompanied by laying on of hands; Dr. Ryland, of Briſtol, delivered an affectionate charge from Hebrews iii. 1. Mr. Fuller, of Kettering, preached to the people, from 1. Peter ii. 1—3.

In the evening, Mr. Gray, ſtudent from Briſtol, prayed; Mr. Morris, of Clipſtone, preached from 1 Peter ii. 7. and concluded the day by prayer; and the preſence of the Lord Jeſus, rendered the day both pleaſant and profitable, to the numerous auditory which attended.

JULY 30, 1799, the Rev. WM. MERCHANT was ordained to the paſtoral office, over the Independent Church, at Layer Bretton, near Colcheſter, where his labours have been attended with remarkable ſucceſs, (ſee Evangelical Magazine for Sept. 1798.)

* A new edition of this Catechiſm, abridged and improved, is preparing for the preſs, by Mr. Moſeley.

Mr.

Mr. Newton, of Witham, commenced the services of the day, by prayer and reading; Mr. Ray, of Sudbury, gave a discourse on the nature of a Gospel Church, and received the confession of faith, &c. Mr. Hobbs, of Colchester, prayed the ordination prayer; Mr. Stevenson, of Castle Hedingham, delivered the charge from 2 Tim. iv. 1 and 2. Mr. Crathern, of Dedham, preached to the people from Acts ix. 31; Mr. Stevens, of Colchester, concluded with prayer. Mr. Kemp, of Colchester, read the hymns. In the evening, Mr. Ray, preached from Acts xi. 23.

AUGUST the 30th, the Rev. Mr. LYNDAL, late minister at Bridlington, in Yorkshire, was set apart to the pastoral office in the New-road, St. George's in the East, over the church, lately under the pastoral care of the Rev. Thomas Bryson. Mr. Buck read the scriptures, and engaged in prayer; Mr. John Townsend delivered an introductory discourse; Mr. Crale then engaged in prayer; after which Mr. Morris preached from Heb. ix. 6. "Accomplishing the service of God;" and Mr. Thorpe, of Pethestone, in Yorkshire, concluded in prayer. The hymns were given out by Mr. Stollery.

SEPTEMBER 5, the Rev. F. DIXON was ordained to the pastoral charge of the Independent Church Meeting, in Lee Croft, Sheffield. Mr. Dawson began the service by prayer and reading the scriptures; Mr. J. Boden made some suitable introductory remarks; Mr. J. Reece proposed the usual questions, and received the confession of faith; Mr. R. Alliott engaged in prayer; Dr. Williams gave the charge; and Mr. W. Burgess preached to the people, and concluded with prayer.

N. B. Mr. Dawson has lately removed from Evesham, to the Church and Congregation of the late Mr. Harmer, in Sheffield.

SEPTEMBER 25, the Rev. W. STONE was solemnly set apart to the pastoral charge of the second Baptist Church meeting, in White's Row, Portsea. Mr. Kingsford read portions of scripture suited to the occasion, and prayed; Mr. Saffery, of Salisbury, made some introductory remarks on Christian liberty, asked the usual questions, and received the confession of faith; Mr. Bogue prayed the ordination prayer; Mr. Hutchins, of Unicorn-yard, London, gave a solemn charge from Acts xx. 28, latter part; Mr. Griffin prayed; Mr. Horsey addressed the church from Heb. xiii. 22; Mr. Winton, of Exmouth, concluded with prayer; Mr. Perry, of Brockhurst gave out the hymns. In the evening, Mr. Bogue preached from Psalm lxxvii. 3.

The variety of ministers of different denominations engaged in the above service, happily evinces their agreement in the most important articles of the Christian faith, and that they can associate together in the most friendly and Christian manner to witness the order of each other's churches.

The congregation was crowded, and the divine presence was evident in their serious attention to the whole of the service.

CHAPEL OPENED.

A new Independent Meeting-house was opened at Belper, Derbyshire, July 12th. This congregation was raised about eight years ago, and is now in a flourishing state, under the ministry of Mr. Gawthorn. The services of the day were conducted by Messrs. Reece and Boden, of Sheffield; Alliott, Nottingham; Kirkpatrick, of Sutton; Smith, of Melburn; and Jones, of Kibworth, Leicestershire.

POETRY.

POETRY.

AGUR'S WISH.—Prov. xxx. 7, 8, 9.

KEEP me, O Lord, until I die,
(Enlight'ned, fervent Agur cries)
From want too low, or wealth too high,
Remote from vanity and lies:

Leſt growing rich I ſhould grow proud,
And madly aim at being great;
Or join in faſhion's gaudy crowd;
Or, raſh, intemperate, on my fate:

Leſt, having not a want to feel,
I ſhould thy needful hand deny;
Or with preſumptuous heart of ſteel,
"Who is the Lord?" like Pharoah cry.

So, if thy wiſdom ſeeth beſt,
From being very poor preſerve;
Leſt, by too pungent want diſtreſt,
I plunder—or, deſponding, ſtarve.

Leſt chilling Penury's cold blaſt
Should quench each gen'rous grateful flame;
Or, ſunk in wretchedneſs, at laſt
I impiouſly blaſpheme thy name.

But bleſs me with a middle ſtate;
My daily bread and peace prepare;
Not over mean, nor over great,
But truſting to thy conſtant care.

I would not ſeek the world's renown,
Nor be entangled in its wiles;
I'd have my head above its frown,
I'd have my heart above its ſmiles.

I'd have the means of being bleſt;
I'd have content my bliſs to know;
And Gratitude's expanding breaſt;
And Piety's young heav'n below.

I'd have the pow'r of doing good;
I'd have the will that good to do;
I'd ſtand as firm as Moſes ſtood,
And be as meek and humble too.

I'd have a mind for ſcience fair;
I'd have a ſoul of pious zeal;
I'd have a friend my joy to ſhare,
And have a heart his love to feel.

I'd be with patience bleſt, to bear
The pains or trials thou ſhouldſt ſend;
I'd only live while uſeful here,
Then find a calm and peaceful end.

But ſince I know not how to crave,
And thou well knoweſt to beſtow
That ſtate, that portion, let me have,
Wherein thy praiſe I beſt may know.

ALIQUIS.

FROM THE 8th PSALM.

WHILE yet the ſun, with parting ray,
Prolongs the toils and cares of day,
From Salem's towers, a lofty ſtand,
Oft I behold the ſubject land.
To fill th' extenſive field of ſight,
Vines, olives, herds, and flocks, unite;
Thick harveſts bend to every gale,
And joy and plenty crown the vale.

High rapturous thoughts dilate my breaſt;
Yon orb, that fires the kindling weſt,
Since firſt his ample courſe began,
(Proud I exclaim) has toil'd for man.
For man, bedew'd by vernal ſhowers,
Earth blooms, and fills her lap with flowers;
For him her ripened products fall;
He guides, enjoys, and governs all.

The hours roll on; involved in ſhade,
Flocks, paſtures, vales, and mountains fade:
New ſcenes unfold; a glowing ſky
Draws and arreſts my raviſh'd eye.
Ere long, profuſe of lambent beams,
Far ſeen, the moon's pale creſcent gleams;
And ſtars on ſtars, in throng'd array,
Round heav'n purſue their nightly way.

Fled are the dreams that fancy plann'd;
The airy ſceptre quits my hand;
While earth, unmatch'd of late, appears
A point, a ſpeck, mid nobler ſpheres.
O'erwhelm'd, unnoticed, loſt, forgot,
Sad I deplore my abject lot;
And taxing fate, for partial thrift,
Deem life ſo mean a worthleſs gift.

Ah, ceaſe, my ſoul! and better taught,
Check the wild range of wand'ring thought.
Forbear, expoſed to equal blame,
Th' extremes alike of pride and ſhame.
The eyes of God, with boundleſs glance,
Review Creation's wide expanſe;
Contain the whole, yet ſingly note
The weightleſs evaneſcent mote.

The power who, bent on deeds of grace,
Call'd worlds to life, and peopled ſpace;
That power, in wiſe and juſt decree,
Aſſign'd the fates of man—of thee.
Be ſtill! confeſs thy actual ſtate;
Low, but not mean, and humbly great:
And, unalarmed, ſedately eye
The miſt that veils futurity.

*

A TRIBUTE TO SUFFERING HUMANITY.

Occaſioned by ſeeing the Figure of an African kneeling in Chains, with the Motto, "Am I not a man, and a Brother!"

POOR ſable child of woe! in vain
For mercy thou doſt bend;
Unfeeling men thy ſuit diſdain,
Nor to thy tears attend.

Enſlav'd themſelves by luſt and pride,
Regardleſs of thy chain,
Thy ſorrows they will but deride,
And aggravate thy pain.

But there's a righteous God on high,
Who marks the ſufferer's moan;
Whoſe ear is bow'd at miſery's cry,
And hears the pris'ner's groan.

From realms of light he came to take
The needy from the duſt;
Nor ſhall his mercy e'er forſake
Thoſe, who that mercy truſt.

Send forth thy light and truth, O Lord!
And Afric's ſons ſhall ſhare
The ſaving bleſſings of thy word,
Their drooping hearts to cheer.

So ſhall their favour'd ſouls poſſeſs
True liberty in Thee;
And each renewed heart will bleſs
The grace that ſet them free.

J. A. K.

ISAIAH LXII.

FOR Zion's ſake I'll not reſtrain
The voice of fervent pray'r;
Jeruſalem ſhall ſtill remain
The object of my care.

Ere long, as bright as perfect day,
Her righteouſneſs ſhall ſhine;
Her great ſalvation ſhall diſplay
The attributes divine.

The nations ſhall thy glory ſee,
Their kings with wonder view;
Thou bleſs'd by God's own lips ſhalt be,
And by him nam'd anew.

A crown of glory in his hand,
A royal diadem;
What worldlings fancy rich or grand,
Thou ſafely may'ſt contemn.

No more forſaken ſhall thy land
In deſolation lie;
Lov'd, own'd, and honour'd, ſhalt thou ſtand,
The home of God moſt high.

Thy builder ſhall in thee rejoice,
And in his love ſhall reſt;
Thy God ſhall own thee as his choice,
For ever, ever bleſt.

S. C.

A SONG IN A STORM.

By the late Rev. SAMUEL PEARCE.

IN the floods of tribulation,
While the billows o'er me roll,
Jeſus whiſpers conſolation,
And ſupports my fainting ſoul.

Thus the *lion* yields me honey,
From the *eater* food is giv'n;
Strengthen'd thus I ſtill preſs forward,
Singing as I wade to heav'n,
Sweet affliction! Sweet affliction!
That brings Jeſus to my ſoul!

'Mid the gloom the vivid light'nings
With increaſed brightneſs play;
'Mid the thorns break ſweeteſt flow'rets,
Looking beautiful and gay:
So in darkeſt diſpenſations
Doth my faithful Lord appear;
With his richeſt conſolations
To re-animate and cheer.
Sweet affliction! Sweet affliction!
Thus to bring my Saviour near!

Floods of tribulation heighten,
Billows ſtill around me roar;
Thoſe who know not Chriſt they frighten,
But my ſoul defies their pow'r.
In the ſacred page recorded,
Thus his word ſecurely ſtands;
"Fear not, I'm in trouble near thee,
"Naught ſhall pluck thee from my hands."
Sweet affliction! Sweet affliction!
Which to ſuch ſweet words lays claim.

All I meet I find aſſiſt me
In my path to heav'nly joy;
Where, tho' trials now attend me,
Trials never more annoy!
Wearing there a weight of glory,
Still the path I'll not forget;
But reflecting how it lead me
To my bleſſed Saviour's feet,
Cry, affliction! Sweet affliction!
Haſte, bring more to Jeſu's feet.

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R^d J. BREWER,

Birmingham

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BIOGRAPHY.

THE LATE REV. JOHN BEATSON, OF HULL.

MR. JOHN BEATSON was born at Cottingley-Hall, near Beeſton, in the pariſh of Leeds, on the 31ſt March, 1743. His father was a reſpectable farmer, and his mother deſcended from a family of conſiderable repute, in the Weſt-Riding of Yorkſhire.

At an early period of his life, he was placed at the grammar-ſchool, in Leeds, where, for many years, he was the companion of the late Rev. Joſeph Milner, author of "Gibbon's Account of Chriſtianity conſidered," and ſeveral other religious publications.

There was a ſingular coincidence in the lives of theſe good men. Educated at the ſame ſchool—engaged in the ſame public work, though in different departments—ſettling in Hull nearly at the ſame time—and after having been particularly uſeful in their reſpective connexions, dying in the ſame year. It is much to their credit, that though they entertained different ſentiments in theology, their friendſhip, which began in the playful days of childhood, was perpetuated through all the ſucceeding periods of life.

Mr. Beatſon continued at the grammar-ſchool until he had made conſiderable progreſs in thoſe branches of learning which are uſually taught in ſuch places; and afterwards he remained at home, improving his mind under the tuition of a clergyman, until he was about 18 years of age.

The late Mr. Edwards, miniſter of the Independent Congregation at White-chapel, Leeds; a man as remarkably diſtinguiſhed for his ſucceſs in turning many to righteouſneſs, as for his miniſterial abilities, being at that time deſervedly popular, Mr. B. was induced to hear him, and

under his miniſtry received thoſe ſerious impreſſions which gave riſe to the moſt important tranſactions of his future life.

Mr. Edwards ſoon began to conceive great hopes that his young friend was deſigned by Him, who is the giver of every good and perfect gift, for public uſefulneſs in the church, and accordingly adviſed him to embrace an opportunity that offered, of putting himſelf under the care of Mr. Scott, who was tutor of the Academy at Heckmondwicke, with a view to his more immediate entrance upon the work of the miniſtry. But Mr. B. declining the propoſal, was requeſted by Mr. Edwards, and the church under his care, to make ſome trial of his gifts among them. Notwithſtanding his natural timidity, he at length complied with their requeſt; and being univerſally approved, he was encouraged to preach in the neighbourhood as occaſions offered.

Mr. Beatſon's talents as a preacher, and his zeal in the good cauſe in which he had embarked, ſoon rendered him conſpicuous. The Independent Church, at Cleck-heaton, being deſtitute of a paſtor, invited him to preach to them; and with that people he ſpent a year to their great ſatisfaction. But having changed his views on the ſubject of baptiſm, he reſigned his charge, and was baptized at Bradford, by Mr. Crabtree, on the 25th of December, 1767, in which neighbourhood he continued preaching occaſionally, until the cloſe of the following year, when he accepted of an invitation from the baptiſt church and congregation at Sutton in Craven, and was ſhortly after unanimouſly choſen to be their paſtor.

His labours in this obſcure place were very acceptable, and a much larger congregation was ſpeedily collected than could have been expected in ſuch an unfavourable ſituation. But Mr. Beatſon's abilities were evidently calculated for a larger ſphere of action, and he conſequently had a variety of invitations from different parts of the kingdom. He remained, however, at Sutton for about two years, and then removed, in the year 1771, to Hull, where he ſpent the remainder of his days.

Mr. Beatſon continued to labour as an active, zealous miniſter of the Goſpel, with increaſing reſpectability and uſefulneſs, until the year 1794, when, from a violent nervous complaint which had been increaſing for ſeveral years, and which had greatly injured his conſtitution, he was under the neceſſity of declining his public ſervices.

Upon

Upon the choice of a miniſter to ſucceed him, a diviſion took place in the church; and as the chapel in Salt-houſe-lane was too ſmall to admit of any farther increaſe of the congregation, "it was thought by ſeveral, upon due deli-"beration, that a ſeparation would be the beſt meaſure;—"a meaſure moſt likely to promote peace and mutual good-"will,—to ſatisfy all, and to extend the knowledge and in-"fluence of true religion." With theſe views, a few of the members withdrew in October, 1794; and in the following year erected a new place of worſhip in George-ſtreet. Mr. B. ſtill remained a member of the church in Salt-houſe-lane, and, though unable ſtatedly to reſume his public labours, preached occaſionally, and aſſiſted both congregations with his friendly and judicious advice.

Towards the cloſe of his life he frequently attended the evening lectures in George-ſtreet; and as he was always greatly reſpected by that people, he was earneſtly requeſted to attend the ordination of their preſent miniſter, on the 7th of March, 1798. Though much debilitated, he complied with their requeſt; and thoſe who were preſent will long remember in what an impreſſive manner he delivered himſelf on that ſolemn occaſion. This was the laſt time he ever ſpoke in public. In the following week his illneſs increaſed ſo rapidly as to confine him to his room, where he languiſhed under the accumulated preſſure of his afflictions until the time of his diſſolution.

In his laſt illneſs he frequently declared that the doctrines of the Goſpel were his ſupport and conſolation in the pangs of diſſolving nature, and the proſpect of eternity. To a friend, the laſt time he ſaw him, taking him by the hand, he ſaid, "You ſee here only the remains of John Beatſon. "With reſpect to the churches of Chriſt on earth, I can do "nothing now but *wiſh*—and my *beſt wiſhes* attend you. I "know in whom I have believed, and that he is able to "keep that which I have committed unto him." He would have repeated the remaining part of the paſſage, but his ſtrength failed him. On the day following, the 24th April, 1798, he received his diſmiſſion from this vale of tears, in the 55th year of his age. His remains were interred at Preſton, agreeably to his own requeſt; and his funeral was attended by many of the members of both the Baptiſt churches of Hull, and ſeveral others by whom he was much reſpected. His funeral ſermon was preached on Lord's-day evening, the 5th of May, 1798, at George-

ſtreet

ſtreet chapel, Hull, by the Reverend James Lyons, miniſter of that place, to a very crouded audience, from 2 Sam. iii. 38. "*There is a great man fallen in Iſrael.*"

A more particular account of the life of the late Reverend John Beatſon will appear, as advertiſed on the cover of this Magazine.

AN ESTIMATE OF THE CHRISTIAN CHARACTER.

TO aſcertain the value of characters, we ſhould be able to make out the principles, and their influence, by which ſuch characters are formed: their principles, as they relate to the divine will; their influence, as they affect ſociety; or in other words, their ſentiments and views in the relation they bear to God, and the effects of thoſe ſentiments and views in the relation they bear to men. With reſpect to the former, we are certain it is the will and command of God that we ſhould be humble, thankful, and holy: and theſe tempers of mind the principles of a Chriſtian beget, nouriſh, and perfect. By the knowledge of himſelf and of his God, he is able to diſcern ſomething affecting, and abidingly impreſſive of the vaſt diſparity there is, in every point of view, between a ſinful worm of earth and the adorable Jehovah. This makes him feel little and worthleſs in his own account. And, while it ſerves to reſtrain and counteract every temptation to be proud, and high-minded, and to diſpute the right of his Maker to diſpoſe of him, and to act toward him as he pleaſes; it has alſo a happy tendency to render him leſs affected by the applauſe or cenſure of mortals, and leſs liable to be hurt by either. He knows he is nothing in himſelf but imperfection: and this is a reaſon why he ſhould ſubmit to God, and be patient toward men: a reaſon which enters into his feelings, and is interwoven with all his religious ſentiments: a reaſon which he can no more diveſt himſelf of than he can ceaſe to think. His principles muſt inſpire him with thankfulneſs; for they originate in the knowledge of that mercy of God toward him which has paſſed by others, and of which he deems himſelf the moſt undeſerving, and the moſt unpromiſing ſubject. He is ſenſible he is ſaved by grace: taken into favour with God by the righteouſneſs and death of an exalted ſurety, provided and accepted for him. He knows he is delivered from wrath through him: that the blood of his Prince was the purchaſe of his ranſom; and that by virtue

tue of this grace towards him, nothing ſhall be allowed to befal him which his reconciled Father will not render ſubſervient to his good. His Saviour loved him and gave himſelf for him; and declares, in conſequence thereof, he ſhall never periſh. And every believing conſideration of this ſurpriſing grace is a pure ſpring of gratitude that muſt exiſt as long as he is able ſo to reflect.

The Chriſtian's love, holineſs and obedience, muſt be traced to the ſame cauſe, and flow from the ſame ſource. The knowledge of the Lord's love to him, prompts and diſpoſes him to love again. The author of this grace being holy, is a cogent reaſon why he ſhould be like him: and a conviction of his character, in this view, as ſupremely excellent and amiable, ſupplies the deſire of being like him, and inſtigates to prayer for the ſame end. But he receives the ſpirit of love and holineſs in the grace that extricates him from ignorance, bondage, and death.

His obedience ſprings from ſenſe of obligation, founded in this very principle; and will be preſerved and regulated by it; and, were it to meet with no oppoſition from his ſinful nature, would be as perfect in degree as it is in kind. He loves his Saviour with his whole heart. His ſubjection, therefore, to him is voluntary and of choice; and every failure therein will be his puniſhment and his grief. He was bought for the ſervice of Chriſt. This he has been taught: and he muſt prefer this ſervice to every other, becauſe only in it he can be eaſy, comfortable, ſatisfied, and ſecure. His mind is enlightened to diſcern its propriety and beauty, and his heart is formed to reliſh its ſweetneſs. It is in this ſervice, in a word, his freedom conſiſts, and in it alone his beſt pleaſures can live: and as obedience to his Lord and Maſter thus correſponds with the leading deſires of his mind, growing attainments therein will conſtitute the principal views, wiſhes, and purſuits of his life. To honour and pleaſe him is indeed the native, unequivocal language of the Chriſtian's principles, and the ardent breathing of his heart.

A creature thus related to the Lord in the way he has appointed, from the principles he has implanted, and for the end he has purpoſed, muſt be a character infinitely valuable in his account. It is a character formed by himſelf, for himſelf, and after the image of himſelf; and cannot, therefore, be leſs than his pleaſure and delight.

The happy effects of theſe principles, &c. for the good of

ſociety may be naturally expected, and eaſily determined. It may, indeed, be ſuppoſed that the workmanſhip of divine grace ſhould be deſigned to anſwer ſome good and valuable purpoſe to the bulk of mankind: and their being called the light of the world, the ſalt of the earth, &c. are teſtimonies in favour of the beauty and uſefulneſs of their characters, which their tempers and practice may be ſuppoſed to juſtify and confirm. Their holy diſpoſitions and examples muſt emit, like the ſun, a ſacred brightneſs, excellent and glorious: and by another ſimilitude, muſt ſerve to counteract that tendency to putrefaction and deſtruction, which is univerſally viſible in the principles and manners of men about us.

The love of Chriſt cannot live in the heart without the love of our neighbour for Chriſt's ſake. This is the noble and valuable characteriſtic of grace. It is that which can do all things, and bear all things for the good of another; and that which makes the righteous more excellent than other men. It ſeeketh not her own, thinketh no evil, and means and wiſhes none. The Chriſtian, therefore, inſpired therewith, is above ſerving himſelf at the expence of another's good, or on the terms of another's injury. The cunning and art uſually employed for this purpoſe, enter not into his compoſition, and are denied by his principles and calling. His rejoicing is in acquiſitions of a very different kind, to wit, in thoſe of ſimplicity, uprightneſs, and love. He need not ſeek to profit himſelf by circumvention, fraud, or over-reaching; for his heavenly Father hath promiſed him every thing needful without; and his faith ſuperſedes the uſe of ſuch practices, and his conſcience and peace would be violated thereby. That frame of mind which conſtitutes him upright with God, will render him the ſame towards men.—But love inſpires pity, and pity, under the government and influence of truth and grace, will be directed toward every caſe of known diſtreſs, whether of any enemy or friend. Hence a Chriſtian is ſet for the defence of the injured, and the relief of the afflicted. His Saviour commiſerated and helped him in trouble, and has ſet him an example that he ſhould follow his ſteps. He conſiders the exigent and needy as having a legal claim upon him for ſome uſe of what the Lord his God has lent him with that view, whether it be little or more: and to with-hold from the poor and afflicted he is taught is to rob and to deny his Maker. The ſame principle which inſpires compaſſion

and

and tenderneſs will make him ready to forgive. He has had much forgiven himſelf, and it would be criminal in him to be backward to ſhew the ſame kindneſs to others.—But a good man will guide his affairs with diſcretion; he is ever merciful and lendeth. Hence the Chriſtian will be induſtrious and frugal, temperate and prudent, that he may be able to give to all their due, and be generous and charitable therewith; to owe no man any thing, but to love.—In a civil capacity, his obedience to the powers that be, is what he owes to that God who hath ordained them to rule: and the ſame reaſons which induce him to fear the one, prompt him to honour the other. He is therefore peaceable and quiet, and willing to render to Ceſar the things that are Ceſar's, as well as to God the things that are God's. As a parent he is deſirous to have his offspring happy in the fear and knowledge of God. The grace that has inſtructed and ſaved him, lays him under the obligation of inſtructing and ſaving them, by every mean in his power, which precept and example can ſupply. In the character of a maſter he is concerned to be juſt and faithful, tender and kind; not requiring what is unreaſonable, not withholding what is due, and in that of a ſervant to be diligent and upright, humble and meek: careful of his maſter's property, intereſt and credit, out of regard to him whom he owns and ſerves as his Maſter in heaven. Thus in every capacity the Chriſtian fills, in every relation he ſuſtains, in every buſineſs he undertakes, he acts by a perfect rule, the word of God, and has a principle correſpondent thereto, in his heart, to act from; by which ſuch a rule becomes more or leſs attainable and pleaſant. The law of uprightneſs and love is in his heart, and his concern is to incorporate it with his life. To this he is called, and for this is more or leſs capacitated and qualified, by having Chriſt in him the hope of glory, and the ſource of ſtrength and ſufficiency.

The Chriſtian's principles and character, therefore, when truly exemplified, are calculated to diffuſe luſtre and happineſs in every direction. He is in favour with God, and the native influence of that ſtate is to be a bleſſing, and nothing but a bleſſing to men. Contemplated in this view, his value is beyond eſtimate, and his worth above the power of calculation to aſcertain. May grace only enable every diſciple of Chriſt to act in character, and his price, to true wiſdom and diſcernment, will appear above rubies. H. K.

THE RIGHTEOUS MORE EXCELLENT THAN HIS NEIGHBOUR.

REFLECTIONS ON I CHRON. IV. 9. 10.

"*And Jabez was more honourable than his Brethren*," &c.

IT is impoſſible to ſay whether the life of a Chriſtian ought moſt to abound with prayer, or praiſe—with prayer for mercies needed, or praiſe for bleſſings imparted; they are graces which ought never to be ſeparated; "in every thing, by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God."—The believer's circumſtances in this life, are never ſo *ill*, but he has much to be thankful for, nor ſo *well*, but he has many wants to be ſupplied; and for theſe ſupplies, the Lord will be ſought unto, and enquired of by his people.

To thoſe who are unacquainted with the plague of their own hearts, and therefore, ſubſtitute the form for the power of religion, it may ſeem unneceſſary that the duty of prayer ſhould be ſo earneſtly and repeatedly inculcated upon the diſciples of Jeſus; but thoſe who feel their awful backwardneſs to engage in that high and holy privilege, will thankfully accept every well meant hint upon ſo important a point. With a view to this, as there is ſomething in example, which is calculated to ſtrike the mind with peculiar force, let us attend to the ſubject before us, and ſuggeſt a few thoughts as they offer themſelves for our conſideration.

The very name of this diſtinguiſhed perſon is ſignificant, Jabez, "*A child of ſorrow*"—a name, not only applicable to him, but to all the degenerated poſterity of Adam; "Man is born to trouble, as the ſparks fly upward."—But it is a circumſtance which the Holy Ghoſt hath thought proper to record that this expreſſive name was given him by his Mother, "becauſe ſhe bare him with ſorrow." Doubtleſs her deſign herein was to ſet up a grateful Ebenezer to that goodneſs, which not only brought to the birth, but gave ſtrength to bring forth; and probably to be a memorial to her beloved ſon, of the duty which he owed to her, who had ſuffered ſo many pangs on his account, and of what he muſt expect to encounter in his paſſage through the ſinful world into which he had been brought—for though deſcended from the highly favoured Tribe of Judah, in which the heavenly Shiloh condeſcended to take our nature, Jabez muſt be taught by daily experience, that, "Human greatneſs

neſs confers no exemption from the cares and ſorrows of life, on the contrary, its ſhare of them frequently bears a melancholy proportion to its exaltation."

Of Jabez it is ſaid, that, "*he was more honourable than his brethren*," not only, I preſume, on account of his temporal circumſtances, but becauſe, he was ſo eminently diſtinguiſhed with the favour of Him, "whoſe bleſſing alone maketh rich, and addeth no ſorrow with it;" for, in the eſtimation of a gracious heart, "Honourable age is not that which ſtandeth in length of time, nor that is meaſured by number of years. but wiſdom is the grey hair unto man, and an unſpotted life is old age." Be ambitious then, O my ſoul! Be ambitious, O my reader, to aſpire after "that honour which cometh from God only"—to experience the regenerating power of his grace—to bear the Redeemer's image—to enjoy the light of his countenance in his ways—and finally to be for ever exalted in his righteouſneſs.

That which particularly diſtinguiſhes the character of Jabez, is, that he was a man of prayer. "*He called upon the God of Iſrael, ſaying, O that thou wouldeſt bleſs me indeed, and enlarge my coaſt, and that thine hand might be with me, and that thou wouldeſt keep me from evil, that it may not grieve me.*" Obſerve, his prayer was preſented to the only true and proper object, "The God of Iſrael"—a God in Covenant—even to Him, who hath ſaid, "Look unto me, and be ye ſaved, all the ends of the earth, for, I am God, and there is none beſide me, a juſt God, and a Saviour!"—Mark, the holy fervour with which he addreſſes the glorious object of his adoration, "*O that thou wouldeſt bleſs me indeed!*" that I may not only partake of thy ſpecial favours, but enjoy *Thee* in them, as my ſatisfying and eternal portion. The matter of his prayer is choice and comprehenſive. "Not only do thou bleſs me indeed," ſaid this true Iſraelite, but, "*enlarge my coaſts*," not merely as it reſpects the things of this life, but, above all, with reference to the richer bleſſings of thy grace. Was it not ſaying in effect, "O Lord enlarge my heart towards Thee, and towards thy cauſe and people. increaſe my faith, enliven my ſoul with thy love, brighten my hope, that with greater diligence and delight I may run the race which thou haſt ſet before me." And, "*Let thine hand be with me:*"—As a God of *power*, to protect and keep me. (Iſaiah xii. 10.) As a God of *providence*, to ſupply me. (Pſalm civ. 27. 28.) and as a God of *grace*, to ſanctify and bleſs me. (Phil. iv. 19.) O that thou wouldeſt alſo "keep me from evil, that it may not

not grieve me."—What an holy jealouſy had this amiable character over his own heart! Conſcious of much remaining corruption within, of much abounding evil around him, and taught of his God to know that it is not of man that walketh to direct his own ſteps, or keep his own heart, he betakes himſelf to his God with humility. Happy the man who is bleſſed with ſuch tenderneſs of conſcience, who, inſtead of verging to the extreme of his liberty, ſhuns the very appearance of evil, divinely enabled to engage the guidance and protection of Omnipotence, by the powerful plea of believing prayer.—Such was the character of Jabez.

This Iſraelite, like his great progenitor, was not only a pleader, but a prevailer with the Lord. "*God granted him that which he requeſted.*" Nor ſhall it ever be ſaid that praying breath is loſt.

"Does not the word ſtill fix'd remain,
"That none ſhall ſeek His face in vain."

Yes!—the Lord may *delay*, but he will never *deny* thoſe bleſſings to his children, which are for his glory to grant, or for their good to enjoy. "Look unto the generations of old, and ſee if ever any truſted in God and were confounded."—Open thy mouth wide, ſaith the God of Love, and I will fill it."—What then my reader is thy petition, and what is thy requeſt? Does ſin lie heavy on thine heart?—Do fierce and fiery temptations aſſault thy ſoul?—Are thine inbred corruptions like a mighty torrent, ready to overwhelm thee?—Do doubts and fears depreſs thy ſpirit?—Or, art thou ſinking under the preſſure of temporal afflictions?—Remember, Jeſus is ſtill on his throne, and ſtill it ſtands on record in the faithful word, "Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorify me.—Tarry thou, then, the Lord's leiſure, be ſtrong, and he ſhall comfort thine heart; wait I ſay, upon the Lord."

J. A. K.

AN ALTAR FOR A MEMORIAL.

Gen. xxxiii. 20. "*And he erected there an altar, and called it El-elohe Iſrael.*"

THE practice of erecting altars on various occaſions, prevailed much in the patriarchal ages, as is abundantly evident from thoſe ſet up by Noah, Abraham, Iſaac, Joſhua, and others. The general deſign of erecting them was to perpetuate the recollection of God's wonderful and gracious

gracious dealings with the children of men. Gratitude was the leading motive. They were intended likewiſe to convey important inſtruction to the generations to come, to inſpire them with a beliëf in God's providence and a hope in his grace.

"El-elohe Iſrael," (i. e. God, the God of Iſrael) is a brief, but very expreſſive motto. It conveys an idea of the mutual and laſting relation which ſubſiſts between Jehovah and his covenant people. Nor does it refer merely to Iſrael, "after the fleſh," but to Iſrael in that ſpirit and faith which ſeal them the children of Abraham.

The Iſrael of God are the people of his choice, "Choſen in Chriſt, before the foundation of the world." In themſelves they are equally corrupt with others, and by nature, "the children of wrath." They are ſeparated from the ungodly world by effectual vocation, they carry his conſpicuous image in their lives, and demonſtrate that they are excluſively devoted to him. They are here exerciſed with many and peculiar trials. They are ſometimes favoured with Bethel manifeſtations, and at other ſeaſons, have their Peniel wreſtlings, in which they alſo prevail.

It is not among their ſmalleſt mercies that they are related to God in a covenant, well ordered in all things and ſure. In this covenant it is provided that in Chriſt, one of the covenant contractors, all the ſeed of Iſrael ſhall be juſtified and ſhall glory. This covenant ſupplies a firm ſtaff in the promiſes, on which they do ſweetly lean when they worſhip God in the ſpirit. 'Tis this that blunts and breaks every weapon formed againſt them; 'tis this enables them by faith to rejoice in the glorious proſpect of inheriting their ſpiritual Canaan, that better country; and emboldens them at the verge of Jordan to exclaim, *We have waited for thy ſalvation, O Lord.*

O my ſoul, canſt thou claim an intereſt in the covenant of God? What innummerable obligations art thou laid under—to *love* him in ſincerity and truth—to *cleave* unto him with full purpoſe of heart—to *ſerve* him in the Goſpel of his Son—and, finally, to follow him without the Camp, bearing ſhame and reproach for his name ſake. Thus wilt thou prove thyſelf an Iſraelite indeed; and God, the God of Iſrael, ſhall give thee his bleſſing. T. H.

Alfred's-ſtone, near Lewes, Suſſex.

REFLECTIONS

REFLECTIONS ON THE PLEASURES AND ADVANTAGES OF VITAL GODLINESS;

In a Dialogue between Philemon and Theophilus.

To the Reader.

THE common civilities of life require, that when ſtrangers are introduced into our company, we ſhould have ſome information reſpecting their names and characters;—as I am about to introduce two viſitors to thee, it is proper that I ſhould comply with this eſtabliſhed cuſtom, and I truſt, at the cloſe of the viſit, thou wilt have no reaſon to regret the interview. Philemon is an aged, honourable and deeply experienced Chriſtian, whoſe happineſs it was to be ſavingly called by the grace of the Holy Spirit in his early youth, and though time has ſhed his ſilver froſt on his venerable head, his heart ſtill glows with all the holy fervour of his early profeſſion, and, with that generous pleaſure which is only known to a gracious heart, rejoices unfeignedly in the ſalvation of ſinners and the proſperity of his fellow ſaints; hence, it was with a ſincere pleaſure that he ſaw the dawnings of divine grace on the ſoul of Theophilus, a modeſt amiable youth, who was much perſecuted by his father on account of his religious profeſſion, To the affectionate admonitions of Philemon, young Theophilus was peculiarly attentive, and to him as his kind inſtructor, he freely unboſomed his very ſoul. In a former viſit he had given Philemon an affecting account of his father's conduct in oppoſing his ſpiritual progreſs, and, therefore, his aged friend was agreeably ſurprized to find his countenance brightened with an unuſual joy, when he called again at the houſe of Philemon, who accoſted him in the following words:

Phil. Welcome, my beloved Theophilus—if I may judge from your countenance, which I believe is the index to the feelings of your heart, the ſtorm is blown over, and the prejudices of your father ſoftened, ſince I ſaw you laſt.

Theoph. Your concluſion, my honoured friend, is a juſt one, and, not only has the heart of my dear parent relented toward me, but I have been favoured with ſuch a manifeſtation of the Redeemer's love, as no words can deſcribe. Agreeable to your advice when we laſt met, I retired to my cloſet to ſeek directions from the Lord; and was enabled to pour out my heart to him with unuſual enlargement. On

riſing

riſing from my knees, I took up my bible, and on opening it, that precious paſſage Luke, xviii. 29, 30, immediately met my eyes, "Verily I ſay unto you, there is no man that hath left houſe, or parents, or brethren, or wife, or children, for the kingdom of God's ſake, who ſhall not receive manifold more in this preſent time, and in the world to come life everlaſting." On reading this ſweet text, my ſoul was filled with joy and peace in believing, and from that hour the conduct of my father toward me has been altogether as kind, as it was before the very reverſe.

Phil. You will readily believe me, Theophilus, when I ſay, my heart rejoices with you on this occaſion, but, as one who would watch over you with an holy jealouſy, let me aſk, on what grounds do you ſo confidently affirm that this viſit was from God, for ſudden impulſes of the mind are often unſubſtantial in their nature.

Theoph. It is my deſire to be ſearched, for this is a point in which it would be awful to err—in anſwer to your queſtion, let me ſay, that I do not draw the concluſion merely from the circumſtance of my opening the Bible juſt on the paſſage I have referred to, though that was more than a little remarkable, but becauſe I derived inſtruction from the words in theſe two views,—1. From the ſolemn declaration of our Lord, I was led to ſee that all who live godly, and walk cloſely and conſiſtently with God, muſt expect the ſneer and contempt of a gainſaying world, and—2. That where the Lord give graces thus to act, and to make a believing ſurrender of the ſoul with all its concerns for time and eternity into the hands of Jeſus,—he ſtands ſolemnly engaged by his promiſe, to carry that man through all the ſtorms and dangers of the way—to bleſs him in this world, and to exalt him to all the bleſſedneſs of eternity; and this, not as the reward of his ſervices or ſufferings, but as the free beſtowment of unmerited favour.

Phil. The account you have given me is both ſatisfactory and pleaſing—and you may reſt aſſured, that none ever did, or ſhall thus truſt in the Lord and periſh. Your beginning, my young friend, has been hopeful, and I truſt, through divine grace, your reſt ſhall be glorious. I would ſay to you in the words of an ancient ſervant of God, "Go on, and the Lord be with thee."

Theoph. Your kind advice, on all occaſions, demands my grateful acknowledgements, and it would conſiderably add to the obligations which you have laid me under, if you

would favour me with your views of that animating paſſage, 1 Tim. iv. 8. in which the Apoſtle affirms, that "Godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come."

Phil. The cordial regard which I feel for your preſent and eternal happineſs, my Theophilus, urges me to a cheerful compliance with your requeſt; I will, therefore, freely offer ſuch thoughts upon the ſubject as may be ſuggeſted to my mind. Let us firſt conſider what the character ſuppoſes. We read of ſome in the days of the Apoſtle, who had the form of godlineſs, without the power, and I fear there are but too many of ſuch characters in our day, and this is a deluſion againſt which we cannot too carefully guard. A good old puritan writer has given us a ſhort definition of true godlineſs, by calling it "*God-likeneſs*"—and it may be properly applied to the character, for a godly man is quickened and made alive to God, by the regenerating power of his Holy Spirit. Like the reſt of mankind by nature, he bore the image of the earthly Adam, but divine grace hath ſtamped upon his ſoul the image of the ſecond Adam, the Lord from heaven. He is one whoſe heart and feet are turned to God, and he delights to walk in his ways. The word, ordinances, and houſe of God, are dear to his ſoul.—He cordially loves the image of God in others, wherever he finds it, and the people of the Lord are, in his eſtimation, the excellent of the earth, with whom he delights to enjoy communion and fellowſhip, with the Father and with his ſon Jeſus Chriſt. In the concerns of life he is one who ſets the Lord before him, and acts in the relations he has to fill, "*as ſeeing him that is inviſible.*" In a word, he is an object of the everlaſting love of God, a ſubject of the grace of God, an heir of God, and a joint heir with Chriſt, and the divine faithfulneſs is pledged, that "he ſhall be kept by the power of God, through faith unto ſalvation."*

Theoph. Forgive me the interruption, Sir, but I cannot help ſaying, in the words of the Pſalmiſt, "Bleſſed are the people who are in ſuch a caſe, yea, happy are they, whoſe God is the Lord!"

Phil. Yes, my Theophilus, they are, and ſhall be for ever bleſſed. And to this truth even an ungodly Balaam was compelled to yield, "*God hath bleſſed them, and I cannot reverſe it.*" But, let us proceed in this important ſubject, and take a view of the preſent and future pleaſures and

* 1 Pet. i. 5.

advantages

advantages of true godlineſs; and—1. The godly man has the advantage of the worldling, as he is the happy poſſeſſor of a preſent peace which paſſeth all underſtanding; he is taught experimentally to enjoy that promiſe of his divine Maſter, "In me ye ſhall have peace;" and that peace ſhall reign in his heart, and keep it unto life eternal. In the church, the ſtate, the family, the world, his life and conduct, exemplify that bleſſed truth, "The wiſdom that is from above is firſt pure, then peaceable, gentle, and eaſy to be entreated, full of mercy and good fruits, without partiality, and without hypocriſy.*—2. The gain of true godlineſs is great, if we conſider what a ſatisfying portion it is. Whilſt the natural man is continually crying, *give, give—who will ſhew me any good*—'tis the Chriſtian's cry, "Lord lift thou up the light of thy countenance upon me!" and then,

"What others value, I reſign,
Lord, 'tis enough that Thou art mine."

3. That godlineſs is the greateſt gain of the ſoul, is evident from the ſupport it affords in times of diſtreſs and trouble. Grace can enable us to ſay with pious Habakkuk of old, "Although the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vines, the labour of the olive ſhall fail, and the field ſhall yield no meat, the flocks ſhall be cut off from the fold, and there ſhould be no herd in the ſtalls; yet I will rejoice in the Lord. I will joy in the God of my ſalvation." Should ſickneſs prey upon the vitals, or death lay his cold hand upon the frail tenement of clay, 'tis enough, that he can ſay with Job, "*I know that my Redeemer liveth.*" A poet of our own has well deſcribed ſuch a ſcene in theſe beautiful lines:

"Behold the heir of heav'nly bliſs!
His ſoul is fill'd with conſcious peace!
A ſteady faith, ſubdues his fear;
He ſees the happy Canaan near.

"His mind is tranquil and ſerene,
No terrors in his look are ſeen;
His Saviour's ſmile diſpels the gloom,
And ſmooths his paſſage to the tomb."

4. The conqueſts obtained by true godlineſs, juſtify the aſſertion of the apoſtle. The laurels of a Cæſar are weeds, compared with thoſe of the man, who, ſtrong in the power of God, is enabled to overcome ſin and ſelf, to brave the ma-

* James iii. 17.

lice and rage of Satan and the world, to overcome death, and look beyond the grave, not only with reſignation, but with triumph.

Theoph. Thanks to my beloved Philemon for the views which he has given me of the preſent pleaſures and advantages of godlineſs. I am conſtrained to ſay, "Let me die the death of the righteous, and let my laſt end be like his!"

Phil. That wiſh is a commendable one, ſo far as it goes, but it does not go far enough. I truſt, grace hath taught you to deſire the *life*, as well as the *death* of the righteous; for, 'tis in vain that we wiſh for the holy enjoyments which are reſerved in heaven for the ſaints of God, unleſs our ſouls are regenerated and ſanctified by the Holy Spirit in the preſent ſtate.

Theoph. True, my valued friend, and I truſt what the Lord hath joined together, we ſhould not deſire to ſeparate. But, you have hitherto only taken a view of the advantages of true godlineſs on this ſide the river; the ſubject now calls our attention beyond the preſent ſtate, and aſſures us that godlineſs hath promiſe of the life that is to come.

Phil. It is but very little that the beſt and brighteſt of God's people in this militant ſtate, know of the glories of a future world, for what mortal can deſcribe, what eye hath not ſeen, nor ear heard, nor hath even entered into the heart of man to conceive. There is a fourfold view given us in the Scriptures of the felicities of the heavenly world, which includes all that I am capable of comprehending concerning it.

1. That the bleſſed inhabitants of that holy ſtate, *behold the ſmiling face of Jeſus without a vail*: hence, the apoſtle ſays, "We know, that when he ſhall appear, we ſhall be like Him, for we ſhall ſee him as he is;" and again, "They ſhall ſee his face, and his name ſhall be in their foreheads." And if it be ſo ſweet, and ſweet it is, to get a glimpſe of Jeſus by the eye of faith on earth, what muſt it be to dwell in his preſence above. 2. The Scripture aſſures us, that, *entire conformity to the holy image of Jeſus*, is another bleſſed privilege of the ſaints in light. So long as we are in this vale of miſery, we ſhall more or leſs be the ſubjects of ſorrow, becauſe we ſtill bear about with us a body of ſin and death; every ſigh we breathe, and every pang we feel, remind us that this is not our reſt, becauſe it is polluted, but, there the bleſſed inhabitant will no more ſay

I am

I am ſick, and the people who dwell there ſhall have all their ſins forgiven, and done away forever. 3. We are taught by the ſacred record, that *happineſs without mixture and without meaſure*, is the portion of the church above. They ſhall be eternally ſatisfied when they awake up in the likeneſs of their Lord; and—4. What crowns the whole is, that inconceivable happineſs of which they are admitted to partake in the preſence of the Lamb, ſhall never know an end.—"They ſhall hunger no more, neither thirſt any more, neither ſhall the ſun light on them, nor any heat,—for the Lamb in the midſt of the throne ſhall feed them, and ſhall lead them to fountains of living waters: and God ſhall wipe away all tears from their eyes."* "And ſo, ſaith the Apoſtle, ſhall we be for ever with the Lord."

Theoph. Bleſſed declaration! and well might that highly favoured ſervant of the Lord, add, "*Wherefore comfort one another with theſe words.*" Oh, for more of that ſoul-refreſhing preſence of our Redeemer, which is the ſure earneſt of bleſſings ſo great and ſo undeſerved.

Phil. To that prayer, my inmoſt heart ſays, Amen! And now, my Theophilus, even from the faint ſketch of the godly man's character and comforts, does it not evidently appear, that he alone is the eſtimable and happy man, who has through divine grace attained the bleſſed art of walking humbly with his God; though in a changing world his heart is ſtedfaſt truſting in the Lord,—he ſeeks peace and purſues it; and while the giddy herd of empty profeſſors, are perpetually on the wing after ſomething new, and frequently embitter their days, by drinking into an angry and ſelf-important ſpirit, he poſſeſſes an holy indifference to the Shibboleth's of party rage, and like a deep river glides ſmoothly and ſilently along, following the example of his divine Maſter.† His delight is to do good unto all men, but eſpecially to the whole houſehold of faith, looking for the mercy of God unto life eternal, not as a profitable ſervant, but as a pardoned ſinner. Thus, my Theophilus, may we go forward, until grace is conſummated in glory, until we meet to part no more, to "behold the King in his beauty, and eternally enjoy that land, which is yet afar off."

Having now introduced thee, my reader, to the company of my two friends, before I bid thee farewell, let me put one plain, but important queſtion to thy conſcience. What

* Rev. vii. 16. 17. † 1. Pet. ii. 21.

doſt

doſt thou think of the ſubject they have been diſcuſſing? Can the ſlavery of ſin and Satan, or the empty pleaſures of the world, afford enjoyments, or lead to comforts like theirs? If thou art capable of ſerious thought, I know thou wilt anſwer, *No!* Then, let me add another queſtion,—Art thou acquainted with their Maſter?—What doſt thou think of Chriſt? Doſt thou ſay, He is to thee *all* and in *all!*—if ſo, I bleſs God on thy behalf. Or art thou as yet a ſtranger to Him?—Then it is not yet too late to ſeek Him. "Aſk, and thou ſhalt receive—ſeek, and thou ſhalt find—knock, and the door of mercy ſhall be opened unto thee." So ſhalt thou ſay, from happy experience, that the ways of God are ways of pleaſantneſs, and all his paths are peace. And with thine heart join the bleſſed Apoſtle in his teſtimony, that "Godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come."

K.

AN ORIGINAL LETTER

From a German Divine to the late Rev. G. Whitfield.

MY DEAR SIR,

THE Lord is my ſtrength, and my fortreſs, and my refuge in the day of affliction. This I experience as a follower and miniſter of Jeſus; and this I experienced when I was in the cruel hands of the Coſſacks. Of myſelf I am incapable of thinking or doing any thing in the leaſt degree pleaſing to God, but he enables me to will and to do of his good pleaſure, and through Chriſt nothing is too hard for me. The knowledge of my inſufficiency humbles me, it proves the beſt antidote againſt ſpiritual pride, it ſtirs me up to lay hold on the Lord Jeſus, as a weak child lays hold on his parent, and makes me earneſt with him for more ſtrength to walk in his ways, and perform his will. Thus when my enemies as roaring lions ſurround me to devour my ſoul, their rage is turned upon themſelves, and I am ſafe.—The Lord is alſo my ſtrength and my refuge in my miniſtry; he carries on his work againſt all the impediments thrown in my way by my grand adverſary, and helps me to overcome one after another; he often animates my drooping courage, and when I conſider the many difficulties you, Sir, encounter in your miniſtry, and how you overcome them in his name, I take encouragement to believe he will ſtand by me alſo.—My heart bleeds to ſee the greateſt part of my congregation

congregation running in the way that leads to certain deſtruction. When I tell them of their loſt ſtate they are angry with me, and want me to prophecy ſmooth things even on the brink of ruin. O how blind is the natural man! How cruel to himſelf! Dear Sir, help me in prayer for theſe loſt ſheep, pray that the Head of the church would give me more ſpiritual power and wiſdom, that I may *compel them to come in.*

Jeſus was my ſtrength, and my fortreſs, and my refuge when he permitted me to fall into the hands of our barbarian enemies, whoſe tender mercies are cruelty. I was obliged to ſend my wife to one of the neareſt cities for ſafety, but I was reſolved not to leave my flock. When they ſaw the Coſſacks approach moſt of them trembled and cried for fear, eſpecially thoſe who before boaſted of their courage, and did not make Chriſt their ſtrength. On ſuch occaſions as theſe, one finds how good it is to be a true believer, and what a difference there is between ſuch, and thoſe who have only the name.—When the Coſſacks came nearer, all the people about me ran away, and hid themſelves in different places—I took refuge in a hedge. Soon after this, I heard a great noiſe, for they broke open our houſes, and robbed us of every thing valuable, and ſpoiled what they could not carry away. Having proceeded with the utmoſt violence in this work for ſome time, they went about ſeeking after the people, whom they cruelly whipped till their cries pierced my ſoul from every quarter, but they had no mercy, and many of my neighbours died a few days afterwards of the wounds they had received. They frequently came near the place where I was concealed, but their eyes were holden that they did not ſee me. At laſt it pleaſed the Lord, when he had firſt prepared me for it, to let me alſo fall into their hands, and ſhare in the general ſufferings.—After taking from me my watch and money, they took me to my houſe. They demanded ducats, I brought them all I had, but not being ſatisfied, they inſiſted on more, and when I told them I had concealed nothing, one of them drew his ſword, and declared he would inſtantly kill me; but God was my ſalvation, he *reſtrained* their rage. They then tied my feet, threw me down and whipped me with great ſeverity, and as they could not get any thing more from me, they took their horſes and forced me to run along with them, intending to kill me in the fields. In the midſt of all this, I was not afraid, my mind was

compoſed

compoſed and happy, for I knew in whom I had believed, and was aſſured he would not ſuffer me to fall by the hands of theſe wicked men. I was left at liberty to return home, where I found conſiderable damage had been done. I loſt three horſes, and therefore could not plough my ground, which is of much conſequence to me, as my little farm is my principal ſupport. My whole loſs amounts to upwards of three hundred dollars. A great ſum to me!—Unbelieving anxiety often ſays, "What ſhall we eat? What ſhall we drink? What ſhall we put on?" But Chriſt bids me not to be careful, and promiſes that all theſe things ſhall be added unto me; and here I reſt, for his word is truth. He feeds the birds of the air, and clothes the lilies of the field, from whence I conclude that he will not let the man who makes him his confidence periſh in want. I have often heard you ſay, that when reduced to the greateſt ſtraights in your temporal circumſtances, the Lord has appeared for you, that he has not only diſappointed your fears, but far exceeded your wiſhes; this greatly enlarges my confidence in his providence, for what he has done for you he can, he will do for me, though "*leſs than the leaſt of all ſaints.*" Dear Sir, continue to ſympathize, continue your prayers for us. When at the throne of grace, remember the poor afflicted Germans; be aſſured you are not forgotten here. And as your laſt letter was a ſource of great conſolation to me and my wife, we requeſt as a ſingular favour, that you will write again ſoon.

Your's, with the greateſt regard and love,

Deetz, June 20, 1760. JOHN DANIEL NOHT.

ANECDOTES.

"GOD WILL HAVE HIS OWN."

ANECDOTES touching the dealings of God with the ſouls of his people in their way to converſion—their ſupports in the way to heaven—and their final conqueſt over death have always been agreeable, and in many inſtances greatly uſeful to the church of God.—Under this conviction, I beg leave to communicate the following anecdote, which from the time it was related to me by a venerable Miniſter of the Goſpel, to the preſent time, has often adminiſtered comfort and encouragement to my ſoul.

The late Reverend Mr. Tennent of America (an intimate friend of Mr Whitfield's) had in the neighbourhood of his

his abode, a young man of amiable morals; but like many other ſtrict moraliſts, a ſtranger and an enemy to the power of religion, particularly the *new lights*, as the godly were then called in New-England. For the ſalvation of this young perſon Mr. Tennent felt an ardent deſire, and often poured out his heart in prayer that it would pleaſe his divine Maſter to make him inſtrumental in the converſion of his ſoul to God: nor did he ceaſe from this labour of love, until he had an anſwer from above. In the warmth of his heart Mr. Tennent communicated this circumſtance to a religious friend, and by ſome means it reached the ears of the young man, who took all poſſible care to avoid Mr Tennent, leaſt he ſhould become religious overmuch—but, *a choſen veſſel muſt not be loſt.*

One morning the good Miniſter taking an early walk to the houſe of a planter, at ſome diſtance from his own, the youth unexpectedly came in with his fowling-piece, and ſome birds which he had ſhot: on ſeeing Mr. Tennent he would fain have retired, but as the good man had placed himſelf between him and the door, he could not paſs him. Mr. Tennent, with great good humour, entered into converſation with him, examined his gun, and told the youth that he had been a ſportſman in the earlier time of his life, and though he thought the piece which his young friend had was a good one, that which he had ſtill at home was a better, and preſſed him to go home with him and look at it. The temptation was too ſtrong to be reſiſted, and his former determination never to enter Mr Tennent's door was entirely forgotten; and the more ſo when he had examined, and was begged to accept, his friend's fowling-piece. Wiſhing to bring him by degrees to an attention to better things, Mr. Tennent engaged his promiſe to breakfaſt with him, and propoſed, as was his uſual cuſtom, to read a chapter, and go to prayer with his family: though the youth did not greatly reliſh the propoſal, good manners forbad him to oppoſe it: and after reading a portion of ſcripture, they knelt down.—In the ſolemn exerciſe of prayer Mr. Tennent was greatly enlarged, and particularly for the ſoul of his young gueſt.—Pride and prejudice fell before the power of the Holy Spirit, and then *was the time of love.* From that day the young man became a convert to Jeſus, and lived and died an ornament to the Goſpel.—"Such power belongeth unto God."

DR. MORLEY, afterwards Biſhop of Wincheſter, was a Calviniſt, and lived at a time when the Arminian contro-

verſy ran high. A country gentleman, who had not ſtudied the religious diſputes of the day, being in company with the Doctor, innocently aſked him the following queſtion. 'Sir," ſaid he, "what do the Arminians hold?" Dr. Morley ſmartly replied—"They hold, Sir, all the beſt Biſhopricks and Deaneries in the kingdom."

To the Editor of the Evangelical Magazine.

SIR,

THE following account of the power of diſtinguiſhing grace, may not be deemed unworthy of a place in your valuable collection. I had it from the Reverend Mr. Neale, Paſtor of a Diſſenting meeting-houſe in Kichlie, and afterwards called to the charge of the Relief congregation in Anderſton, near Glaſgow, as a very intereſting and ſingular inſtance, among many others, of the ſucceſs of his miniſtry in his Lord's vineyard.

I am, &c.

Anderſton. A CONSTANT READER.

IT was about the year 1770, on the Sabbath morning, that Mr. Neale opened his Bible to mark the paſſage he had ſtudied through the week, and from which he was to deliver a diſcourſe that day. He looked again and again, but could not find the paſſage. He then endeavoured to recollect the words, but to his great ſurprize and embaraſſment, neither words nor text could he recollect. He endeavoured afterwards to fix his mind on ſome part of the ſermon he had committed to memory, but all was gone. In this dilemma he lifted up his cry to God, and intreated that he would recal the ſubject to his recollection, leſt he ſhould be a terror to himſelf and congregation. At this inſtant that ſcripture recorded, Rom. viii. 28. darted into his mind with peculiar energy "My ſoul," ſaid he, "fed upon the precious truth."

But now the time drew nigh, when he muſt proceed to meeting. He again endeavoured to recollect the ſubject which he had previouſly ſtudied; but to no purpoſe. The above-cited paſſage, preſſed itſelf upon his thoughts. "When," ſaid he, "I went into the pulpit, I was in the greateſt diſtreſs and confuſion, and ſaid to God, "I never ſerved thee with nought." In public prayer he felt an uncommon degree of the divine influence. While the congregation were employed in ſinging the praiſes of God, he

was

was in a conſternation, better to be conceived than expreſſed. The hymn being ended; and having no other alternative, he read the text. He had not ſpoken many minutes, when he obſerved a well dreſſed perſon, a ſtranger, apparently in the clerical habit, enter the place. This man, thought he, muſt have come to hear what the babbler has to ſay. In this fear he was ſoon confirmed, for the ſtranger reclining his head upon the front of the pew, and his body appearing to be agitated, Mr. Neale apprehended he muſt be talking ſome nonſenſe, and that the man was laughing at him. At length he perceived him pull out his handkerchief to wipe his face, that ſeemed to be bathed in tears. Mr Neale now began to be relieved from his embaraſſment. "Ah!" ſays he, "this is the work of God. He has given me a text for this gentleman. He has ſuggeſted a word in ſeaſon." So he proceeded in his ſermon, and never had he more liberty in delivering a diſcourſe. Through the whole of the ſervice the ſtranger never raiſed his head; but ſeemed to feed upon the meſſage of grace that was delivered.

In the evening he called upon Mr. Neale; and wiſhed for a copy of the diſcourſe he that day delivered. He took him in his arms—ſaid his purſe was at his ſervice for the ſermon; and added, "Two or three years ago I heard you in ſuch a place, preach upon ſuch a ſubject, and ever ſince I have been under the ſpirit of conviction, and bondage. This day I took my horſe and rode to hear you, and bleſſed be God, he has now given me to ſee him as my reconciled God and Father in Chriſt Jeſus, and has given me to enjoy that liberty wherewith he makes his people free." This and more did he ſay, before Mr. Neale could ſpeak a word to him. He then informed him how he had been circumſtanced, relative to that text.—He alſo aſſured him, that were he to give him the whole world, he could not commit the ſermon to writing; for he had delivered it, juſt as it had occurred to his thoughts in the pulpit.—"We both by this time," continued Mr. Neale, "begun to ſee the good hand of God in this matter; and his good providence in determining me in ſuch a remarkable manner, to preach upon a ſubject I had never before prepared, and which he had accompanied with ſuch a powerful efficacy, as to be made an immediate meſſage from himſelf. This ſtranger to come fourteen miles to hear me preach that day! to me, it was one of my beſt days, and one which both by him and me, will be remembered through a long and joyful eternity."

OBITUARY.

ELIZABETH PORTER.

MY dear wife, who was taken from this tempeſtuous world, on the morning of July 1ſt, in the 43d year of her age, was, as ſhe often expreſſed, brought under great convictions of the evil of ſin when about 14 years old, and conſtrained earneſtly to ſeek ſalvation through Jeſus Chriſt; whom ſhe ſoon found precious to her ſoul. The decline, which terminated in her diſſolution, ſeemed to originate in a bad cold, attended with a tearing cough, two years and a half ago, which never yielded to any remedy. She bore her long affliction with great patience, yea, chearfulneſs, though ſhe often ſaid, from the beginning of her diſorder, ſhe believed the cough would bring her to the grave. She was very diligent in the means of grace, as long as ſtrength would permit, and uſed to ſay, when friends have expreſſed their apprehenſions, at her going out, "I will go as long as I can to hear the word; the time may come when I may be prevented."

She has often ſaid ſhe never had an abiding doubt on her mind reſpecting her intereſt in Chriſt, amidſt all her temptations and trials, ſince ſhe had been brought to know him: but on Thurſday, May 30th, awaking from diſturbed ſleep, occaſioned by extreme weakneſs, and perhaps, the uſe of opiates, ſhe ſeemed rather ſhaken for a ſhort time, and ſhe ſaid to her huſband, with great earneſtneſs, "My dear, do you believe I ſhall go to heaven?" He referring the queſtion to her, though he had no doubt in his mind, ſhe anſwered, with flowing tears, "I don't know. Oh what a dreadful thing it will be if I ſhould not after all!" She was then reminded how long ſhe had profeſſed faith and confidence in the Saviour. "So I have," replied ſhe, "but I cannot now." It was ſaid to her, Chriſt is the ſame, and his promiſes are ſure to all whom he has called. She anſwered "I have often told others ſo." Her huſband addreſſed her nearly as follows: "My dear, it is a moſt awful thing to be deceived at laſt; none but God and yourſelf can tell how things are between him and your ſoul. What reaſon have you to believe Chriſt has called you?" "When I was about 14 years of age, hearing Mr. Joſs preach, I was brought under great convictions, and was diſtreſſed and burdened for ſome time with the guilt of ſin; and afterwards, under the preaching of the word, I was enabled to believe in Jeſus Chriſt, and became happy in him." After a little more converſation and prayer ſhe appeared ſomewhat comforted.

On May 31ſt, was compoſed in mind, and ſaid, "He is my refuge in the ſtorm; I believe I ſhall go to heaven; I wiſh I was with Jeſus!" June 1ſt ſhe ſeemed ſolidly happy, and repeated theſe lines:

"Sweet fields beyond the ſwelling flood,
Stand dreſs'd in living green;
So to the Jews old Canaan ſtood,
While Jordan roll'd between."

And theſe,

"Our journey is a thorny maze,
But we march upward ſtill;
Forget theſe troubles of the ways,
And reach at Zion's Hill."

Likewiſe,

Likewiſe,

"Sorrow there ſhall ne'er be found,
Sin ſhall never enter there;
Waſh'd in our Redeemer's blood,
We ſhall ſtand, made free from fear."

She then ſaid to Mr. P. in a familiar way, "I have long thought I ſhould give you the ſlip, and get to heaven before you." Being ſeized with a violent fit of coughing, ſhe ſaid, when ſhe had recovered herſelf, "Goodneſs and mercy have followed me all the days of my life. Chriſt is eternally mine."

June 4th. Speaking of her diſſolution, ſhe ſaid, "It may be ſhort and ſudden, or it may be ſome time, but I am not anxious about it; it ſeems to me at preſent only like ſtepping out of one coach into another;" and added to her huſband, "You will have many thorns and briars to paſs through, but I hope the Lord will give you patience!" June 5th, "I ſhall ſoon have a better review than the king had yeſterday, I ſhall ſee the King in his glory!" June 6th, ſaid to Mr. P. "This I think is the laſt night; I have nothing to do, I have fought the good fight, I have finiſhed my courſe, I have kept the faith: henceforth there is laid up for me a crown of righteouſneſs." Again, "I am waiting the Lord's good pleaſure, I have nothing to do:" a little after, "He will ſoon come, and come to fetch me;

"My anchor-hold is firm in him,
When ſwelling billows riſe:"

but they all ſeem to go over my head, nothing hurts me, nothing diſtreſſes me; I know that my Redeemer liveth, I am ſure he does!

"No cloud ſhall ariſe to darken the ſkies
Or hide for a moment my Lord from my eyes."

There will be no more pain, no more ſorrow!" Thus to her huſband, "Your preaching has been very uſeful to me; when I have been diſtreſſed about any thing, I have been enabled to make it a matter of prayer, and lay it before Jeſus; and when I have come to hear you preach, it has been entirely done away. I have endeavoured, for four or five years paſt, to wean my affections from all things here below, and to fix them on things above;" and then, "O what a Jeſus I have!" It was obſerved to her, He is a loving and ſympathizing friend. She anſwered, "Yes, I have found him ſo; he has been with me, and has ſupported me in all my diſtreſs and difficulties." After pauſing a little, ſhe ſaid to Mr. P. "There will not be much for the worms." In the afternoon repeated theſe lines:

"Trembling, hoping, ling'ring, flying,
Oh the pain, the bliſs of dying!"

In the evening,

"Could I but climb thoſe higher ſkies,
Where ſtorms and tempeſts never riſe."

June 7th. Being nearly ſuffocated with the cough, exclaimed "Sweet Jeſus, come quickly!" A little after, ſpoke with a very low voice "He will ſoon come and take me to his bleſſed ſelf! He is a portion to the ſoul, he will be with me when walking through the dark valley; though it is not dark or gloomy to me; I am not afraid to go." After a ſhort pauſe,

"Every

"Every beating pulſe we tell,
Leaves but the number leſs."

Doubts and fears ſubſide at his controul; no enemy can come near me, not even the great lion of hell! What is he? Oh if I could but talk!" Here ſtrength failed.

June 8th. She ſpoke but little, except, "When will the happy hour come!" Sabbath morning. "I find a great change, I ſhall ſoon be in a better place." Deſired Mr. P. not to leave her, and proceeded thus, "Deareſt Jeſus! he has loved and died for me, and is now about to take me to himſelf; he has ſaved me from the temptation of that wicked devil.

"Of covenant mercy I ſing;
Nor fear with thy righteouſneſs on."

Having dozed a little, ſhe ſaid, "I really thought I was going this morning, I felt ſuch a change; how wonderfully body and ſoul are kept together!" And added,

"Sweet fields beyond the ſwelling flood,
Stand dreſs'd in living green."

"Jeſus ſaith, "I am the vine, ye are the branches; every branch in me that beareth fruit, he purgeth it that it may bring forth more fruit; but every looſe branch he taketh away." A little wine being given her, ſaid, "I ſhall ſoon drink better wine than this in the kingdom of Heaven; O for a peep in at Heaven's gate! But the Lord's time is the beſt:

"When I once ſhall there arrive,
Ever happy I ſhall reign."

There is Abraham, Iſaac and Jacob, and all thoſe great men, who have been caſting their crowns before the Lamb ſo many years." Her little boys being brought to her, ſhe kiſſed them, and ſaid to each, "The Lord bleſs you! poor little things! The Lord will provide! His bleſſed will be done, his bleſſed will be done!" In the afternoon to her huſband ſhe ſaid, "My dear, I do love you, but I long to be gone."

Monday morning, ſhe ſaid "My dear, when I awoke theſe words came into my mind with power; "Behold the bridegroom cometh, go ye forth to meet him." I felt my heart ready." In the evening, "O how ſweet thoſe words were to me this morning! *Behold the bridegroom*, &c. I felt ſuch ſweetneſs in my mind I cannot expreſs. Oh how many are lying on their beds wiſhing for another day or another hour: but the Rock of Ages is my rock: he is an hiding place from the wind, a covert from the tempeſt, and the ſhadow of a great rock in a weary land. O if I could but talk! I cannot tell enough of him and his goodneſs."

She was now become ſo exceeding weak, and every effort to ſpeak bringing on the cough, very little was ſaid to her, and ſhe was able to ſpeak but little: her huſband aſking her ſometimes if her mind was comfortable, or if Chriſt was precious, ſhe conſtantly anſwered, "Yes." Friday evening ſhe was heard to pray with a low voice, thus, "Bleſſed Jeſus, thou haſt kept me from many temptations, thou haſt brought me hitherto, and thou wilt not leave me in the time of trial: bleſs all who are near and dear to me, and leave not a ſoul, a hoof behind! Bleſs them in their going out and in their coming in, in their lying down and in their upriſing!" Family worſhip being conducted in an adjoining room, ſhe frequently deſired that ſweet hymn, as ſhe named it, (263, Tabernacle Collection) might be ſung morning and evening.

"See

"See a poor ſinner, deareſt Lord," &c.

Which ends thus,

"Ere long that happy day will come,
When I ſhall reach my bliſsful home:
And when to glory I attain,
O then I'll look and look again."

A few days before her departure, ſhe repeated as much as ſhe could of the ſong, from Watts's Divine Songs for Children, called A Summer Evening, which ends thus,

——"And gives a ſure hope at the end of his days
Of riſing in brighter array."

On the Saturday preceding her diſſolution, the latter part of the 9th chap. of Mr. Romaine's Triumph of Faith, being read to her, ſhe ſaid, "My dear, that has been long the language of my heart." In the night ſhe talked cheerfully to a perſon ſitting up with her, and ſaid, "I ſhall ſoon go to meet the bridegroom!" Sunday afternoon, was heard to ſay "The Lord is my ſhepherd, I ſhall not want." Early Monday morning, being aſked if Chriſt was precious and her mind comfortable, ſhe anſwered "Yes." A few minutes before 8 o'clock, having aſked the nurſe to turn her in the bed, ſhe ſhut her eyes and took her flight, without a groan.

Highgate. E. PORTER.

FREE-GRACE DISPLAYED IN THE CONVERSION AND HAPPY DEATH OF A NOTED HARLOT.

MARY ******, was the daughter of David ******, of *******, who died at the age of 36, leaving four children and a wife near lying in. Mary then was about ſeven years of age, and from that time, her mother, with ſome aſſiſtance from the pariſh, provided for herſelf and children, by nurſing and waſhing, till ſhe was 15; at that early age ſhe was ſeduced, and from that time till ſhe was 24, her mother as well as herſelf, lived on the wages of her iniquity. Indeed, ſhe was not like harlots in common, for ſhe avoided drinking, ſwearing, and lewd diſcourſe. Her ſtature was genteel, and her addreſs enchanting, ſo that her viſitors were moſtly ſuch as could pay for admittance into her company; but two years affliction reduced both herſelf and her mother to great ſtraits. After ſelling her fine clothes, &c. they had lived very low. At the beginning of her illneſs, ſome like herſelf uſed to call and look at her; but they ſoon became tired of beholding ſuch a ſpectacle as ſhe then was, and it may juſtly be ſaid, ſhe was ſhut out from ſociety, till within about a month of her deceaſe. Mrs. ——— then hearing of her caſe, felt an earneſt deſire to make her a viſit, and not liking to go alone, requeſted Mrs. —— to go with her. They went on Friday, 21ſt June, 1799, and were agreeably ſurpriſed to find the bed, and what few things were in the chamber, ſo clean; and more ſo, that one of her late call ſhould appear ſo meek, modeſt, intelligent, and free from the looks of a proſtitute. She did not, however, hide from them what ſhe had been; but frankly acknowledged that ſhe had went as far in her wicked courſe as her conſtitution would admit; and ſaid, ſhe ſuppoſed ſhe ſhould not have altered her mode of living, had ſhe not been afflicted, although her bodily complaints were the conſequence of her ſin, and ſhe was certain ſhe had brought the affliction ſhe was under upon herſelf.

The following converſation then took place: How long have you been confined?

confined? "Two years." What have been your thoughts under your confinement? "I often think my ſufferings are ſent as a puniſhment for my paſt wicked life; but I hope I have repented of it, and am now a penitent." Why do you think ſo? "I am a poor ignorant creature, cannot read, never had any one to inſtruct me, nor have I ever been at church, or at any place of public worſhip, ſince I was fifteen." Have you ever prayed during your illneſs? "As well as I could." What have you prayed for? "That God would forgive my ſins, and relieve me from my troubles, which are very great, but not greater than I deſerve." Has no one ever read the ſcriptures to you? "We have no bible." But you could have borrowed one. "I did once ſend to a neighbour's for one, but ſhe ſent word ſhe was too buſy to look for it." Would you like to have the bible read to you, and be inſtructed from it? "Yes, that is what I have wiſhed for a long time, and frequently have prayed, during the laſt year, that God would ſend ſomebody to teach me; but my character has been ſo vile, that I have had but little hope that I ſhould be ſo favoured." Can you think we came to ſee you with any other motive? "No; and I am overcome, that you ſhould viſit ſuch a one as me." Would you like to be dealt plainly with? "Yes." Then we fear, from what you have ſaid, you have not yet had true repentance; and we think it was in mercy to you God did not anſwer your prayers, to be taken from your troubles. "I have thought ſometimes I was not right, the terrors of my mind have been ſo great."

A brief ſtatement of true repentance, and God's way of ſaving ſinners, was then ſet before her, to which ſhe liſtened with great attention; and when prayer was offered in her behalf, ſhe appeared to join therein with great devotion.

The next day, a pious woman was ſent with ſome neceſſaries ſhe was deſtitute of; to whom ſhe ſaid, "It muſt be God that put it into the minds of ——— to viſit me in my extremity. Their regard to my bodily wants, is a great kindneſs which I could never have expected; but the proſpect of their further inſtruction is a greater." She hoped they would ſoon come again, for that purpoſe; for what they had ſaid greatly affected her mind, as ſhe had never heard of ſuch things before.

Monday 24th, the above two perſons made her a ſecond viſit, and her anſwers to their enquiries, as well as her looks, proved ſhe had attended to their former diſcourſe; and before they left her, ſhe requeſted their prayers, that ſhe might not be deceived, but be made to know the worſt of herſelf.

On Wedneſday 26th, Mrs. ———, one of the perſons who firſt viſited her, requeſting the writer of this to accompany her, they went together; and it appearing to them that God had prepared her heart to receive inſtruction, and that ſhe was really in an awakened ſtate, the nature of converſion was the ſubject of diſcourſe; and we had reaſon to hope that it was not a loſt viſit. Aſking what we ſhould pray for, ſhe replied, "that I may be more affected with my ſins, and have them pardoned by the death of Chriſt; alſo, that my life may be ſpared if it is the Lord's will." It was ſaid, "But you have been wiſhing for death two years." She anſwered, "Yes, ſo I have, and had God taken me away, according to my wiſh, I believe I ſhould have been in a woeful ſtate; but I deſire to live now, to evidence that I am not what I once was; and that I may have an opportunity of warning ſome, I know of, that continue as I was."

Tueſday, July 2d. The effects of converting grace were now the ſubject of diſcourſe; to which ſhe was all attention, and ſaid, "I do feel myſelf greatly different ſince *that firſt* viſit, which I hope never to forget. Indeed,

Indeed, I have at times ſince, eſpecially in the night ſeaſon, had great diſtreſs of mind, and horrors of conſcience; but I feel a loathing to what I once loved and delighted in; and I admire the goodneſs of God, that I was not taken away in my ſins. On Saturday 6th, upon being aſked the ſtate of her mind, ſhe replied, "This has been race week, and the races have brought to my recollection many of my ſins which I had forgot; I never went but once to a race; but the ſeaſon uſed to be a market to me in my trade of ſin, and had I not been afflicted, I dare ſay, ſhould have ſpent this week in the ſame manner as formerly I did. I never thought of ſpending a race week in ſuch a way as this has been ſpent; but I never knew wherein happineſs conſiſted before." She ſaid alſo, ſhe hoped ſhe valued the bible that had been ſent her, as the beſt preſent that was ever made her; as from what her nephew (a boy about 11 years of age) had already read to her, ſhe found herſelf to be a condemned miſerable ſinner; yet was kept from deſpair, from ſuch words as theſe, "Chriſt came into the world, not to condemn, but to ſave," and, "when they had nothing to pay, he frankly forgave them both."

Monday 8th. She now appeared to be growing faſt in the knowledge of herſelf and Jeſus Chriſt. Saturday 13th, ſhe diſcourſed about ſin, its deſerts, and how it may be pardoned, as one that had indeed found mercy. Thurſday 18th, her body was evidently worſe; but her mind appeared calm, ſerene, and ſpiritual. She ſeemed overwhelmed with a ſenſe of pardoning mercy, exerciſed on ſuch a wretch as ſhe had been, and ſaid, her meditations the paſt night had been ſuch as ſhe could not relate; but they were followed with that calmneſs ſhe now enjoyed. Guilt on her conſcience, which before was like a heavy burden, appeared to her to be removed, and the fear of death ſeemed to be taken away, adding, "O what a mercy; how greatly indebted muſt I be to that free grace you and my other new friends have ſpoke to me of, if I ſhould be ſaved at laſt."

Friday 19th. Mrs —— was with her from 10 to 12 in the forenoon; at her entering the chamber, ſhe put forth her hand, and ſaid, "Oh! how glad I am to ſee you again; I am certainly near my end; but I ſee more and more into thoſe things you ſpoke of at your firſt viſit. *That viſit* I ſhall never forget, and I want words to expreſs my gratitude to you, and the love I feel to that Jeſus, who died for ſinners. I now truſt he died for me, one of the vileſt; but I hope ſoon to ſee him." She then went on in a ſweet ſtrain for a conſiderable time. Her mother coming to the bed-ſide, ſhe ſaid to her, "I entreated you laſt night to promiſe me, and I do entreat you to promiſe again, that, after my deceaſe, you go where you may hear thoſe things taught that now ſo unſpeakably ſupport me. I would not have you deſpair; but pray that you may obtain mercy, as I have done, though ſuch a wretch as deſerved no mercy." After this, Mrs. —— aſked if ſhe could bear her to read a few lines; ſhe replied, "I can, and I ſhould be glad you would." No. 66, of Songs in the Night, was then read, every line of which ſhe ſeemed greatly to reliſh; ſhe deſired it might be read again, and ſaid, "Bleſſed be God, theſe are now exactly my views, though ſo lately quite unacquainted with this glorious method of ſalvation." She then pauſed, and after a ſhort ſpace, ſaid, "But Oh! my ſins; Oh! that I had known the things I now know, before! Oh! that I had known them before I entered upon my wicked courſe! But ſurely I am renewed, for I think I now know what communion with God is."

Saturday evening, 20th. Having been exerciſed with extreme pains the laſt night and this day, ſhe appeared like a corpſe, could but juſt be heard when ſhe ſpoke, and it was with difficulty ſhe uttered that ſhe felt more of

the evil of ſin, and the preciouſneſs of Chriſt. It was ſaid to her, after one of her violent pains was abated, "Theſe pains are very trying." She anſwered as well as ſhe could, "Yes; but I have not one too many;" (this was evidently the language of her heart, as under all her extremity of pain ſhe was never heard to utter a repining word, neither was there diſcovered in her the leaſt impatience), "And what are my pains, when compared with what my bible ſays Chriſt endured for ſinners! What did he ſuffer when he ſweat, as it were great drops of blood falling to the ground!" At leaving her this evening, her looks beſpoke unfeigned gratitude.

Sunday 21ſt. Her great pains continued, but her mind ſeemed all compoſure, and though ſhe was able to ſpeak but little throughout the day, her geſtures diſcovered that ſhe was in a praying frame. Monday 22d. She was viſibly dying all day, but appeared quite calm and very devout—preſſing the hand of Mrs. ——. At parting, ſhe ſaid, in broken words, "I love you, I love all of you;" but, ſpeech failing, ſhe could get no further; ſhe then lifted up her eyes and one hand, upon which Mrs. —— ſaid, "You love Jeſus better." This her countenance beſpoke—was what ſhe would have ſaid, and ſhe at length ſtammered in reply, "Yes."—Afterwards, ſhe was underſtood to ſay, "Oh! how I wish, that, as this houſe has been a ſcene of wickedneſs, it may, after my deceaſe, be a houſe of prayer." In the evening, being paſt ſpeaking, ſhe beckoned her nephew to come near. She took hold of his hand, and with uplifted eyes, it is ſuppoſed, committed him to God. About five the next morning, her pains ceaſed, and within twenty minutes after, her ſpirit took its flight into the eternal world, being quite ſenſible and devout to the laſt. May not this relation be an encouragement to thoſe Benevolent Societies, lately eſtabliſhed, for viſiting, relieving, and inſtructing the afflicted, who are poor and irreligious?

Newport Pagnell. —— A. Z.

MARY TURNER, A CHILD.

IT is with peculiar ſatisfaction I inform you of the happy death of Mary Turner, eleven years of age, and one of the Kent ſtreet Sunday-ſchool children. This child was taken ill on Thurſday, the 22d of Auguſt, 1799, of an inflammation in her bowels. On the Friday night following, ſhe was heard to pray earneſtly for mercy. Her father, on hearing her, aroſe and aſked her what ſhe meant, or who it was ſhe aſked to forgive her? "It is God, I aſk forgiveneſs of," replied little Mary. On being aſked if ſhe thought ſhe was a ſinner, ſhe anſwered, "yes, father, and I want God to forgive me, and have mercy on me." Her father then informed her of ſalvation by Chriſt; he told her that he was the friend of ſinners, and deſired her to pray to him. "Ah! but will he ſave me?" ſhe replied, with evident agony of ſoul. All the next day ſhe continued in prayer to Jeſus Chriſt for mercy. After praying herſelf, ſhe requeſted her father to go to prayer with her, and when he had concluded, ſhe ſeemed much ſurpriſed that he had done ſo ſoon, and ſaid, "did you think that Jeſus died for me?" If you have a deſire to be ſaved from ſin, as well as from hell, there is reaſon to believe Jeſus did die for you, ſaid her father. Then ſhe anſwered, "it is well indeed," and ſoon after ſung,

"How glorious is our heavenly King
Who reigns above the ſky!
How ſhall a child preſume to ſing
His dreadful Majeſty!"

Then

Then calling her ſiſters together, ſhe exhorted them to be dutiful to their parents. To one of them ſhe particularly ſaid, "If you go on as you have done, where God is, you cannot be:" and added, "I know I have been undutiful to my dear parents myſelf, but now I am ſorry for it. May God forgive me, and have mercy on me." Her father and mother ſhe begged not to grieve on her account.

After this ſhe expreſſed great thankfulneſs for the Sunday ſchool; and particularly to the good gentleman and lady, as ſhe expreſſed it, that picked her up in the ſtreet, and brought her to the Sunday ſchool. She then thanked all the gentlemen of the ſchool, ſaying, they were good gentlemen; they had been very good to her; and added, "God bleſs them, and have mercy on them." Then turning to her brothers and ſiſters, ſhe ſaid, I beſeech you, by no means neglect the Sunday ſchool, for I have found benefit there, and ſo may you. After this ſhe requeſted her father to write a note to her maſter at the Sunday ſchool, in the morning; and "let him know that I am ſick; for I know he will come and ſee me." Soon after this, ſhe ſung,

"To God I cry'd when troubles roſe,
He heard me, and ſubdu'd my foes."

Here ſhe ſtopped, and ſaid, "He heard me; will he hear me? yes, he will; and anſwer me too." Then ſhe ſung,

"Here I raiſe my Ebenezer,
Hither by thine help I'm come:
And I hope by thy good pleaſure,
Safely to arrive at home."

After this ſhe called, "Father, father, O I want you;" her father went to her, and aſked her what ſhe wanted; ſhe ſaid, "not you, I want my father which is in Heaven." Again ſhe cried, "Maſter, maſter, O I want you;" her father aſked her which of them; ſhe anſwered, "you cannot take me to him, for he is in Heaven; Jeſus is my maſter." After this her pains began to increaſe.

The next day, Sunday 25th, ſhe ſaid little; but as her pains ſubſided, ſhe was found praying to the Lord Jeſus to help her. In the afternoon ſhe ſung very loudly, "Hallelujah, praiſe the Lord;" and ſaid, "I have no deſire to live here, for this is a wicked world." Monday 26th, I viſited her, and aſked her if ſhe knew me; with a ſmile on her countenance ſhe anſwered, "yes," and mentioned my name. The enemy of ſouls had this day buffeted her much; I aſked her what ſhe thought of Jeſus Chriſt as a Saviour; ſhe ſaid, "I believe him to be the Saviour of ſinners." And have you reaſon to believe Jeſus died for you? here ſhe ſtopped for ſome time, and ſaid, "I hope." I then began to interrogate her reſpecting her hope; but her pains returned with ſuch violence, that ſhe cried out, "Dear Lord Jeſus, help me;" and her groans were truly affecting. As I was ſpeaking to her mother of the doctor, ſhe cried out, "O my heavenly doctor." I aſked her what doctor ſhe meant; ſhe anſwered, "The Lord Jeſus." I then took an occaſion to ſpeak to her of the compaſſion and love of Jeſus to ſinners; but before I had concluded, ſhe was thrown into a convulſion, and continued in it during the time I ſtaid. The next morning I found her in great pain; crying, "Lord Jeſus help me." I told her that Jeſus would help her if ſhe did but put her truſt in him. "I hope;" ſaid ſhe, "that Jeſus died for me." It appeared this morning very

evident, that Satan had harraſſed her reſpecting her intereſt in Chriſt; ſhe would repeatedly aſk whether God could pardon ſo vile a ſinner as ſhe was, and then cry, "Heavenly Father, have mercy on me; and, Lord Jeſus, ſave me from hell." Some time after ſhe had been thus wreſtling with God in prayer, ſhe claſped her hands together, ſaying, "I have got him, I have got him, O precious Chriſt." Her father ſaid, "perhaps the Lord may raiſe you up again, and then you and I ſhall be companions, and talk of the beſt things. Should you like that?" ſhe looked at him, and ſaid, "But father, perhaps the Lord may take you with me to heaven, ſhould you like that?" "Yes," anſwered the father; then ſhe ſung,

"When I can read my title clear,
To manſions in the ſkies;
I bid farewell to all my fear,
And wipe my weeping eyes."

After this ſhe ſaid, "God is a Spirit, and the God of Spirits;" and after a ſhort pauſe, cried, "God has got his arms around me; Jeſus Chriſt will ſoon take me beyond the clouds, and beyond the ſkies."

Wedneſday 28th, ſhe was taken to Guy's hoſpital, where ſhe ſuffered much on account of the behaviour of the bad women in the ward with her; whom ſhe reproved, telling them that if they continued in that ſtate, they would ſurely go to hell. They threatened to beat her if ſhe ſpoke to them; therefore, on account of the wickedneſs of the women, her mother remained with her.

The next day, (Thurſday) ſhe was viſited again, and exhorted to pray to Jeſus; ſhe anſwered that ſhe did; but on account of the women, ſhe ſaid very little; neither could any of the viſitors ſpeak ſo freely as they wiſhed to do. However, what ſhe ſaid was in a very low tone of voice, ſo that only now and then a word could be heard. Such as "Come, come, come Lord Jeſus, come;" about eleven o'clock in the evening, ſhe ſaid, "O Lord Jeſus make my bed," and then requeſted her mother to turn her, and immediately fell aſleep, I truſt, in the arms of Jeſus. Thus died this dear child, in the eleventh year of her age.

Her character and behaviour when at ſchool, was ſuch as engaged the attention of our friends, though, dear child, ſhe was almoſt naked. When at her books ſhe did not, as moſt children, idle away her time, but was attentive to what was ſaid; and when addreſſing the children, I have always found her hanging upon my lips. Her behaviour at the place of worſhip was very ſerious; in ſhort, her conduct ſuch as always attracted the notice of the viſitors, who ſpoke of her with approbation.

Her parents being poor, our friends buried her at their own expence; 4 boys carried her to the grave; 6 girls held up the paul; and 130 children followed. The Reverend Mr. Knight ſpoke over her, and addreſſed the children in a moſt pointed and affectionate manner. Moſt of the children and their parents were preſent, and were much affected. My earneſt prayer to God for you is, that as he has in a remarkable manner ſtirred you up in behalf of the riſing generation, that you may live to ſee our temples crouded with children, crying, Bleſſed be the King of Iſrael, &c.

T. CRANFIELD.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

MISSIONARY INTELLIGENCE.

IN our laſt we mentioned, that Meſſrs. Hughs, Hill, and Capt. Robſon remained at Liſbon. The latter are now ſafely returned in health. Mrs. Hughs had been unwell from the time of leaving *Monte Video*; on her arrival, notwithſtanding every kind of medical aſſiſtance was procured at Liſbon, the complaint aſſumed an aſpect that threatened an haſty termination of her life; and about the time of Capt. Robſon's ſailing from Liſbon ſhe departed this life.

Mr. Hughes appears to bear the ſtroke with a due mixture of conjugal tenderneſs and Chriſtian ſubmiſſion. The following letter to the Rev. Mr. Eyre, will ſhew the ſtate of Mrs. H.'s mind in the hours of approaching diſſolution.

Rev. and Dear Father in Chriſt Jeſus, *Liſbon, Nov.* 2d, 1799.

IN my laſt, dated Oct. 19, I mentioned that various and heavy had been my trials ſince I left England; but were theſe all put in a balance they would be light indeed, compared with that which is now come upon me. The Lord in his wiſe providence has taken away the deareſt of my temporal comforts. This is a loſs only known and felt by thoſe who have lived happily in the marriage ſtate. How little could I before condole with thoſe who had been viſited by ſimilar bereavements. But amidſt all my affliction, I deſire to ſubmit to the will of the Lord, in taking from me the deareſt partner of my life. Bleſſed be God, I do not ſorrow as theſe who have no hope. I have no doubt of her being far more happy than I could make her. Like Job, I would ſay, "The Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord."

As ſhe drew near her end, ſhe became more paſſive and reconciled to the divine will. She ſaw that the Lord would be juſt even in ſending her ſoul to hell, on the account of her ſins, and that her affliction was but light, compared with what her Saviour endured on her account.

From Friday morning, Oct. 25, ſhe appeared to be dying; on Saturday morning ſhe was praying for five minutes reſt; then looking on me, ſhe ſaid, "If the Lord would grant me that five minutes, I ſhould want more, ſo I am never contented—the Lord will ſoon take me to himſelf." I aſked her, ſhould that be the caſe, and ſhould I be ſpared to ſee our friends in England, had ſhe any thing on her mind to tell them? She anſwered, "Give my love and duty to them all—tell them I am going to my dear Saviour, and wiſh them to follow the good way." On turning away my face, ſhe aſked, "Do you think my ſins are not forgiven?" I ſaid, "My dear, I truſt Chriſt hath bore your ſins in his own body on the tree." Well then, replied ſhe, "Weep no more for me, for I truſt I am not a hypocrite, though I have been a great ſinner: Chriſt died for ſinners, and he died for me."

Saturday evening, after praying earneſtly that the Lord would continue to ſupport, that her faith and patience might not fail, ſhe looked on me, ſaying, "I ſhall not trouble you long, you ſhall reſt to night, for you cannot ſupport ſo long without ſleep." Lord's-day morning, her pains continued to increaſe; I repeated that ſweet hymn,

"Jeſu, lover of my ſoul,
"Let me to my boſom fly, &c."

When

When I had done, ſhe ſaid, "That ſweet hymn expreſſes my deſires; I have no other Saviour." I ſaid, "This is the Lord's-day, on which you and I were accuſtomed to hear God's word preached." "Yes," ſaid ſhe, "I know it; I have now done with earthly courts of his houſe below." I ſaid, "We have a houſe above," and continued to ſpeak a little of the reſt that remaineth for God's people, when ſhe broke out, ſaying, "Come, my ſweet Saviour, come, and take me to thyſelf; why doſt thou tarry? But it is my duty to wait." She had no fears but of offending the Lord, in being too impatient for her laſt hour. When I endeavoured to ſhew God's unchanging love to his own people, ſhe ſaid, "That is my mercy." Frequently, in her dying ſtruggles, ſhe ſaid, "Son of David, have mercy on me; come, come, my lovely Saviour, take me." About eight in the evening, ſtruggling very hard, ſhe ſaid, "Lord, leave me not, Lord, help me;" and at length he heard her prayers, and at nine o'clock, October the 27th, and 40th year of her age, ſhe fell aſleep in the lovely Saviour, whom ſhe ſo earneſtly longed after. At four in the afternoon, October the 29th, 1799, her body was interred in the Proteſtant burial ground, Liſbon.

Thus, dear Sir, have I given you ſome little account of the Lord's dealings with my dear wife. Should the Lord afford me the happineſs of ſeeing you and other valuable friends, I may be more particular. In the meantime, I would beg to be remembered at the throne of Grace for that peculiar aid which our tender hearted Saviour can vouchſafe in theſe diſtreſſing moments. May the Lord ſanctify this providence to me more and more, ſo that I may have more of the impreſſion of his bleſſed image on my mind. I muſt ſoon go the way of all fleſh. What reaſon have I to bleſs the God of Love for providing a remedy for loſt man; but I have more reaſon to bleſs and praiſe him, for manifeſting his love to my unworthy ſoul, by his ſpirit, through the Son of his love; and I have every reaſon to believe that my dear wife is only gone before me—May I ſay, to welcome the hour when my departing ſpirit ſhall take its flight to join with her amongſt the millions of the redeemed, ſinging, "Worthy is the Lamb that was ſlain."

I remain, dear Sir, your's,

R. HUGHES.

The above is the only inſtance of mortality among the Miſſionaries themſelves, during the whole voyage, which, when all the dangers to which they were expoſed are recollected, muſt be conſidered a kind and interpoſing providence.

We underſtand the Directors of the Miſſionary Society have come to a reſolution to ſtrengthen the Miſſion at the Cape, with four Engliſh and four Dutch Miſſionaries, and are taking into conſideration the propriety of reviſiting the Brethren in the South Seas; but we apprehend, before any thing on this ſubject is finally decided upon, it will be laid before the Society.

Application has been made to the Directors from a pious few, at Quebec, deſcribing their deplorable want of Goſpel light, and requeſting a perſon might be ſent from the Society to aſſiſt them.

Kirby-ſtreet, November 12th, 1799.

REVEREND AND DEAR SIR,

By the laſt mail, about ten days ago, I received the incloſed for the Directors of the Miſſionary Society, but have been ever ſince entirely unfit for any kind of work, owing to a ſevere attack of a rheumatic fever which had ſeized particularly my head, and confined me to my room and bed.

ped. It gave me much uneaſineſs to keep you ſo long without it, and as ſoon as I could put pen to paper, I began to tranſlate it for you. But you will forgive blunders and corrections, and throw it into whatever form you pleaſe; it is a literal tranſlation, upon which you may depend. Mr. Heinrich's chriſtian names I do not know. He is miniſter of the pariſh of Reibersdorff, a very large village near Zittau in Upper Luſatia, and a worthy ſervant of God in the Lutheran church. A letter written by Mr. Mortimer's hand, and ſigned by two biſhops of our church, in the name of the Elders' Conference of the Unity, accompanies it, and I hope all will give you ſatisfaction.

I remain,
Dear and Reverend Sir,
Your very affectionate Friend,
and obliged humble ſervant,
C. J. LATROBE.

Letter from the Conference of Miniſters at Herrnhuth, to the Directors of the Miſſionary Society.

Moſt reſpected, and in our common Saviour cordially beloved brethren!

YOUR letter, addreſſed to the conference of Miniſters, (50 of whom, with about 200 members of the Brethren's congregation, were this year aſſembled at Herrnhuth,) could not but excite within us the livelieſt ſenſations of joy, and demand our moſt ſerious conſideration. We ſaw the power of God, our Saviour, producing events, hitherto deemed impoſſible by all, with admiration and praiſe. We ſtood aſtoniſhed at the eaſy, ſucceſsful, and bleſſed progreſs of the Miſſionary work you had undertaken, venturing all, to follow the ſmall, ſtill voice of the Lord. We rejoiced at the excellent inſtitutions made by you, and other choſen ſouls connected with you, towards ſpreading the Gospel, both in diſtant iſlands and remote regions, and in your own large iſland; which are partly eſtabliſhed, and partly riſing into greater perfection and multiplying in every direction, and we bleſs God with tears of gratitude for the ſucceſs which has attended your zealous and arduous undertakings, above all our expectation, and ſo as to put all doubtings to ſhame. We moſt heartily wiſh and pray, as we have done from the beginning, that our inexpreſſibly glorious Saviour, who purchaſed the redemption of the human race at the expence of his life and blood, may fully accompliſh his bleſſed views, gather in the reward of the travail of his ſoul from amongſt thoſe heathen alſo to whom you are ſending the goſpel, and endow his choſen inſtruments with power, courage, and wiſdom for their work. Certain it is, that the whole earth ſhall be filled with the knowledge of the Lord. If what is now doing be a beginning of that glorious work of God, we value ourſelves indeed happy to be witneſſes of it. O that we may be counted worthy to become helpers alſo!

We, to whom your writing is addreſſed, conſiſt of perſons belonging to the Church of the Brethen, or intimately connected therewith. The former may ſpeak for themſelves. But *we* are only a very ſmall number of proteſtant miniſters, in public office, who are all confined to our ſeveral congregations, and have neither opportunity nor permiſſion to labour in behalf of others, not belonging to our pariſhes, unleſs perhaps by means of the preſs.

Formerly many worthy miniſters of our church had doubts about forming a cordial connection with the Brethren, not knowing them, and even avoiding the way to become acquainted with this people of God from various ſcruples; but after they once ventured to know them, their

prejudices

prejudices vaniſhed more and more, and the number of miniſters, who have been excited to ſeek the fellowſhip of the Brethren, has increaſed from time to time. The Conference of Miniſters, now held for forty-five years at Herrnhuth, has been an excellent opportunity for promoting this union. Well diſpoſed pariſh-miniſters in the neighbourhood, as likewiſe ſome from a conſiderable diſtance, aſſemble yearly, on the Wedneſday after Trinity Sunday, in that place, and converſe together, for one whole day, in a friendly and uſeful manner, in preſence of many members of the Brethren's Congregation, one of whom is always appointed preſident. Their number has encreaſed from 5 to 63. The converſation is familiar, and relating to their office as miniſters; and the ſubjects are furniſhed, partly from writings delivered in, partly from letters received; but our reſolutions are chiefly confined to our marking ſuch means as have by experience been found advantageous towards promoting the knowledge of ſalvation in the congregations committed to our care, and eſtabliſhing obedience to the faith of Chriſt. As to practice, every one acts according to the meaſure of that gift, which he has received from God either naturally or by grace. But we do not like to ſpeak much in public of what each has done in his congregation. Each ſows and reaps by himſelf. Several varieties are therefore obſervable in our congregations. Except in ſuch congregations, in which the new-fangled doctrines prevail, which can be ſaid but of very few in Upper Luſatia, eſpecially about Herrnhuth, we find in our reſpective pariſhes a greater or ſmaller number of awakened ſouls, and among theſe, in ſome more, in others leſs ſpiritual communion, and not much encouragement to gain more for the Lord, but what is given by the public or private miniſtry of the word by the pariſh miniſter. The following particulars however deſerve notice, as having a reference to the gaining of ſouls for Chriſt, or the care and leading of ſuch as are gained.

1. Our connexion with the Brethren's Congregation. The Brethren have always paid particular attention to the awakened people of every denomination; they have been ready to ſerve as teachers with their beſt inſight and experience, and thereby given to the labours of many a one a proper direction, and led many a poor ſoul, concerned for his ſalvation, into the proper track. At preſent there are few teachers, and even hearers, in the pariſhes immediately ſurrounding Herrnhuth or other ſettlements of the Brethren, who have not by the ſweet-ſmelling ſavour of the Goſpel taught there, been directed to Chriſt and his atonement as the chief object of faith. And it happens even, that a miniſter, who has nothing of the divine life in himſelf, conſiders it however as an honour, or ſomething conducive to his good reputation, to pretend to an acquaintance with the Brethren, and to friendſhip with thoſe connected with them. We are therefore never proud of numbers attending our yearly conference. Yet, a teacher, who enjoys the fellowſhip of the Brethren, has one obſtacle leſs, and one advantage more, in endeavouring to gain ſouls for Chriſt.

2. Our connexion with the German ſociety. (Teutſche Geſellſchaff.) This ſociety has long ago given the public a printed account of its origin and views. It contains the ſo called *Pietiſmus*, which began with the commencement of this century and has continued ever ſince, or the union of the pious people in the proteſtant churches to promote ſpiritual fellowſhip. It has its centre at Baſle, but there are particular ſocieties in Auſtria, at Nuremburg, Auſburg, Straſburg, Wernigerodi, Eaſt Friſia, Hamburg, Magdeburg, Prenzlow, Berlin, Breſlaw, Dreſden, and other places, each having its particular ſphere of action, its monthly meeting and its correſpondent, who reports their moſt important proceedings to Baſle. Here minutes of them

them are drawn up, and ſent to each particular ſociety, by which the ſociety at large becomes acquainted with its own ſituation and all occurrences of conſequence. For many years, theſe two ſocieties kept at a diſtance from each other; the one appearing to act too legally, and the other too evangelically; but for ſome time paſt this reſerve has ceaſed under the croſs of Jeſus, towards which all ſouls, loving his cauſe, are verging, as to one common centre, ſince the preſent general apoſtacy in the church; at leaſt, it has greatly diminiſhed. One ſociety now ſpeaks of the other with eſteem, and they rejoice in each others proſperity, without interfering with each others labours. Such who have either no opportunity or no inclination to join the Brethren, unite themſelves with the German ſociety, or remain unconnected with either. This is likewiſe the caſe with ſome pious people in the Roman Catholic perſuaſion. I, and ſome more of us, are members of both ſocieties.

3. The private inſtitution of Mr. Von Schirnding. This pious and active nobleman, who lives at Dobrilugk, in Lower Luſatia, feels himſelf diſpoſed to get all kinds of edifying tracts printed at his own expence, and diſtributed by pious people throughout many countries, by being ſold or even given away in Luſatia, Saxony, Sileſia, Poland, and the Empire; and not only thus ſowing good ſeed, but by means of the ſame people who carry them about, and are under the inſpection of certain confidential miniſters, ſeeking and encouraging ſuch ſouls as are concerned for their ſalvation. But as this inſtitution depends upon the life and ſituation of one man, and upon the diſintereſted views of the diſtributors, who frequently turn out to be inſincere, or by degrees become ſo, much dependance cannot be placed upon it.

4. The miniſters who aſſemble at the conference at Herrnhuth have in converſation reſolved to print a ſhort treatiſe now and then, the contents of which are meant to be ſuited to the exigency of the times, and to have the approbation of the Brethren. It is intended firſt to be communicated to their ſeveral pariſhes, and then to be offered to others at the leaſt poſſible price, with a view to operate againſt the newly adopted infidel ideas, which have ſpread with ſuch rapidity. A ſmall beginning has been made, and the third number, under the title, *A Word to the Heart and Ear of thoſe Perſons who yet wiſh to be Chriſtians*, is ready for the preſs. It will depend upon the leadings of Providence, whether and how long this undertaking will continue.

Thus much, reſpected Brethren, we have been able to communicate to you, in our poverty, in anſwer to your enquiries. May our Almighty Saviour, for whom and againſt whom all forces now ſeem uniting, and whoſe cauſe ſeems to be approaching towards a deciſive conflict, glorify himſelf by means of the great work, committed to your hands; may He be to you an all-ſufficient ſupport, grant to your Miſſionaries perſevering courage and never-failing ſtrength, and to thoſe who maintain your inſtitutions by their ſubſtance, the ſame rich meaſure of divine bleſſings; and may thoſe choſen ſouls, thoſe firſtlings of the nations, our new brethren in the faith of Chriſt, find much mercy with Him. We all, both our worthy preſident, Biſhop Reichel, and the whole company, beg that you would continue to favour us with your loving remembrance, and your moſt valuable fellowſhip of ſpirit in Chriſt Jeſus, in whom we remain,

Your faithful Brethren, grounded on his Death,

and in their name,

J. D. HEINRICH,
MINISTER.

REIBERSDORF near ZITTAU,
September 12th. 1799.

TO THE DIRECTORS OF THE MISSIONARY SOCIETY IN LONDON.

Dearly beloved Brethren in Chriſt!

WE cannot tranſmit to you the encloſed, the anſwer of the Miniſter's Conference to your kind and animated letter to them, without ſaluting you alſo in the bonds of brotherly love; truly rejoicing at every opportunity to realize one of the leading principles of the Brethren's conſtitution, announced from the beginning, to be in union of heart "with all that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours." It gladdens our hearts, that this principle is every day gaining more ground among the ſervants and children of God in England, and the bleſſed effects of it have already pervaded a great part of the continent. You and your brethren formerly knowing but little of one another at home, you were much leſs known abroad; but when your coals united, a ſpreading fire of the Lord was kindled, and we have counted it our privilege to miniſter unto the flame, by zealouſly circulating your firſt tranſactions, and now promoting the publication of a ſecond volume.

We, the Elders Conference of the Unity, feel ourſelves particularly united to you, as we are engaged in the ſame holy warfare, to deſtroy the ſtrong holds of Satan among the heathen, and to win their ſouls to Chriſt. He has been graciouſly pleaſed to bleſs our endeavours; and ſeveral of us have been eye-witneſſes of it. We have ſeen the powerful effects of the Goſpel among the moſt benighted nations, we have baptized them into the death of Jeſus, and have divided his broken body and the bleſſed cup of his blood with them. We doubt not but he will bleſs your exertions alſo, though it has already pleaſed him to exerciſe your faith and patience with the moſt cutting trials. We are not yet informed of the particulars of your late diſaſters, but were moſt deeply affected, when we heard of the Duff's being captured by the enemy, and of the cataſtrophe in Otaheite, by which we are apprehenſive ſome valuable lives have been loſt. It affords us, however, ſome comfort, to find, by the peruſal of your miſſionary ſermons, that your minds are prepared for ſuch events, being well aware, that it is no unpromiſing aſpect for the church of Chriſt, when the blood of martyrs is ſhed for his ſake. We have likewiſe ſuffered ſevere diſappointments, and lives too have been loſt; but he ſtrengthened our faith, enabled us to perſevere, and in his due time crowned our endeavours with ſucceſs.

Not only for our own information, but becauſe much enquiry is made from all quarters, with the moſt tender ſympathy, we beg of you to give us through the hands of our brother Latrobe, all intelligence you have concerning thoſe painful events, eſpecially if any thing has been printed; being not only deſirous to know the facts themſelves, but particularly how the minds of the ſociety have been affected by them, and heartily wiſhing to glorify God, in viewing your undaunted reſolution to perſevere, though, perhaps, Otaheite will be for ſometime inacceſſible. There are Heathens enough under the awe of civilized governments, who would protect your Miſſionaries, eſpecially when women and children are to be conſidered.

To turn to a more pleaſing object, our hearts are much refreſhed at ſeeing the Miſſionary ſpirit diffuſing itſelf for the benefit of the unenlightened parts of your own country. You aſk in your letter to the Miniſters' Conference, what means are uſed by the lovers of the Goſpel in theſe parts to give it the moſt univerſal ſpread? To this we of the Brethren's Church anſwer, that we know by the experience of upwards of 60 years, that con-

cern

cern for the heathen at home, is inſeparable from concern for the heathen abroad; and you feeling both impulſes at once is to us the moſt convincing proof, that you are engaged in a work of God. We have had from the beginning inſtitutions very much reſembling what you call itinerancy. In many provinces of Germany, in Denmark, Norway, Sweden, Livonia, ane Switzerland, there are labourers appointed, whoſe buſineſs it is conſtantld to make a tour through their diſtricts, viſiting in houſes, and, if it can by done with ſafety, keeping meetings with the people. But you are aware, that by means of your happy conſtitution, you enjoy much more liberty in England for this purpoſe than we can pretend to in other countries. Boldly building a Goſpel chapel in the face of a Socinian parſh miniſter is to be practiſed no where but in England. Where we have regular meeting-houſes, e. g. in Copenhagen, Stockholm, Gothenburg, Konigſberg, Peterſburg, &c. we have acquired them by application to Government, at the hazard of meeting with a refuſal.

You mention the circulating of ſmall tracts as a very good means to promote the knowledge of Chriſt. We are quite of your mind, and have not neglected this ſervice. It was much the ſubject of converſation in the laſt Miniſters' Conference, and as the minutes will be read in manuſcript very extenſively in almoſt all Proteſtant countries of Europe, we do not doubt, but the impreſſion will be general. It was by means of this conference that your ſociety was firſt made known in Germany, and when the printed volume was publiſhed, all minds were well prepared to demand it eagerly, ſo that a ſecond edition was ſoon found neceſſary.

The minutes of the annual Miniſters' Conference are only in part of a manuſcript journal, which we call *congregation accounts*, which took its beginning about the year 1739, and has been continued ever ſince. All our congregations are provided with a copy, and in many provinces there are aſſociations to have a copy for themſelves. It is read publicly in all our chapels at ſtated times, and beſides by many privately; ſo that we may affirm, that though it is not printed, it has the moſt extenſive circulation of any journal exiſting, except perhaps your *Evangelical Magazine*, which it much reſembles; and it has beſides this ſingularity, that it is regularly tranſlated into ſeveral languages, for inſtance, into Engliſh. Its contents are the journals of our Miſſions, the reports of our itinerant labourers, remarkable occurrences in our Congregations, Obituaries, and public diſcourſes taken down in ſhort-hand. By means of this inſtitution, under the bleſſing of God, the Miſſionary ſpirit has been kept up among us, and we have not been under the neceſſity of giving up any Miſſion for want of labourers.

Since the year 1789, extracts out of this journal have been printed in Engliſh, under the title of "Periodical accounts relating to the Brethren's Miſſions among the heathen;" and we are glad to hear, that they have been inſtrumental to excite more fully your attention to this important object. Beſides this, our itinerant labours have been much aſſiſted by this journal; particularly by the diſcourſes, in furniſhing illiterate people with ſomething profitable to read in their meetings, inſtead of preaching ſermons of their own, for which they are not always qualified.

As you deſired to know, by what means we chiefly endeavour to promote Evangelical ſentiments, and we are perſuaded, that this manuſcript journal is one of our principal means, we believe that this account of it will not be diſagreeable to you. We are delighted to find, that your Evangelical Magazine has had ſimilar effects; and in the laſt Miniſters' Conference propoſals came from two quarters, to begin a printed magazine for Ger-

many, grounded upon your example, and perhaps the difficulties, which are here greater than in England, will in the end be not found insurmountable. As for other exertions in Germany, you are sufficiently acquainted with those societies, who have their centre of communication in Basil. Though their connections are in some manner separate from ours, yet the spirit of cordial union gets every day more footing; and your society is greatly instrumental to promote it, *we* having published your transactions in our printing office, and *they* coming to a resolution, to forward their circulation throughout all branches of their connection.

A valuable letter from the *Union of Christians* at Bedford to the Ministers' Conference was unfortunately received much too late, not only to be read in the conference, but also to be inserted into the minutes; it must therefore be reserved for the next meeting.

Brethren, the grace of our Lord Jesus Christ be with your spirit, Amen. We salute you in the tenderest manner,

as your most affectionate friends and servants
in Gospel bonds,
THE ELDERS CONFERENCE OF THE UNITY,
and in their names,
CHRISTIAN GREGOR.
JOHANN FRIEDRICK RCICHEL.

BERTHELSDORF near HERRNHUT,
October 14th. 1799.

MISSIONARY SOCIETY.

Collections received by the Treasurer from the 25th October to November 21st, 1799.

	£.	s.	d.
Rev. Mr. Lavington and Congregation, Bideford, Devonshire — — — — —	9	7	2
Collections at Kilsby and Crick, by Rev. Mr. Moseley, of Long Buckley, Northamptonshire — — —	5	7	2
Collection by the friends of the Missionary Work at Inverness, North Britain, by S. Frazer — —	34	11	0
Rev. Henry Field and Congregation, Blandford —	53	4	6
Contributions at Sleaford, Lincolnshire, by Rev. Mr. Macdonald. — — — — —	6	3	9
Rev. Mr. Weaver and Congregation, Swan Hill, Shrewsbury	31	10	0
A few friends to the Gospel at Ealing, Middlesex —	0	16	4
Collection at the Burgher Meeting House, Montrose, North Britain, Rev. Mr. King — — — —	17	1	6
Collection at the New Meeting, Buckingham, by Rev. Mr. Greatheed — — — — —	24	18	0
Sundry friends at Greenock, North Britain, by Mr. Alexander Laird — — — — —	50	0	0
Friends and Brethren at Elberfelde in Germany —	50	0	0

KENT ASSOCIATION.

SIR, *Strood, 14th November*, 1799.

A numerous and respectable body of Ministers, and private Christians, having, agreeable to public notice, assembled at Feversham, on Tuesday, October

October 12th, the following ſubject was fully and amicably diſcuſſed, and the reſolutions moved, and carried.

1ſt. It is very deſirable, and deemed practicable, that ſix or more proper perſons, married or unmarried, receive an Engliſh education for the Goſpel Miniſtry, under the patronage of Robert Haldane, Eſq.; the Truſtees of the late J. Simmons, Eſq.; the Eaſt and Weſt Kent Aſſociations; and all the friends of evangelical truth, who may be diſpoſed to ſupport ſo important an inſtitution.

2d. That a Committee of the following members be appointed to examine, and admit candidates who may be deſirous of devoting themſelves to the work of the miniſtry, and of obtaining inſtructions to that end: Rev. Meſſrs. R. Hill, London; Townſend, Ramſgate; Atwood, Folkſtone; Leggett, Burwaſh; Fowler, Sheerneſs; Ralph, Maidſtone; Knott, Chatham; Bickerdyke, Woolwich; Gore, Sandwich; Giles, Athorn; Slatterie, Chatham. Meſſrs. Fenner, Canterbury; Burn, Strood; Conqueſt, Chatham; Shrubſole, London; Rout, Deptford, Dyer, Greenwich; Beeching, Maidſtone; Jones, Chatham; Biſhop, Sheerneſs; V. Ladd, Mungern; five of whom ſhall conſtitute a quorum.

3. As the principal deſign of ſuch ſeminary is to prepare perſons for itinerant labours, all who are admitted as ſtudents ſhall be under the direction of the Committee; ſhall engage in religious exercifes in the neighbouring towns and villages, and occaſionally ſupply neighbouring churches, during the time of their education; and engage to itinerate for one year, after the expiration of that time, if required by the Committee.

4th. Student's education ſhall continue one year, but if the Committee ſhall think proper, it may continue ſix months longer, if the funds will admit of it, but not to exceed eighteen months in the whole.

5th. The Committee ſhall allow every ſtudent, out of the funds of the Society, what they think proper per annum, to ſupport himſelf; but not to exceed 30l.

6th. The ſtudents ſhall be inſtructed in Engliſh grammar, logic, divinity, and eccleſiaſtical hiſtory. They ſhall have the uſe of all neceſſary books gratis, on theſe ſubjects, during the time of their education.

7th. A ſuitable tutor or tutors ſhall be appointed by the Committee, to inſtruct the ſtudents in the knowledge of theſe important ſubjects. He or they ſhall be at liberty to purchaſe proper books, and make all needful regulations, in conjunction with the Committee, who ſhall alſo allow what they think proper for his or their ſervices.

8th. That no perſon be admitted as a ſtudent unleſs recommended by the Church with which he is connected, as a real Chriſtian, or orthodox in his principles, conſiſtent in his moral conduct, and poſſeſſing promiſing gifts for the miniſtry.

9th. That Mr. Fenner, Brewer, of Canterbury, be appointed Treaſurer, and Lieut. Col. Burn, Rocheſter, Secretary to the Society, to whom all perſons deſirous of being admitted as ſtudents, may apply.

10th. That the Committee be requeſted to meet at Chatham, on Wednesday the 13th November, to carry the above reſolutions into further effect.

This Committee met at the time and place appointed, the Rev. G. Townſend in the chair, and unanimouſly paſſed (after full and friendly diſcuſſion) the following reſolutions.

1ſt. That no more than two ſtudents ſhall be educated at one place.

2d. That the Rev. G. Townſend, of Ramſgate, the Rev. Mr. Bickerdyke, of Woolwich, and the Rev. Mr. Slatterie, of Chatham, be appointed tutors,

tutors, to ſuperintend the education of the ſix candidates propoſed for the itinerant miniſtry; each tutor having two pupils under his care.

3d. Theſe three Miniſters having accepted this important charge, and generouſly offered their ſervices without fee or reward, the Committee defer making them any grateful acknowledgement till the cloſe of their reſpective ſtudents tuition.

4th. When a ſtudent offers himſelf for admiſſion, that he be referred for examination to the tutor under whom he is to be inſtructed, who is to call to his aſſiſtance four members of the Committee in his neighbourhood, or as many Miniſters, or other perſons of experience and piety, as may make up that number, who ſhall be competent to decide upon the eligibility of the admiſſion of ſuch candidate to probation.

5th. The time of probation of ſtudents to be two months. If at the cloſe of that period, the tutor ſhould not approve of them, the ſame perſons who ſat on their examination, ſhall be empowered to reject them.

6th. The Committee of examination to conſult with each candidate what ſum will be ſufficient for his annual ſupport, not going beyond 30l.; and to acquaint the Secretary what each of them is allowed.

7th. That no money be paid by the Treaſurer, out of the funds of the Society, unleſs authorized by one of the tutors, or any three of the Committee, whoſe authority ſhall be conſidered as a ſufficient voucher for his diſburſement.

8th. That a circular letter be drawn up by the Rev. Richard Legget, printed, and ſent to all the Miniſters in the Eaſt and Weſt Kent Aſſociations, earneſtly requeſting them to look around, among the members of their reſpective churches, for proper candidates for inſtruction in the goſpel miniſtry, and to be active in procuring what pecuniary aid they poſſibly can, towards the ſupport and enlargement of ſo laudable and important an inſtitution.

9th. A general meeting of the Committee will be held at Chatham (God willing), on the ſecond Wedneſday in June next.

The greateſt harmony and love has uniformly ſubſiſted among the Miniſters of different denominations, who have diligently attended theſe ſeveral meetings; while the bleſſed preſence of their divine Maſter has been evidently felt in inſpiring them with uncommon zeal for the diſplay of his glory, and the extenſion of his kingdom upon earth.

Any pecuniary aſſiſtance to this important undertaking will be thankfully received by the Treaſurer or Secretary, the members of the Committee, or any of the Miniſters in the Kent Aſſociations.

ANDREW BURN.

ORDINATION.

ON Wedneſday, 23d October, the Rev. Edmund Denham was ordained over the Church, in Lock's Fields, Walworth. The Rev. Mr. Ford, of Stepney, begun the ſervice of the day with prayer, and reading ſuitable portions of ſcripture. Rev. Mr. Townſend, of Rotherhithe, preached the introductory diſcourſe, and aſked the queſtions. Rev. Mr. Steven, of Crown Court, engaged in the ordination prayer. Dr. Hunter gave the charge, from Matt. x. 16. Rev. Mr. Humphries prayed. Rev. Mr. Nicol preached to the people, from Iſ. lii. 7. Rev. Mr. Brookſbank concluded. Rev. Mr. Barker, of Deptford, gave out the hymns. The ſervice was conducted with peculiar ſolemnity, and the great Head of the Church vouchſafed his preſence in the midſt of his people.

POETRY.

POETRY.

LINES

Written by the late Rev. SAM. PEARCE. *on being prevented by illneſs from attending public worſhip.*

THE Fabric of Nature is fair,
But fairer the Temple of Grace;
To ſaints 'tis the joy of the earth,
The moſt glorious and beautiful place.

To this Temple I once did reſort,
With crouds of the people of God;
Enraptur'd we enter'd its court,
And hail'd the Redeemer's abode.

The Father of mercies we prais'd,
And proſtrated low at his throne;
The Saviour we lov'd and ador'd,
Who lov'd us and made us his own.

Full oft to the meſſage of peace,
To ſinners addreſs'd from the ſky,
extolling that grace,
Which *ſet us* (once Rebels) on high.

Faith, clave to the crucify'd Lamb,
Hope, ſmiling exalted its head,
Love, warm'd at the Saviour's dear name,
And vow'd to obſerve what he ſaid.

Each brother and ſiſter around,
Now fill'd with affection divine,
Rejoic'd at the mutual delight;
And ſeem'd on each other to ſhine.

Sweet moments! if aught upon earth
Reſembles the joys of the ſkies,
It is when the hearts of the flock,
Conjoin'd to the Shepherd, ariſe!

But ah! theſe ſweet moments are fled,
Pale ſickneſs compels me to ſtay,
Where no voice of the turtle is heard,
As the moments are haſting away.

My God! thou art holy and good,
Thy plans are all righteous and wiſe,
O! help me ſubmiſſive to wait,
'Till *thou* biddeſt thy ſervant ariſe.

If to follow Thee here in thy courts,
May it be with an ardor and zeal;
With ſucceſs and increaſing delight,
Performing the whole of thy will.

Or ſhould'ſt thou in bondage detain,
To viſit thy Temples no more,
O ripen for worſhip above,
Where I ſhall for ever adore!

Where Jeſus, the ſun of the place,
Refulgent inceſſantly ſhines;
Eternally bleſſing his ſaints,
And pouring delight on their minds.

There, there, are no priſons to hold,
Its captive from taſting delight!
There, there, the day never is cloſ'd,
With ſhadows, or darkneſs, or night.

There myriads and myriads ſhall meet,
In our Saviour's high praiſes to join,
Tranſported they fall at his feet,
And extol the redemption divine.

Enough then—my heart ſhall no more
Of its preſent bereavements complain,
Since e'er long I to heav'n ſhall ſoar,
And ceaſeleſs enjoyments attain.

LINES

Compoſed on reading three Letters from CAPTAIN ROBSON, *relative to the capture of the Ship Duff.*

LIFT up your hearts, your voices raiſe,
Children of Zion ſing,
The Lord maintains his faithfulneſs,
And reigns th' eternal king.

Tho' clouds o'erſpread his dwelling-place,
And hide his trackleſs ways,
Yet he appears a God of Grace,
And merits ceaſeleſs praiſe.

He ſits a ſov'reign on his throne,
And whilſt his awful will
Controuls the creatures he has made,
His ſaints are near him ſtill.

On native ſhores, or foreign lands,
His eye their wants ſurveys;
And with a tender parent's love,
Supplies them various ways.

He oft times leads his choſen tribes
By ways they do not know,
And to fulfil his own decrees,
Does oft their plans o'erthrow.

And thus he puts their love to teſt,
Their ſtrength of faith he tries,
Calls forth their patience, makes them own,
That He alone is wiſe.

What kindneſs have our Brethren prov'd,
From men of different tongues!
Our Siſters dear—for whom we mourn'd,
Kept and preſerv'd from wrongs.

Ev'n foes prove friendly—when the Lord
Has ſervants to protect;
Then let us follow where he leads,
And ſit ſupplies expect.

Aſſur'd he'll not deſert the cauſe,
Mark'd with his ſignature;
His foes muſt periſh—but his crown,
Shall ever more endure.

A. N.

LINES

To the Memory of the late Rev. CHRISTOPHER MENDS, *of Plymouth.*

SOFT blows the breeze along the dimpling lake,
The woodlands lend a gentle murmuring sound,
And dimly shadowing o'er yon eastern brake.
The moon begins her periodic round.

I now will walk where contemplation fills
Sublime, the solemn mazes of the grove,
Where thought immortal o'er the mem'ry thrills,
And lifts the soul to nobler themes above.

To themes of bliss, where round the star-pav'd throne,
The blood-bought high exulting favor'd throng,
With joys extatic, infinite, unknown,
Sweep the rapt lyre, or pour the silver song!

And now emerging from the mortal croud,
I mark thee, MENDS! I trace thy airy flight!
The hour that bade thee leave this drear abode,
Op'd thee the portals of immortal light.

Call'd from thy sphere of usefulness below,
We hail thee, now escaped to yonder clime,
Far from the reach of pain, the touch of woe,
Beyond the injuries of short-liv'd time.

Nor weep I, that fair Spirit from this ball
Far flown—thou soar'st where thy Redeemer reigns;
Nor weep I, that thy God from us did call
Th' immortal Spirit to its native plains.

Go mix with angel throngs, go bask in joy,
Exult with seraphs, and with them adore;
Selfish we would not grudge the blest employ,
But still thy loss we may—we must deplore.

For oft as mem'ry calls to mind the past,
When from thy lips truth all sublimely stole;
To soothe the saints, or else with Zion's blast
T' alarm the careless—rouse the torpid soul.

The sigh that steals from bosoms fraught with grief,
When deepest sorrows wound with poignant smart,
The pearly tear, that glides to give relief
To the full anguish of a loaded heart,
Shall heave and flow, as oft recurring thought,
Recalls to view the rapt attentive throng,
Hanging all eager on the truths full straight,
Fast falling from thine eloquential tongue.

The silver sounding cadence of thy voice,
Would charm the aged, and allure the young;
Would e'en persuade the wretched to rejoice,
And turn the bursting sigh into a song.

When the last trump shall rouse the sleeping dead,
And call each wide spread atom to its own;
When the dread blast shall fill each soul with dread,
That stretched his arm against Jehovah's throne;

Then shall a numerous throng look back to see,
With rapture'd gratitude the pleasing hour,
When by the words they first were taught to flee
From death, from sin, and Hell's tyrannic power.

For, aided by a blest Redemer's hand,
Full many taught by thee, have chang'd their road,
Chang'd the wide downward track, the beaten strand,
For the strait path that leads to Heav'n and God.

A war immortal is the arduous strife,
'Twixt raging lusts, and grace's rising spark;
How narrow is the path to endless life!
How few press forward to the heav'nly mark!

How hard they climb who climb to reach the skies!
How hard the chace that seizes on the goal!
Who on the future fix their longing eyes,
Dare the unseen, and soar beyond this pole!

But safe from Time's rough waves we hail thee now,
Far, far escaped from his wave-worn shore,
To scenes of bliss, where joys unwithering grow,
And the harsh voice of sin is heard no more.

C.

Plymouth-Dock.

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R^d JOHN BROWN,
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SUPPLEMENT

TO THE

Evangelical Magazine,

FOR THE YEAR 1799.

ADDRESS FROM THE DIRECTORS OF THE MISSIONARY SOCIETY TO A CANDIDATE FOR MISSIONARY LABOURS.

CHRISTIAN BROTHER,

YOU have expreſſed to us your deſire of being employed by the Miſſionary Society, to inſtruct the Heathen in the knowledge and ſervice of God. The office of Miſſionary is of great importance, and of great labour, and calls eſpecially for a heart much crucified to worldly expectations, and deeply devoted to the promotion of the divine glory. It is our duty, in faithfulneſs to the intereſts of our Saviour's kingdom, and to your own ſoul alſo, to recommend you to examine with great ſeriouſneſs, what are your motives, what your qualifications, and what your expectations, in engaging in this work; for unleſs you are actuated by right views, you may prove incompetent to its duties, faint under its difficulties, and thus bring diſhonour on the name of Chriſt, and injure his ſacred cauſe. Count then the coſt, and eſtimate your ſtrength, before you enter upon this warfare. Be not haſty in your determination, but when your reſolution is deliberately formed, perſevere therein, and be faithful unto death.—What then were your inducements to offer yourſelf to this work? Were your paſſions excited by the ſolemnity of our public ſervices, or the peruſal of our addreſſes? Were you actuated by the conſideration, that the office of a Miſſionary confers upon you a diſtinction, and

raiſes you above the level of common Chriſtians? The heart, Brother, is deceitful; examine its ſecret workings, and beware leſt you ſhould be under the influence of motives unſanctified in their nature, or inſufficient to carry you through the conflicts to which you may be expoſed.—It is only a ſincere, deep, and ſteady love to Chriſt, and a deſire to promote his kingdom among men, even at the hazard of your life, and by the ſacrifice of worldly eaſe and intereſt, that form the foundation of the true Miſſionary character, and can ſuſtain you under its unknown trials and unforeſeen difficulties. Conſider, therefore, ſeriouſly, whether your motives are founded in the affections merely, or whether they have their ſeat alſo in the underſtanding. Unleſs they are the reſult of your deliberate judgment, they are not likely to be ſteady or permanent. Do you then deſire to engage in this work, from a conviction that it is your duty to devote yourſelf therein to the ſervice of God? that it is the moſt beneficial way of employing your exiſtence? that it is your higheſt wiſdom to be thus conſecrated to his glory? and that this is the moſt ſuitable expreſſion of your gratitude to him, which you are capable of making for the ineſtimable bleſſings of redemption which he has freely imparted to you? If theſe are your views, there is great reaſon to hope that you will be ſupported in your labours, and made ſucceſsful in your miniſtry.

We recommend you alſo to conſider how long it is ſince the Miſſionary work excited your attention. Is it but lately that you have formed the deſire to engage in it? Then it would be proper to deliberate further upon it. Perhaps you may be conſcious of great ſincerity, and of great fervour in your ſpirit, and may entertain no doubt of your ſtability; but examine yourſelf, Brother: it is poſſible you may be conſtitutionally variable in your diſpoſition, unſteady in your affections, or uneaſy in your preſent lot, and diſpoſed to novelty. In this caſe it would be deſirable that a longer ſpace paſs away before you decide. Employ it in much prayer and ſelf-examination. Contemplate the nature of the work, conſider its ſacrifices, eſtimate its difficulties; and if, at the concluſion of that period, your mind ſhould continue firmly fixed, and entirely devoted to the ſervice of God among the Heathen, there will be great reaſon to infer that it is the effect of a ſuperior impulſe; that you are ſuitably diſpoſed for this important

tant work, and may therefore hope for the divine benediction in it.

Examine alſo into the nature of your expectations in the diſcharge of the Miſſionary office. It is very neceſſary that your ideas, in this reſpect, ſhould be well regulated, otherwiſe you might be liable to painful diſappointments, which would greatly diſcourage you, and perhaps induce you to withdraw from it, by which means you would not only involve yourſelf in deſerved diſgrace, but alſo be reſponſible for the injury which the ſacred cauſe itſelf would ſuſtain through your means.

What then are your expectations in reſpect to ſucceſs? You may, probably, have felt ſo powerfully the impreſſion of the Goſpel on your own heart, and have ſeen its influence alſo around you in ſo great a degree as to lead you to conceive that, as ſoon as its glad tidings are made known to the Heathen, they will embrace the welcome meſſage, and turn from their dumb idols to the ſervice of the living God. Your imagination may have repreſented to you great and wonderful effects attending your miniſtry, miracles of converting grace accompanying your evangelical progreſs. Churches formed in different diſtricts, and Hoſannahs reſounding in every direction. It is doubtleſs the province of him, with whom is the reſidue of the Spirit, to determine the meaſure of your ſucceſs. If it ſhould prove abundant, we ſhall partake of your joy; and it is not for us to limit the Holy One of Iſrael. Nevertheleſs, Brother, this has not been the uſual mode of the divine procedure ſince the firſt ages of the Chriſtian Church. You will moſt likely have to wait long for the precious fruits of your ſpiritual huſbandry. The Miſſionaries from the United Brethren laboured in Greenland with unwearied perſeverance for about ſeven years before the leaſt effect was apparent: againſt hope they believed in hope; being ſtrong in faith they gave glory to God; and when their patience had had its perfect work, the ſeaſon of refreſhing from the preſence of the Lord arrived, the power of the croſs was felt in the hearts of many ſinners, and Chriſtian Churches were formed, whoſe faith and purity have long been a praiſe throughout the earth. Arm yourſelves, therefore, with the ſame mind. Do not expoſe yourſelf to diſcouragement by premature expectations. The low ſtate of intellect in which you will find the Heathen, the indifference and ſtupidity which they diſcover reſpecting

reſpecting ſpiritual ſubjects, as well as the levity of their diſpoſition, and their rooted attachment to their cruel and idolatrous cuſtoms, would very much diſhearten you, if you were not previouſly prepared to expect them. This circumſtance, however, ſhould not relax but invigorate your determination, ſince theſe difficulties muſt every where oppoſe the firſt attempts to introduce the Goſpel into uncivilized countries; and ſhould you only ſo far ſucceed as to lay a good foundation, on which others may raiſe the ſpiritual building, great will be our joy, and great alſo your reward. It is in the next and ſucceeding generations that the fruits of your labours may be expected to appear. Theſe will very probably ſpring out of the inſtructions you will communicate to the riſing generation of the natives, and it is, therefore, one of the moſt important duties of a Miſſionary to devote himſelf to the education and improvement of the children of both ſexes.

Let your expectations, therefore, be wiſely regulated, as to the nature of your employment, as well as to the degree of your ſucceſs among the Heathen. Perhaps, Brother, you may have conceived that the principal, if not the only engagement of a Miſſionary will conſiſt in public preaching, and you may contemplate this plan of life with complacency. This, doubtleſs, forms a conſiderable part of your duty, and eſpecially of thoſe who may be more particularly ſet apart as Miniſters of the Goſpel; but the education of children, though a leſs gratifying, is not a leſs neceſſary or uſeful branch of duty; and as it is to the faithful diſcharge of this ſervice to which we look for your principal ſucceſs, we feel it to be incumbent upon us to ſtate to you expreſsly that we expect from you a great degree of attention to this point, and that you muſt, therefore, be ſo completely acquainted with the rudiments of common learning, as to be able to fulfil this part of your duty. Should you ſtand in need of inſtruction in this reſpect, the Directors will aſſiſt you in procuring it.

Perhaps you may have formed ſuch ideas of the ſalubrious climate and productive ſoil of the country to which you may be ſent, as to indulge the expectation, that the means of ſubſiſtence will be ſo eaſily procured, as to admit of a life of eaſe and pleaſure, and exempt you from the labours to which you have been ſubject in your native country. If the expectation of eaſe and outward enjoyment operates upon you as a motive, we admoniſh you to

diſmiſs

diſmiſs ſuch improper ideas, as being inconſiſtent with the Miſſionary Spirit, highly injurious in their influence on your own mind, and fatal to the proſpects of uſefulneſs among the Heathen. It is not indolence, but exertion to which we invite you. The labour of your hands muſt, in general, produce to you the means of your ſupport, and you muſt exemplify among the Heathen the advantages which ariſe from daily induſtry, and the ſuitable employment of time. You are to inſtruct them eſpecially in the cultivation of their ſoil, in the erection of their habitations, in the conſtruction of their boats, and in the art of converting the productions of their country into articles of decent apparel. It is by theſe means your influence among them is to be promoted, and your uſefulneſs encreaſed.—In this way they may be gradually reſcued from their pernicious courſes, which ariſe principally out of their wild and uncivilized ſtate, and from the want of a regular and uſeful ſyſtem of moderate labour: thus they will be prepared to attend to religious inſtruction, and its influence upon them preſerved and protected from the fatal infection of Heatheniſh manners. Conſider, therefore, Brother, whether you are diſpoſed to this ſelf-denying proceſs, this courſe of active ſervice, and whether you are fitted for performing its duties—if not, we recommend that you ſhould abſtain from this engagement till you have received inſtruction in ſome of theſe or other equally neceſſary qualifications.

It is probable you may feel a diſpoſition to embark in this undertaking in the way of experiment, and may conclude, that after you have made the trial, and gratified your curioſity, an opportunity may be embraced of relinquiſhing the employment, and returning to your country and friends. If theſe ſhould be your reflections, be ſo faithful to us and to the cauſe of Chriſt among the Heathen, as to avow them beforehand: the work is far too ſacred to be entered upon with ſo light a mind, and ſo unſteady a purpoſe. He who puts his hands to the Miſſionary plough, ought not to look back, but conſider that perſeverance in the work is our juſt expectation and his incumbent duty. Circumſtances may indeed ariſe, in which it may be allowable to relinquiſh the appointed ſtation: but the reaſons muſt be ſatisfactory, and the neceſſity imperious.

It is poſſible you may entertain falſe ideas of indepen-

dence, and have been led to expect that you ſhall not be placed under any ſuperior controul; but, Brother, a ſpirit of inſubordination would be extremely prejudicial to the ſucceſs of your important labours, as well as to the intereſts of your own ſoul. To be ſubject one to another, and to be clothed with humility, is among the firſt of qualifications. We think it neceſſary, therefore, to ſtate to you that, during the voyage the deciſions of the Captain, and Superintendant of the Miſſion, ſhould be ſubmitted to with cheerfulneſs. It will be the duty of each individual zealouſly to ſupport their authority, to ſubmit himſelf willingly to their advice and direction, and to pay a conſcientious regard to ſuch rules as may be preſcribed for the regulation of his conduct during the paſſage, or in the place of his ſettlement abroad. If every man aſſume a right to dictate, and will obey his own wilful ſpirit only, there muſt neceſſarily be confuſion and every evil work: while attention to order, and obedience to appointed authority, will be found not leſs beneficial in its influence on the Heathen, than profitable to your own ſoul.

It is alſo probable that you may have formed erroneous expectations as to your reception among the Heathen, and your permanent ſituation and intercourſe with them. Perhaps you may think that your ſuperior talents will acquire for you ſome political influence over their affairs, ſome elevated rank, ſome flattering diſtinction, and thus your condition be more eminent and diſtinguiſhed than it would have been in your native land. Purify your heart, Brother, from theſe ambitious and defiling thoughts, or venture not upon a work which demands a mortified ſpirit, and a mind crucified to the love of the world. It will be our deſire, indeed, to place you in that ſituation where you will be favourably received, and the means of your ſubſiſtence ſecured; but the continuance of the good will of the natives muſt greatly depend on your diſcreet and uſeful conduct among them. The idea of your ſuperiority, which at firſt may attract their reſpect, will diminiſh by the familiarity of intercourſe, except it be cheriſhed by the wiſdom and prudence of your deportment. But it is greatly to be feared, that either through your own infirmity, or that of your Brethren, the impetuous paſſions of the Heathen may be occaſionally rouſed, and your perſonal ſafety endangered. Recollect, therefore, Brother, that we ſend you out not in purſuit of eaſe or worldly honour. We

forbid

forbid any interference in the political affairs of the Heathen, and we forewarn you that danger awaits you, and that you may be called to endure a great fight of afflictions, and ſeal your teſtimony with your blood.

Thus, Brother, we have in faithfulneſs laid before you our reflections upon this ſubject; revolve them in your mind, examine your motives and expectations, ſeek earneſtly the wiſdom that is from above, and let your determination be well weighed, deliberate, and abiding. If they ſhould produce a diſcouraging influence upon you, and diſpoſe you to relinquiſh the intention of engaging in the Miſſionary ſervice, it furniſhes a preſumption that divine Providence may not have deſigned you for this line of duty; and it is far better that you ſhould decline in time than repent of your engagement, or withdraw from your ſtation after you have entered upon it.

If the Miſſionary office pre-ſuppoſes ſuch difficulties and dangers; if it demands a ſpirit ſo entirely ſubdued to worldly expectations, it may be enquired what are the real inducements to undertake it? We reply, then, that the motives which inſpire a true-hearted Miſſionary are ſacred and highly important; being greatly mortified in his affections to ſublunary intereſts, his elevated faith is fixed upon a higher mark; in the ſpirit of ſacrifice he goes forth and perſeveres unwearied in his arduous courſe, looking for no other requital to himſelf, in this life, than an inward peace ariſing from the hope of the divine approbation. Yet the ſame views which induced the Apoſtles and Martyrs to encounter dangers and death, and which animated even the Son of God when he endured the croſs, and deſpiſed the ſhame, actuate his mind. He perceives that the human race are involved in tranſgreſſion, and haſtening to deſtruction, and his benevolent heart prompts him to attempt to reſcue them from ruin, and raiſe them to purity and immortal happineſs; and his zeal and fidelity are accompanied, even in the preſent ſtate, with the moſt refined ſatisfaction. Who ever heard that the courſe of a faithful Miſſionary was unattended with this ſpiritual joy? Which of them, at the cloſe of life, ever expreſſed their regret that they had been conſecrated to this ſervice?—The precious witneſs within themſelves has been a ſpring of ſacred conſolation; and although, like their divine Maſter, the world has deſpiſed them, yet ſuperior ſpirits witneſs and approve their faithful labours; but their prin-

cipal motives relate to futurity, and their great expectations are transferred to the invisible ſtate; their minds anticipate the period of their Saviour's triumph, and in the day when he ſhall come to be glorified in his ſaints, they hope to form a part of his retinue, to receive from his lips the applauding ſentence, and from his hand the unfading crown.

THOUGHTS ON EPHESIANS, ii. 8.

"*By Grace are ye ſaved.*"

MAN by nature is guilty, loſt and polluted, without power to help himſelf, or will to be helped; depraved in every part, and under the condemnation of an holy and juſt law, which he has violated. Much need not be advanced to prove this—an Evangelical Apoſtle declares that, "all have ſinned, and come ſhort of the glory of God." And the Royal Pſalmiſt aſſerts, "there is none righteous; no, not one."

The human mind has formed many devices to extricate mankind from this deplorable condition; ſome have endeavoured to merit pardon by a round of duties and good works; others, to do all they can, and truſt to Chriſt to make up the deficiency; but it has all proved a "bed too ſhort, and a covering too narrow:" and if we examine the word of God, we ſhall clearly perceive how totally impoſſible it is for us to perform any thing good. "*When I would do good,*" ſays the apoſtle, "*evil is preſent with me, I ſee another law in my members warring againſt the law of my mind, and bringing me into captivity to the law of ſin.*" Our ſalvation cannot be effected either in whole or in part by works, but by rich, ſovereign and invincible grace alone, for "*by grace we are ſaved through faith.*"

The operations of the Spirit of God are free and ſovereign. God is no reſpecter of perſons, he delights to ſave the vileſt of the vile: he beſtows his grace on thoſe only who feel their need of it, he receives a Magdalen and a dying Thief into his favour, while thoſe who are proud of their own works, and entertain high thoughts of themſelves, he paſſes by.

When a ſinner is firſt called by divine grace, he is convinced of the evil nature of ſin, that he is condemned by the law of God, he feels his ſins as a heavy burden, he groans under their weight. God appears in all his terrible majeſty

majeſty without one ray of mercy beaming from his throne: but when the divine Spirit appears his darkneſs is diſpelled, a bleeding Saviour is exhibited to his view as an atonement for his ſins, his load of guilt is now removed, he embraces Chriſt as his covenant Redeemer, and goes on his way rejoicing.

This grace operates to exalt Chriſt and humble the ſinner, it tends to bring the once boaſting Phariſee low at the foot of the croſs, to renounce all dependence upon his own performances, and to view them as filthy rags. Every believing ſinner is led to ſee Chriſt as a Saviour ſuitable for him, that there could be no other way of ſalvation but by Chriſt, that he muſt be ſaved by him, or not at all.

Thoſe who poſſeſs this grace can never fall into condemnation; the ſheep of Chriſt can "*never periſh, nor can any pluck them out of his hands*:* *having loved his own which were in the world, he loves them to the end*:† and he who "*hath begun the good work will carry it on and complete it.*"‡ This reflection is calculated to comfort and ſupport us while in this vale of tears. The elect choſen people of God may and do frequently wander, but can never be loſt. Surrounded as we are with temptations, it is a difficult taſk to keep clear of them. Dangers ſtand thick on every ſide, and our enemies are waiting for our halting. God ſuffers his people ſometimes to fall into ſin, to remind them of the frailty of their nature. Peter is an eminent example of this truth, though foremoſt in his expreſſions of regard, (which no doubt were ſincere) he was permitted to deny his Lord and Maſter, and that too, with oaths and curſes; but God did not leave Peter to periſh: by this act he diſcovered to him the inſufficiency of human ſtrength, independent of himſelf, and this produced the deſired effect; for when Chriſt afterwards interrogated him, "Loveſt thou me," we do not find him making freſh proteſtations, but appealing to Chriſt as to the ſincerity of his affection—"Lord, *thou* knoweſt all things, *thou* knoweſt that I love thee."

Weak is the aſſertion of ſome, that it is poſſible for the believing people of God to fall from grace. Were this true, Chriſt would not know his own ſheep, their ſalvation would be a matter of uncertainty; but it is a grand truth, which all the ſophiſtry of men can never overturn, that not one of thoſe for whom Chriſt died, not one of thoſe who have received his grace, can ever fall into condemnation. Our

* John. † John xiii. 1. ‡ Phillip i. 6.

divine

divine Mediator has his eye continually fixed upon his people, he knows their frailties, their weakneſs, that they are but duſt, he puts his fear into their hearts, that they may not depart from him.

Nor does this truth operate in any manner againſt good works; on the contrary, it will with all thoſe who are ſavingly converted to God, act as an incentive thereto; and indeed, common reaſoning will prove this the fact. I would aſk, if the ſovereign of an empire was to receive into his favour one who had proved himſelf a rebel againſt his throne, whether in return this would be any inducement for that perſon to act the part of an ingrate, or a ſecret enemy, againſt the prince who had manifeſted his favour ſo particularly towards him.—We ſhould deſpiſe the wretch who could be capable of ſuch baſeneſs.

Let this be applied—We have been enemies to God, by nature, rejected his proffers of pardon and eternal life, and would not ſubmit to his government and authority, already condemned by an holy and juſt law, doomed to endleſs miſery, and without hope in the world. Behold the kindneſs of God, he gives his only Son to reſcue us from ruin; and though we were his enemies, with love unparallelled he languiſhes, he expires on the croſs, that we might live.

> "He ſunk beneath our heavy woes,
> "To raiſe us to a throne."

He hath made us partakers of his grace, adopted us into his family, aſſured us of his everlaſting love and affection, and made us heirs of eternal life.

And ſhall we grieve his holy Spirit? Shall we diſhonour him by our walk and converſation? Delight to ſin againſt him, and live in oppoſition to his commands? It cannot be; from the reflection that he has done ſo much for us, we ſhall ſtudy to glorify him, and promote his cauſe and intereſt by every poſſible means: through the aid of his holy Spirit, ſin will be our greateſt burden, and our firſt concern will be to live more like our divine Maſter.

We are ſaved by grace, through faith in Chriſt, to whom we are indebted for the whole of our ſalvation, our *deſire* for which, is implanted in our hearts by the Spirit of God; having been made ſenſible of our loſt eſtate, we are enabled to pray for faith to believe in Chriſt, and to lay hold on the hope ſet before us.

Finally, the importance of this grace to all is manifeſt; if we are ſtrangers to its divine operation our caſe is awful, we have

have no remedy but this; "here we may heal our wounds, and wipe our ſorrows dry." Here we have pardon freely offered to every repenting and returning ſinner, and the promiſe of an abundant entrance into the kingdom of happineſs and glory.

How ought we to admire the author of this grace. When we were ready to periſh, lo! the good Samaritan appears, he reſcues us from impending ruin, releaſes us from the moſt dreadful ſlavery, and makes us partakers of his throne; and ſhall man pretend to be an helper with the Omnipotent? Shall a worm of the earth ſtrive with the Governor of the Univerſe! Let us renounce all claim to merit, and put the crown upon the head of Chriſt. Let us adore him who loved us from all eternity, who choſe us for his people, called us in due time, who will finiſh the work he has begun, and complete it in glory. To Him be aſcribed the praiſe of our ſalvation for ever. Amen.

Grace all the work ſhall crown,
Thro' everlaſting days:
It lays in heaven the topmoſt ſtone,
And well deſerves the praiſe.

IGDALIA.

THE SOUL IMMATERIAL AND IMMORTAL.

To the Editor of the Evangelical Magazine.

REV. SIR,

AS I was lately engaged in one of my morning walks, my mind was led to reflect upon the following ſubject—That there is frequently a meaning in words, which is neither directly intended by the ſpeaker, nor fully comprehended by the perſon addreſſed. The occaſion that led to this reflection was as follows—In the courſe of the preceding night, death had knocked at a rich perſon's gate, and bore away the inhabitant into that ſtate, where all is finally fixed, for eternity. Two men were paſſing each other, one of which put the queſtion, "What, is ——— dead? To which the other replied, "Yes, *ſhe's gone.*" How cuſtomary is the remark! And yet, if cloſely attended to, what can it intimate, or what intend, but the ſeparate exiſtence, and, conſequently, the ſoul's immortality. The body, though greatly changed as to its aſpect, and deprived of its activity, was not gone; it ſtill occupied the ſame ſpace

ſpace in the ſame dwelling. It is the ſoul, therefore, which properly conſtitutes the perſon. Though abſent, it ſtill exiſts; and though, it be no longer a reſident in that body which it lately occupied, it exiſts in eternity; and ſhall continue to exiſt for ever. At the command of the great Father of ſpirits, it has now put off the body and *is gone*—But whether is it gone?—To appear before God—to give an account of the deeds done in the body, and the principles by which it has been actuated—to hear its character determined; and its everlaſting ſtate fixed, beyond the poſſibility of an alteration.—It is *gone*, either to heaven;—to join the ſociety of the bleſſed—to ſing with angels; or, with Prophets, Apoſtles, and all the church triumphant, to gaze upon the glorified Redeemer.—Or, *it is gone*—to Hell;—thoſe manſions of darkneſs, miſery and deſpair, where Juſtice is unveiled in all its glory, and Wrath diſplayed in all its terrors.

Some have remarked, that the very ſight of a dead body, is in its nature almoſt ſufficient to prove the ſoul's immortality. Even dear relatives then behold it, with ſentiments of horror and diſtreſs. They gaze with aſtoniſhment at the ſtrange alteration effected; and turn away from the diſagreeable proſpect with a kind of diſguſt. Even Abraham was contented to bury his once beloved Sarah out of his ſight. Now, ſuppoſe the once animating ſpirit again reſtored—Suppoſe that pale and ghaſtly corpſe once more quickened—the band of death looſened—health glowing in the cheeks—vigour ſparkling in the eyes—the lips expreſſing ſurprize and affection—the whole reanimated—with what pleaſure would they gaze on it, and with what rapture embrace it. Horror would be removed; and kindred ſouls would once more enjoy each other, under the veil of fleſh. Something of this kind we may ſuppoſe were the ſentiments, and the future endearments, between Lazarus and his ſiſters, after his reſtoration from the barriers of the grave. Thus, even death itſelf may preach *immortality* to man.

The above hints are ſubmitted to your inſpection and diſpoſal, by

A conſtant reader of your valuable work,

L.

THE

THE DISCOURAGEMENTS OF BELIEVERS, AND CONSIDERATIONS AGAINST DESPAIR.

IT is remarked by the ſacred hiſtorians, in relation to the children of Iſrael when travelling "from Mount Hor, by the way of the Red Sea," that, *the ſoul of the people was much diſcouraged becauſe of the way.** Theſe words have been literally fulfilled in the experience of believers in all ages of the chriſtian church. "In the world" they are ſure to meet with "tribulation." "Without are fightings, within are fears." Anxieties, fears, and diſcouragements, ariſe from different quarters. Sometimes from carnal relations and connections. Theſe but too often allure us from the path of duty, enſnare our affections and impede our progreſs. Or, perhaps, they violently oppoſe, and even perſecute: in many inſtances they have done ſo even unto death.† At other times the riſings of inbred corruption produce no ſmall pain in the mind of a believer, and he is led to exclaim, "O wretched man that I am!" In one part of the way he is aſſaulted by Satan, in a ſeries of ſtrong temptations. Theſe are argued and urged with infernal ſubtilty. Theſe are coloured and varniſhed over, and their miſchievous tendency hardly diſcerned till *after* the ſoul has been actually drawn aſide. O! my ſoul, thou art not ignorant of "theſe devices, theſe depths of Satan." In another part of the way, the believer is aſſaulted by ſudden blaſphemous thoughts: ſuggeſtions horrid as hell! Theſe are like the "fiery, flying ſerpents," which ſtung the Iſraelites; but againſt this dangerous malady, healing proviſion was made, and the perſon who looked to the brazen ſerpent found immediate relief. Croſs providences, whereby our wiſhes are thwarted, our expectations diſappointed, and perhaps loſſes are ſuſtained, often damp the ardour of our purſuit, and weigh down our ſpirits to the duſt. In ſuch trials the patience and piety of Job, Jacob, Joſeph, and many others, have ſhone out with peculiar luſtre, and though faint they have ſtill purſued with growing ſtrength. At other times painful deſertions lead the chriſtian pilgrim to cry out, "My God, my God, why haſt thou forſaken me? I am ready to halt, and my ſorrow is ever before me." Diſtreſſes in the church prove grievouſly trying to a feeling mind. All chriſtians are not "kindly affectioned" towards each other;

* Numb. xxi. 4. † Luke xii. 51, 52, 53.

they do not kindly cover their imperfections, and weep with them that weep." In ſome inſtances, the vile ſlanders of falſe brethren create no ſmall anxiety in the breaſt of a believer, who ſincerely wiſhes to live honeſtly, not only in the ſight of *God*, but alſo in the ſight of *men*. The beſt of characters are ſometimes envied, and envy will moſt certainly fix an envenomed tooth upon the name and character of a good man. Other cauſes of diſcouragement might be named, but I haſten to preſcribe a remedy againſt deſpair, and to point out ſome conſiderations whereby the mind may be greatly ſupported. I mean in proportion as they are underſtood and realized by a genuine faith. Let the tried believer conſider well the faith and patience of the primitive ſaints. Let him read the 11th chapter of the Hebrews, and connect with it James v. 10. Let him meditate much on the promiſes of a good and gracious God. They are ſuitable in all caſes, for direction, for ſupport, for defence, and they give to the conflicting ſoul an aſſured proſpect of victory. They are large promiſes, "exceeding great." They are feelingly precious in proportion as they are believed and truſted. They are perfectly free and everlaſtingly faithful. Let him conſider the power and grace of the Holy Spirit. Theſe are all ſufficient for him in every caſe. Let him conſider the future "recompence of reward:" Moſes did ſo, and is commended for ſo doing. "Verily there is a reward for the righteous," not of *merit*, but of *grace*. Now a diſcouraged ſoul is a fit ſubject for Jeſus Chriſt. "Come unto me, all ye that are weary and heavy laden, and I will give you reſt." A diſcouraged ſoul ſhould be aſſiſted and comforted by thoſe who are *ſtrong*. This is one end of church communion. Suitable cordials are provided for fainting ſouls.* Diſcouragements are no certain proof that a man is wrong. Hold on, my ſoul, and faith and hope will ſoon brighten up thy proſpects; "God is faithful, who hath promiſed." Let the diſcouraged ſoul be more in earneſt *prayer*. "Hold thou me up, and I ſhall be ſafe. Draw me, we will run after thee." Then God will ſay, "fear not, I am with thee, I will make darkneſs light, I will make crooked things ſtraight, theſe things will I do for thee, and not forſake thee."

MILES EMERITUS.

P. S. I hope there is nothing advanced in the above lines

* Iſa. xli. 10. Luke xii. 32.

that

that may be conſtrued to favour the cauſe of *lukewarmneſs* or *licentiouſneſs*, both which are abominable in the eyes of infinite purity, and to favour which is perfectly remote from the deſign of the writer.

OLD AGE.

Pſ. lxxi. 9. *Caſt me not off in the time of old age, forſake me not when my ſtrength faileth.*

THE Pſalmiſt had, during a long life, enjoyed many mercies from God, but there was one more which he deſired, viz.—That God would not caſt him off in his old age.

The Pſalm is ſuppoſed to have been written about the time of Abſalom's conſpiracy. God had caſt off his predeceſſor, *Saul*, and things looked as if he now meant to caſt *him* off. His people alſo ſeemed diſpoſed, by their joining with Abſalom, to caſt him off—hence the force of the petition.

Old men do not always put up this petition. If the deſires of many of them were put into words, their requeſt would be, that they might ſave money, retain power, and twenty other things—coveteouſneſs is particularly the ſin of old age. The reaſon may be, in early life corruption has a number of channels in which it flows, but in age theſe are ſtopped up, or nearly ſo, by the decay of natural powers and paſſions; and from hence the whole flows in one or two channels. But theſe things will ſoon forſake us, or we muſt forſake them. The favour and preſence of God ſhould be the object, the ſupreme object, of our deſire.

Now there are ſome peculiar circumſtances of old age, which render this bleſſing neceſſary.

1. Old age is a time of but little natural enjoyment—as Barzillai acknowledged,* the more need, therefore, for others. It is a ſoil on which that kind of pleaſure will not grow, but the joys of religion will, Pſ. xcii. 14. "fruit in old age." Iſa. xl. 30, 31. Be this therefore your object.

2. It is a time in which the troubles of life are often known to increaſe. Many are poor, and can ſtruggle no longer, and ſo ſink under their hardſhips. Poor old men! this prayer would fit your lips.

Others have families, and live to ſee their children's miſeries, or what, if we fear God, will grieve us more, their

* 2 Sam. xix. 35.

evil courſes. How fit this language from the lips of thoſe whoſe grey hairs are going down with ſorrow to the grave.

Others loſe their friends by death. Youth is the time of forming connections, which is a ſource of pleaſure: and age of thoſe connections being diſſolved, which is a ſource of pain. How many poor widows may read this addreſs, who are left in a world of care and ſorrow, to ſerve alone. Does not this prayer fit your lips?

Finally, it is at this period that we often have to reap the bitter fruits of the ſins of earlier years. Diſobedience to parents is often followed by diſobedience in children; neglect of family government, by family ruin, as in Eli's caſe; and criminal indulgences in youth by ſimilar practices among our children. David had his troubles in his younger days, but they were light compared with thoſe which reſpected Ammon, Tamar, and Abſalom. Here impurity and blood re-appeared, and wounded his heart.

3. Old age is a time in which the troubles of life not only increaſe, but become leſs tolerable.

Young people will weather theirs, but it is not ſo with the aged. Pains of mind reſemble pains of body; young people will work them off, but in old people they remain, and are carried to the grave. Jacob had hardſhips at Padan-aram, the heat by day, and the froſt by night; but he forgot them in a little time; not ſo after having loſt his beloved Rachel, a garment was brought to him covered with blood! Is this, or any thing like it, the condition of our reader? So much the more neceſſary the petition.

4. Old age is a time that ought to command reſpect, and does ſo among dutiful children, and all ſerious chriſtians: but it is often known to be accompanied with neglect. This is the caſe, eſpecially where they are poor and dependent. It has been the caſe where public characters have loſt their youthful vivacity, and the brilliancy of their talents. In theſe caſes, how fit the petition.

5. It is a period bordering on death and eternity. The enjoyments of life are more than half gone; and the remainder hangs by a thread more than half broken.

But it may be worth while to enquire in what caſes there are grounds to hope the bleſſing will be granted.

Not all old men enjoy God's favour and preſence. There are men tottering on the grave, and yet wicked; yea, ripe in wickedneſs. Mercenary, deceitful, crafty, and oppreſſive. Even thoſe ſins that they can no longer act, through a failure in

in their powers, they will recal in their defiled imaginations, and repeat in converſation, to the corrupting of youth! Ah! wicked old man! God will caſt you off. Age itſelf entitles *you* to no reſpect from man; nor will you find mercy from God. Think particularly of two paſſages. "The ſinner, an hundred years old, ſhall be accurſed."* "He will wound the hairy ſcalp of him who goeth on ſtill in his treſpaſſes."†

Who then will be found ſharers in this bleſſing?

1. It is certain, if we have been God's ſervants from our youth, he will not caſt us off in old age. David pleaded this in the 5th and 17th verſes. O how was this truth verified in the old age and death of Jacob, Moſes, Daniel, Paul, and others!

2. Though we ſhould not have been his ſervants in youth, yet if in old age, even from thence, we ſeek him with all our hearts, he will be found of us. He will not refuſe even at the eleventh hour.

3. Though you ſhould never have been his ſervants to this day, but have grown grey under Satan's yoke; and are now a poor miſerable creature, juſt ready to fall into hell—yet, if from *hence*, thou ſhalt ſeek the Lord thy God, with all thy heart, and with all thy ſoul, he will be found of thee, for the Lord our God is a merciful God, and through the death of Chriſt can ſave thy ſoul to the uttermoſt. If with all your heart you only put up this prayer, *Caſt me not off in the time of old age; forſake me not when my ſtrength faileth*, he will not caſt you off, but ſtand your friend when forſaken by the whole world.

CRITICAL REMARKS ON ACTS xvii. 11.

AS it is one part of the plan of the Evangelical Magazine to admit occaſional papers on ſubjects of ſacred criticiſm, or illuſtrations of paſſages of ſcripture, by remarks on the original languages, the preſent writer is induced to offer, for the conſideration of the more learned reader, ſomething of this nature. In the preſent inſtance, however, he has not to produce to public view his own lucubrations merely, but thoſe of one, who, though he ſeems to ſtand alone, yet is "himſelf an hoſt"—the great and the learned Calvin.

* Iſa. lxv. 20. † Pſ. lxviii. 21.

It

It is not on any ſubject of eſſential doctrine of chriſtianity, but on a particular tranſlation of a paſſage of the ſacred hiſtory, that the authority of this eminent commentator is now adduced; although his name, even with reſpect to his doctrines, has honourable mention in the pages of our miſcellany.

The paſſage referred to is in Acts xvii. 11. which we have uſually applied to the "noble Bereans," with reſpect to the qualities of their mind; and which may poſſibly, in the opinion of ſome, ſtill belong to their character.—Other commentators (at leaſt thoſe which the writer has an opportunity of conſulting), agree in the uſual explication, one following the ſteps of another; but Calvin, tranſlating the original for himſelf, applies the words Ουτοι δε ησαν ευγενεστεροι των εν Θεσσαλονικη to the *Theſſalonians*, with reference to *nobility of birth*, or external rank. His Latin tranſlation is, "Hi autem nobilitate preſtabant inter Theſſalonicenſes," i. e. "thoſe were of the moſt noble ſort of the people at Theſſalonica, who had received the word, &c." As Calvin has a note upon the paſſage, wherein he vindicates his reference of the words to the Theſſalonians rather than to the Bereans, and to nobility of rank rather than to the quality of the mind, it is here ſubjoined in a tranſlation from the Latin, which the writer hopes will be found ſufficiently accurate for the Engliſh reader—the learned, if they pleaſe, may conſult the original for themſelves.

"Luke refers again in his narration to the Theſſalonians. When Paul left them it might have been ſuppoſed that the memory of Chriſt might ſeem to be buried; and, no doubt, it is wonderful, that the ſmall degree of light which had ſcarcely begun to ſhine was not entirely extinguiſhed; and that the ſeed of ſound doctrine, which had need of continual watering, did not wither away. But after the departure of Paul, it appeared how efficacious and fruitful his preaching had been; for they who had only taſted of the rudiments of piety made proficiency, notwithſtanding his abſence, and exerciſed themſelves in a continual reading of the ſcriptures. In the firſt place, Luke ſays, that they conſiſted of the firſt families of rank. For the nobility he mentions does not refer to the mind, but to family.—Some think that the Bereans are compared with the Theſſalonians, becauſe he uſes ευγενεστεροι, and not ευγενεστατοι, in the ſuperlative. But I think this is a form of ſpeaking

uſual

uſual among the Greeks, which would have been harſh to Latin ears. And beſides, he had juſt ſaid, that the "chief women" at Theſſalonica had believed; and it does not ſeem probable that the people of this city ſhould be of leſs account than the Bereans.

Theſe reaſons may be aſſigned why Luke takes notice of their ſuperiority of birth. We know how reluctantly men deſcend from an high ſituation; how ſeldom the great who are eminent in the world, laying aſide their pride, ſubmit to the ignominy of the croſs, and rejoice in being *made low*, as James enjoins. Luke therefore commends the ſingular efficacy of the Spirit of God, when he intimates that earthly dignity was an obſtacle to theſe noble perſons, but that embracing the goſpel they were ready to bear the croſs, and prefer the reproach of Chriſt to the glory of the world. Secondly, Luke wiſhed to teſtify to us, that the grace of Chriſt extends to perſons of every rank; in which ſenſe Paul ſays, "God will have all men to be ſaved;" leſt the poor and the obſcure (though Chriſt has honoured them in the firſt place) ſhould ſhut the door againſt the rich. We ſee, therefore, the nobles and plebeians aſſembled together, thoſe who are eminent for degree of honour, and thoſe who are deſpiſed, coaleſce into one body of the church, that each may humble himſelf, but extol the grace of God. Thirdly, Luke ſeems to hint at the cauſe why ſo many were added to them; and that in a ſhort time the kingdom of Chriſt flouriſhed at Theſſalonica, namely, becauſe of the aid of this uncommon circumſtance, that perſons of the firſt families, and illuſtrious in birth, ſhewed the way to others; ſince the common people are generally affected by authority. Although this was by no means the proper ground of faith and piety, yet ſometimes it is the way with God, to bring unbelievers, hitherto wandering in error, by oblique ways to himſelf."

Thus, through the medium of this tranſlation, has Calvin ſpoken for himſelf, with regard to his explication of this paſſage. It ſeems ſtrange that later commentators have not taken notice of his ideas upon it, however they might think proper to diſſent from him.

In addition to the above remarks, ſome other circumſtances might be noticed, which the writer of this paper begs leave to ſubmit to his learned brethren, in defence of Calvin's explication.

It

It is obſervable that the Greek word ευγενης, noble, is uſed in two other places of the New Teſtament,* and in each of theſe places it refers, not to the quality of the mind, but to external rank.

It is farther obſervable that the hiſtory, as referring to the Theſſalonians, better comports with the ſubſequent circumſtance of there being an eminent church eſtabliſhed at Theſſalonica, to which two epiſtles were addreſſed, which was not the caſe with the Bereans, as might rather have been expected, according to the preſent tranſlation.

And laſtly, but not the leaſt remarkable is it, that the Apoſtle Paul, when commending the Theſſalonians, expreſſes himſelf in a manner which very much agrees with Luke in the paſſage of the Acts, which is a circumſtance that corroborates the opinion of Calvin, that they both deſcribed the ſame thing. "For this cauſe alſo thank we God without ceaſing, becauſe, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that believe." 1 Theſſ. ii. 13.

Whatever may be the ſentiments of the learned on this and other paſſages, reſpecting the accuracy of our preſent tranſlation of the ſcriptures, it is an happy circumſtance that calls for our higheſt gratitude, that the faith of Chriſtians is not hereby affected. The great doctrines of the goſpel are plainly revealed, and do not depend on the mere minutiæ of different tranſlations of this or the other difficult text. If a few paſſages might be improved by the learned labours of a few, the writer of this paper is not among the number of thoſe who wiſh for a new tranſlation by public authority. He reverences the Bible as it is. The preſent remarks are not deſigned to ſtagger the faith of the weakeſt believer, but ſubmitted to the attention of thoſe who can conſult the ſacred originals. "In the ſcriptures, thoſe waters of life," (ſays the learned and pious Biſhop Hall) "there are ſhallows and there are depths; ſhallows where the lambs may wade, and depths where the elephants may ſwim."

It is nevertheleſs a certain truth, that "to receive the word of God with all readineſs of mind, ſearching the ſcriptures daily, whether thoſe things are ſo," is a mark of the trueſt greatneſs of mind. The real chriſtian, being

* Luke xix. 12, and 1 Cor. i. 26.

"born

" born of the Spirit," is, in the beſt ſenſe, *ευγενης*, " well-born," and has obtained the moſt real dignity of character and employment. " Nobilitas ſola eſt atque unica virtus." This, however, is not the preſent queſtion. If any arguments can be produced to weaken the force of the above illuſtration in favour of the " noble Theſſalonians," and in vindication of the uſual explication reſpecting the " noble Bereans," no doubt a page or two in the Evangelical Magazine will be readily afforded to any other correſpondent for a farther candid diſcuſſion of the ſubject.

Baſingſtoke. J. J.

OBITUARY.

MISS ELEANOR WHITTY.

THIS young Lady was third daughter of Mr. Whitty, carpet manufacturer, of Axminſter, Devon; ſhe was born February 22, 1778. It was the diſtinguiſhed happineſs of this young perſon to have her mind, in the early part of life, drawn away from the alluring vanities of the world, with great ſeriouſneſs, to regard the intereſt of her immortal ſoul. As ſhe grew up and flouriſhed, in all the vigour and bloom of youth, ſo her knowledge of religion increaſed, and her delight in heavenly things prevailed. It was eaſy to obſerve by her letters, even when at ſchool, her deep concern to be preſerved from temptation, and to maintain communion with her God; and there is unqueſtionable evidence that, in the exerciſe of ſteady truſt in her bleſſed Saviour, and in a courſe of exemplary piety, ſhe was experimentally acquainted with the comforts of religion and the joys of faith. At the ſame time the grace of humility was very conſpicuous in her, and added luſtre to her profeſſion.

In a letter to one of her ſiſters, dated May, 1796, ſpeaking of ſome friends with whom ſhe was on a viſit, ſhe ſays, " I am ſure I cannot account for their great kindneſs to ſuch an unworthy being as I am; who am undeſerving of the leaſt notice of any of the friends of God; and how much more unworthy am I of the notice of God himſelf; yet unworthy as ever I may be, I hope ſweet experience has told me, that he has likewiſe noticed me, even me; and beſtowed comfort upon me."

In a letter to another ſiſter, ſpeaking of one who had been ill, ſhe ſays, " The Lord is pleaſed often to ſend afflictions for wiſe and gracious purpoſes; they convince us how entirely dependent we are upon him, for life, and breath, and all things. How ſoon can the Lord bring theſe frail bodies of ours upon a ſick and dying bed; and when we conſider how uncertain life and health is, and how ſhort time, at the longeſt, is, it is amazing that we are not ſtirred up to more diligence and activity, to ſeek for thoſe imporant bleſſings, which alone can make death comfortable. I hope it is the earneſt and longing deſire of my ſoul, to be numbered with the ſincere followers of Jeſus. And ſhould it be my happy portion to be called by divine grace, out of darkneſs, into marvellous light, it will be quite impoſſible ever to be thankful enough."

Her great love to the houſe and public worſhip of God was very remarkable; on this ſubject, in a letter to her father, dated May 1796, ſhe thus expreſſes herſelf: "What abundant reaſon has your poor girl for thankfulneſs, if ſhe has any reaſon to hope, or to ſay, that ſhe experiences a pleaſure in being where the name of a great and glorious God is honoured and adored. I hope I can ſay ſo, and that an hour ſpent in the ſervice of God is better than a thouſand ſpent elſewhere." And on the ſame occaſion ſhe adds, "O, if it is the bleſſed work of God begun within me, what abundant reaſon have I for thankfulneſs and humility; and ten thouſand thanks for that precious promiſe, that he which hath begun a good work will perform it. To him would I look for ſtrength, and grace, to perſevere, for of myſelf I can do nothing. I truſt my hope and dependence is on him who has ſaid, "*As thy days thy ſtrength ſhall be.*" So that whatever temptation I have to encounter with, out of them I hope the Lord will mercifully deliver me.

In the beginning of the paſt year, the Lord ſuffered her to fall into great diſtreſs of ſoul. This affliction appeared to be gradually increaſing for ſome weeks, till at length an horror of great darkneſs appeared to fall upon her, and an impenetrable gloom to ſurround her. She was ready to adopt the bitter complaint of one of old, *The arrows of the Almighty are within me, the poiſon whereof drinketh up my ſpirit: the terrors of God do ſet themſelves in array againſt me.* And with the Pſalmiſt to ſay, *While I ſuffer thy terrors, I am diſtracted.* It appeared to her at this ſeaſon that ſhe had deceived herſelf with falſe hopes; that ſhe was then in the gall of bitterneſs, and bound with the fetters of iniquity. She could not believe ſhe had had any genuine experience of the operations of divine grace upon her heart. The pleaſure ſhe once enjoyed in the ſervice of God was thought a deluſion; and the ſavourable judgment of God's people reſpecting her totally void of foundation. When her friends reminded her, if things were really with her as ſhe ſuppoſed, yet ſhe had now the greateſt encouragement to look to the God of grace, and to go to him, as though ſhe had never gone before: to this ſhe would anſwer, her heart was hard, that when ſhe attempted to cry to the Lord, her mind was dreadfully confuſed, that ſhe could not lift up her ſoul to God. She repeatedly requeſted her miniſter, who frequently viſited her in this trying ſeaſon, not to pray for her as a converted perſon, but as one who deſired to be ſuch. Nothing whatever appeared to give her ſuch anguiſh of mind, as the thoughts of being rejected of God. To be ſhut out of his gracious preſence, by far overbalanced every other kind of puniſhment. She was earneſtly exhorted on this occaſion to conſider, that her great diſtreſs on account of God's withdrawment, and her extreme dread of his diſpleaſure, were evidences of her ſpiritual acquaintance with him; becauſe we ſee generally, thoſe who are under his curſe have no concern; but are contented to live without God in the world. It is worthy of remark, that through this dark ſeaſon, of ſome months duration, ſhe continued her endeavours to ſeek the Lord, was thankful for the prayers of others for her, and conſtantly attended in the houſe of God, in hopes of finding relief. It is with pleaſure we can add, ſhe did not wait in vain: for the Lord was pleaſed, gradually, to remove the cloud, and ſhe returned to the poſſeſſion of ſacred peace and joy. Soon after this happy event, ſhe wrote a letter on the ſubject to a beloved aunt,* it is dated June 10, 1798, of which the following is an extract: "It is with the greateſt

* Mrs. Saltren, wife of the Rev. J. S. of Bridport.

pleaſure

pleaſure I embrace the firſt opportunity of writing, to thank you for your very kind letter. Though this was not the means by which I was to be relieved; * * * * the Lord's time was not then come; but, bleſſed be my compaſſionate God, I was ſuffered to wait but a little while. But in what language ſhall I ſpeak of the tenderneſs, compaſſion, love, and care, of my gracious ſovereign, when I mention the manner in which I obtained relief. I think I had ſome verſes of hymns applied to me firſt; and then I began to find great ſweetneſs in Mr. ———'s prayers. I ſaid to him one evening, I could not have thought it poſſible for one perſon to pray ſo for another; it ſeemed as if he knew every one of my feelings. I could not, I am convinced, have borne ſudden relief, for I found, in my diſtreſs, that thinking of it did almoſt deprive me of my ſenſes. But oh! how wiſe, how gracious the Lord is; I have, my dear aunt, through abundant goodneſs and infinite mercy, to ſpeak of a moſt rapid recovery. It is aſtoniſhing to think, when the mind is relieved, what an effect this has upon the body; this I have found by bleſſed experience. I hope I can ſay I would not have been without my late trial for ten thouſand worlds; I think I may ſpeak of it as the moſt merciful period of my life." In a letter to her father, dated 19th of the ſame month, ſhe expreſſes herſelf in the following ſtrain: "I moſt ſincerely thank you, dear Sir, for all your great kindneſs, while in my great though merciful affliction. It was certainly painful to myſelf, and diſtreſſing to all my friends for the time. But when I think of the glorious deliverance, all that is paſt ſinks into nothing, yea, leſs than nothing. The return of God's gracious preſence is an ample recompence for all the pain felt at the time. My deliverance was the Lord's doing, and it is marvellous in our eyes. O that a law of love and gratitude may be ever written upon my heart, that I may ſtudy what I ſhall do to pleaſe him. O that I may be ever alive to God, and concerned for his glory."

The pleaſing expectation of the recovery of her health, was never realized; her great diſtreſs of mind proved fatal to her body, as it left her in a deep decline. For ſeveral months paſt ſhe was in a ſtate of extreme weakneſs; but during her long affliction ſhe exerciſed great patience and reſignation to the divine will; ſhe appeared to have inward ſupports ſuited to her great trials. A very ſhort time before her departure, in converſation with a near relation, ſhe ſpoke particularly of the diſtinguiſhing grace of God towards herſelf, having a comfortable hope, that ſhe was intereſted in the bleſſings of the goſpel. "O," ſaid ſhe, "the preſence of God in religion is every thing; it is ſweet to enjoy it here; but how delightful muſt it be to ſee his face, and never, never ſin." She ſaid, very lately, "I ſuppoſe I ſhall be better or worſe, as the weather comes warmer; but if prepared to die, that is every thing. I would deſire to have no will of my own; I know I am in the hands of that God who cannot poſſibly err."—At another time, ſhe ſaid, "What is all the world, or ten thouſand worlds, without an intereſt in the favour of God. The meaneſt ſituation in this world, with the grace of God, is to be preferred before the moſt exalted ſtation, and to be deſtitute of it." At another time ſhe ſaid, "How happy it will be ſhould we all meet in heaven, where there will be no ſickneſs, no diſtreſs, no more doubts or fears for ever." When ſhe was very low indeed, as to the ſtate of her body, and her breath very ſhort, ſhe was aſked, if ſhe had a comfortable hope; ſhe anſwered "Yes, *through grace*. I would not part with my hope for a great deal. Oh, how good is the Lord to ſuch an unworthy creature, in taking ſuch

notice of *me* while others are left." That verſe of Dr. Watts was very comfortable to her—

" 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."

This appears to have been her experience; for in the cloſing ſcene ſhe poſſeſſed great compoſure, and expreſſed her ſteady truſt in the Redeemer. She was underſtood to ſay, a little before her departure, *can this be dying?* By which it appears, ſhe was delivered from the terrors and agonies of death; when, at length, March 24, 1799, ſhe ſweetly fell aſleep in Jeſus.

AXMINSTER. J. S.

MR. R. C.

REV. SIR, READING.

I have lately witneſſed an extraordinary and gracious change in a perſon remarkable for his taſte, wit, memory, and worldly connections, but far gone in the dangerous road of ſocinianiſm; he had nearly advanced as far as deiſm; but when he approached the day of trial, could not venture upon thoſe vain ſpeculations which had formerly amuſed him; nor could he be ſatisfied till he had cordially embraced the bleſſed atonement and grace of the Redeemer. I was ſolicited to publiſh his funeral diſcourſe, delivered to a very large auditory, but the preſs teems with ſermons upon every ſubject; and I thought, by ſending the narrative for inſertion in your widely circulated Magazine, it might be more generally diffuſed, and be rendered more extenſively beneficial. It is ſent you without embelliſhment, juſt as delivered from the pulpit. That the Lord may make it effectual to bring Socinians from truſting to thoſe ſentiments which will not ſupport them in a dying hour, and that the Chriſtian may be induced to cleave more to Chriſt, is the deſire and prayer of Your humble Servant

D.

BEFORE I was called to viſit Mr. R. C. in his laſt illneſs, I knew him only by report, and his occaſionally attending this place; I fear it was rather as a critic than an humble diſciple of the Lord Jeſus. During his affliction he was obligingly attended by a clergyman of the eſtabliſhment; but the doctrine was not ſuited to afford comfort to a diſtreſſed mind, or remove remorſe from a conſcience laden with guilt. Such was his affecting, very affecting ſtate, when firſt I entered his chamber; in the courſe of converſation I found him to be intelligent and penetrating, well verſed in the theory of religion; however, he was at that time convinced that more than the form was abſolutely neceſſary to make him happy, yet fearing he ſhould never poſſeſs the reality; while he readily admitted that ſin was the moſt dreadful evil, he ſaid he felt little diſtreſs on the account; he opened his mind to me with the frankneſs attendant upon genuine contrition; lamented he had heard ſo many important truths advanced at St. G——'s, and at this place, while the love of ſin and unſanctified trials had induced him to oppoſe their holy tendency and to ſtifle convictions.—The review of thoſe things, together with his then preſent feelings, cauſed him to think the Lord had given him over to hardneſs of heart, and that mercy was not to be found by him. It much affected me to hear him

him ſay, "Mr. D. if my life depended upon it, I could not now offer up a prayer." Memorable words!!! Not to be paſſed over haſtily; it ſhewed his view of prayer. Perhaps ſome of you think it eaſy to pray; it is, to utter *words only*, but to command the heart in this exerciſe, requires ſupernatural aſſiſtance; this is not merely the profeſſional declaration of the pulpit, but the unqueſtionable aſſertion of a dying man. I could not help obſerving that it was an awful ſtate to be in; that no man is ſo much to be pitied as the man who cannot pray; but, nevertheleſs, I was not without hope, that it was permitted to guard him againſt a dangerous but too common preſumption of its being early enough to repent and pray when the king of terrors comes to execute his dire commiſſion; and not only to ſecure him from ſo hurtful a ſnare, but to produce a full conviction of his *inability* to believe or pray without the Spirit of the living God; a conviction which neceſſarily precedes acceptable and profitable devotion.

In each interview, I endeavoured to ſet before him the proviſion of grace in the work and fulneſs of Chriſt, and the great encouragement afforded to thoſe who are made willing to apply to him, at the ſame time enforcing the neceſſity of an experimental acquaintance with, or a believing reception of evangelical truth. Upon my aſking him whether he cordially embraced thoſe doctrines which he had formerly oppoſed; he replied, that from his ſoul he believed them, but he found much oppoſition to his faith from corrupt reaſon and ſatan. This led us to ſome caſuiſtical caſes, or caſes of conſcience; he enquired about the object of prayer, and ſtated a difficulty which aroſe in his mind reſpecting the *divinity* of one who came and died to ſave us. As theſe may be ſuited to ſome caſe preſent, I ſhall ſpeak to you on them as I did to the dear deceaſed; let me remark in general, it is a great injury to the ſoul to ſet up reaſon againſt revealed truth. From his habit of free-thinking (as it is called) he ſwerved from the ſimplicity of faith, and when convinced that it was an evil, and injurious, was troubled with its power and tendency. As to the object of prayer, how clear the ſcriptures: in John xiv. 13; our Saviour ſays, "whatever ye ſhall aſk the Father in my name that will I do, that the Father may be glorified in the Son;" and again, xvi. 3, "Verily, Verily, I ſay unto you, whatſoever ye ſhall aſk the Father in my name he will do it." The primitive believers, both Jews and Gentiles, had acceſs through Chriſt by one ſpirit unto the Father. Eph. ii. 18. How unreaſonable muſt it be to require any thing plainer. And the divinity of Chriſt, inſtead of taking it up as a matter of controverſy, take it as a matter of divine teſtimony; for without controverſy great is the myſtery of godlineſs—God manifeſt in the fleſh. Dwell upon the evidences of his power, and the diſplays of his grace, until you are induced to apply to him; and when you feel his ability to ſave ſuch a ſinner as yourſelf, you will have an inward witneſs more ſatisfactory than the force of a thouſand arguments. This courſe, I have reaſon to think, he adopted with advantage; his mind appeared to be raiſed ſuperior to doubts reſpecting the all-ſufficiency of Chriſt; and on him, as the foundation of hope and felicity, his ſoul was brought to reſt. He ſpoke much concerning the oppoſition he met with from the powers of darkneſs; when a ſerious friend had been diſcourſing with him, concerning the appearance of a gracious change upon him, and the promiſes of God to his people, that having begun the work, he would perfect it in the day of Jeſus Chriſt, and never leave nor forſake them, he ſaid, "As ſoon as you are gone the devil will tempt me to deſpair;" eſpecially was he thus oppoſed when drawing near the mercy ſeat.

Remember

Remember this, my dear hearers, when he was awakened to ſerioufneſs, it might be ſaid of him as of Paul, "Behold he prayeth;" feeling the worth of forgiveneſs, he cried to a pardoning God; knowing the value of ſalvation, his language was, "Lord ſave, or I periſh."

Methinks I now behold him coming out of the valley of Achor, and entering the door of hope—the ſubject of a pleaſing tranſition from inward anguiſh to the everlaſting conſolations of the glorious goſpel, for which under God he was partly indebted to the encouragements held out by a private Chriſtian, whoſe praiſe is in our churches. Private Chriſtians! retain this in your memory ſo as to enliven your zeal. From what paſſed it was eaſy to obſerve he paid particular attention to the operations of his heart, and dreaded a fluency of expreſſion in prayer, unaccompanied by his ſpirit. He told one he had long dealt in the *theory* of religion, but now he ſaw that nothing but a hatred of ſin, and a perſonal knowledge of Chriſt as his Saviour, would do for him. The laſt time I viſited him he ſpoke of the change he hoped divine grace had produced in his ſoul—ſaid he never had ſuch views of the Lord Jeſus Chriſt, and thought no one would have greater cauſe to admire the freeneſs and power of redeeming love. We always find in young converts a deſire to enjoy the ordinances of God's houſe, and an earneſt ſolicitude for the ſalvation of others. Theſe were diſcoverable in our departed friend. Upon the ſuppoſition of his recovery to health, his grand deſire was to attend the goſpel of God, unite with the people of God, and manifeſt a devotedneſs to the glory of God. He expreſſed a concern that this might be the experience of thoſe eſpecially who were related to him in the bonds of nature.

In addition to what came under my notice more immediately, I am informed by a Chriſtian Friend, that in converſation he much lamented his ſinful courſe, his having trifled with ſo many opportunities of improvement, and having oppoſed thoſe truths which had the ſuffrage of his conſcience in their favour, and which he had heard ſo often enforced with the ſolemnity and holy zeal of a C———. How different often are the views of men when they come to die! While a Chriſtian Friend was reading to him part of the 3d chapter of Zachariah, particularly "Is not this a brand plucked out of the fire," he ſaid, It almoſt makes me leap; I think at times I am a "brand plucked out of the fire." But can God ſave ſuch a wretch as I am! He was referred to Jer. iii. 19. where the Lord ſays, "How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the hoſt of nations; and I ſaid thou ſhalt call me my Father, and ſhalt not turn away from me." To the ſame Friend he ſaid, "I wiſh not to die on a ſudden, but that when I lie down on that bed, (pointing to the bed in the room) I hope to bear a teſtimony to the long *forbearance* God has manifeſted to me through Chriſt." His lips appeared open to ſpeak of divine mercy, and his heart ſet upon it, ſo that when the affectionate partner of his life, fearing leſt he ſhould hurt himſelf with too much ſpeaking, requeſted him to deſiſt, he replied, "My dear, I ſhall ſoon be a corpſe, and *cannot* ſpeak, let me ſpeak while I can." Soon after this he became ſubject to that incapacity, but his laſt breath was employed in pronouncing bleſſings upon thoſe around him, till his voice faultered and the ſprings of his nature were broken; then (to allude to the figurative language of Solomon) the ſilver cord was looſened, the golden bowl was broken, the pitcher was broken at the fountain, and the wheel at the ciſtern. Then, the ſpirit returned unto God, who gave it, we truſt, not only to be judged and receive its final ſentence, but to dwell in the immediate and bliſsful preſence of God and the Lamb.

MRS.

MRS. MARY AVIS.

DIED, lately, Mrs. Mary Avis, of the parish of Benhall, near Saxmundham, in Suffolk.

The subject of this memoir was a daughter of Mr. Stanford, of Farnham, a village in the vicinity of Benhall, who early taught her the fear of God, and he used constantly to take her with him to attend public worship among the dissenters at Rendham: but at an early period of life she left her father's habitation, by entering into the married state with Mr. Avis.

In the year 1789 the Lord was pleased to bless the preaching of his word to four men in the before-mentioned parish, together with some other branches of their families. These good men established a meeting among themselves every Wednesday night; the object of which was, reading the scriptures, religious conversation, and prayer. The Minister on whom they attended made a point of meeting with them.

One afternoon as the Minister was in his way to the house where this Society was held, he called to speak to Mrs. Avis. The conversation turned upon the insufficiency of moral duties, either for preparing the heart to serve God with acceptance on earth, or to meeten the soul for eternal glory; and on the necessity of a real change of heart; the instruction thus offered, proved, "like a nail fastened in a sure place." The legal foundation upon which this poor creature had been resting her eternal all gave way, as the Spirit of God set home the discourse upon her conscience; and she was now convinced that while she had maintained a form of godliness she had been destitute of the power. The law now administered, the horrors of a guilty conscience pursued her by day and night. Her sins became a burden too heavy for her to bear, and under this pressure she was led to a throne of grace, as the only asylum for the burdened soul. No sooner was this attended to with regularity and earnestness, than she was tempted blasphemy, and unbelief, and to treat her convictions as a visionary dream: nay, such was the violence of the temptation for some weeks, that she was led to dispute in her own mind, whether there was a God or devil, a heaven or hell, or an hereafter. The good providence of God provided an antidote for this poison. About this time a meeting was formed at Saxmundham for religious conversation, the serious people at Saxmundham and those of Benhall united upon those occasions. The custom attended to by the Minister was, to speak to each by rotation, in which a free conversation commenced, and a relation given by each of the Society how the Lord had accomplished his designs of mercy—how the work of grace was carried on in the heart—the troubles to which every believer is incident—what temptations and trials each child of God had to conflict with. A third thing was generally attended to, namely, how the Lord by promise, by providence, and by the preaching of his word, was pleased to frustrate Satan's designs, comfort the soul of the dejected, and speak deliverance to the captive sinner. The writer of this well remembers he had to converse with all present, before he came to Mrs. Avis. The further narration of this good woman's experience will fully evince the providence of the Lord, in the situation where the wise disposer of all had placed her. The Lord was pleased to bless this evening's conversation to the soul of this young disciple. By the relation which the different friends gave of the work of God upon their souls, the Lord used the recital of the same as a means of letting her see into the nature of temptation; and the distress to which she had been lately incident was a design of the prince of darkness, to keep her from

from embracing the privileges of God's children. In this converſation there was a full evidence given, that ſhe was neither ſingular nor yet alone in what ſhe had felt from the power of temptation: and upon this matter the words of the Poet could be adapted:

" And her requeſt and her complaint,
" Is but the voice of every ſaint.

The Spirit, with his ſoul-reviving beams, diſpelled thoſe clouds of darkneſs and of horror which had remained impenetrable; now joy and gladneſs happily ſucceed. The ſpirit of bondage evaporated, by the love of God being ſhed abroad in her heart; and ſhe could, with the Ethiopian eunuch, go on her way rejoicing. Her trials after this, became heavy as a creature, for bodily health declined, a numerous family to take care of, and being in extreme poverty, her ſufferings were increaſed for want of the comforts of life; but all this ſhe bore without ever being heard to utter a murmuring word. The beginning of laſt ſummer evident marks of a haſty decline were diſcovered, and ſhe was ſenſible of the approach of death herſelf.

The firſt viſit her Miniſter made her after her confinement was rather painful to him, as he found her mind exceedingly oppreſſed with the fears of death. The next time he had the opportunity of ſeeing her ſhe had her evidence a little more brightened, but ſtill her fears ſeemed greater than her conſolation. The next interview there was real pleaſure, and each party mutually rejoiced in the Lord. The ſubſtance of the converſation was to the following import: Being aſked upon what ſhe depended for ſalvation, her anſwer was, " Chriſt the rock of ages." Another queſtion being propoſed, Have you any evidence warranted in the word of God that you ſhall meet with acceptance at the great day of accounts? To which ſhe calmly replied, " I have a hope, Sir, I would not part with for ten thouſand worlds; and though he ſlay me, yet will I truſt in him." From that time ſhe experienced what Solomon ſo ſuitably related, " But the path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day." Within a few days of her departure ſhe obtained the full aſſurance of faith. Her language was of the moſt triumphant kind.—She addreſſed her huſband in the moſt affecting way, and it tended to comfort him concerning the ſafety of her ſtate, and of encouraging him to ſeek the Lord while he might be found. A paſſage of ſcripture was of infinite ſervice to her at this time, and the fulfilment of the ſame was adminiſtered to her ſoul. Zach. xiv. 6. 7. The laſt requeſt which ſhe made to her earthly friends was, that Mr. W. would preach a funeral diſcourſe from the above-mentioned paſſage, at Rendham, which was done the Sabbath after her interment. Thus all matters on earth being ſettled, ſhe in the moſt pious effuſions of her ſoul prayed to Jeſus Chriſt to receive her ſpirit. Thus ſhe died with theſe words being uttered, " Come, Lord Jeſus, come quickly." The writer would have inſerted more concerning the character of the deceaſed, but he fears the preſent account longer than the Editor will know how to find room for in his uſeful Miſcellany.

Rendham, Feb. 16, 1799. PLACABILIS.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

LIST OF THE MISSIONARY PRAYER MEETINGS TO BE HELD IN LONDON, ON THE ENSUING YEAR.

January	6.	Crown Court — — —	Rev. J. Steven.
February	3.	Union Street, Borough — — —	J. Humphries.
March	3.	Barbican — — —	J. Towers.
April	7.	Swallow Street — — —	Dr. Trotter.
May	5.	Rotherhithe — — — —	J. Townſend.
June	2.	Fetter Lane — — —	W. Maurice.
July	7.	Adelphi Chapel — — —	
Auguſt	4.	New Road — — — —	S. Lindel.
September	1.	Gate Street Chapel — — —	G. Williams.
October	6.	Spa Chapel — — — —	
November	3.	Miles' Lane — — —	A. Eaſton
December	1.	Founder's Hall, Lothbury —	A. Crote

WE underſtand, that the Work of the Rev. Dr. Haweis on *the Spiritual Church of Chriſt*, from the birth of our Lord to the preſent time, compriſed in 3 vols. 8vo. will in a few days make its appearance. The deſign of this publication is to cement the bonds of union between the real children of God, and to caſt down the barriers of bigotry. Should the object be thereby in the leaſt degree accompliſhed, we ſhall congratulate him upon the occaſion. When we have read it we ſhall be able to judge; if it has that tendency, and will in our review give an impartial opinion upon its real merits.

WORCESTER AND HEREFORDSHIRE UNION, AND ASSOCIATION.

ON Wedneſday Auguſt 14th, 1799, agreeable to appointment, at Ledbury, ſeveral Miniſters aſſembled on the foregoing evening; when Mr. Smith, of Perſhore, preached. On the enſuing morning, ſervice was introduced by Mr. Griffiths of Abergavenny, by reading and prayer. Mr. King, of Ledbury, likewiſe engaged in prayer. Mr. Bradly, of Worceſter, preached on Chriſtian Unity, from Pſalm cxxxiii. 1; and Mr. Oſborn, of Worceſter, on Chriſtian Zeal, from Gal. iv. 18; and concluded in prayer. The intermediate was agreeably occupied in an affectionate, and zealous converſation on the ſpread of the Goſpel. The next meeting is appointed to be at Perſhore, the firſt of March, 1800, when Mr. Williams, of Hereford, and Mr. Kilpin, of Leominſter, are to preach. Fourteen Miniſters attended; among whom was a reſpectable and zealous Miniſter of the Eſtabliſhment. Mr. Oſborn preached in the evening a very impreſſive ſermon, from Rom. xiv. 12.

A circulating Prayer Meeting is regularly held at Worceſter, on the firſt Monday in every month, for the ſpread of the Goſpel. It commenced in June laſt, and hath been very comfortably, and zealouſly conducted at the following places: Angel ſtreet Meeting, Silver-ſtreet Meeting, and Birdport Chapel. The Congregations have been numerous, and a divine unction experienced.

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