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TEMOTEITEI,

of the Marquesas.

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THE Evangelical Magazine, for 1800.

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

Volume VIII.

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PREFACE.

AS the Evangelical Magazine is chiefly indebted, under the bleſſing of God, to the very intereſting communications of our Friends, for the great encouragement it continues to experience, we cannot introduce a new Volume to the Public, without expreſſing our grateful acknowledgments for ſuch eſteemed and able aſſiſtance. The correſpondence from abroad deſerves to be mentioned with diſtinguiſhed reſpect. It is become an article of much importance. It is impoſſible, to read many of the letters in the laſt volume, and not to be penetrated with tender ſenſibility and gratitude for the ſpirit they breathe, and the tidings they bring. The approaching period, we hope, will not be leſs fertile in ſuch intelligence.

The commencement of ſimilar works, in German and Welch, affords us peculiar delight. In Ireland, we believe, ſome faithful brethren are about to follow the ſame example; and, we hope, in every country where Chriſt is named, this ſimple method

of diſſeminating religious knowledge, and diffuſing a ſpirit of love and zeal among all denominations of ſerious people, exciting them to unite their efforts in extending the kingdom of their common Lord, will ſoon be adopted. Reciprocal communication between the Editors muſt be highly beneficial, as it will conſiderably enlarge the circle of general information.

Meanwhile, we doubt not, but our judicious Correſpondents, who have hitherto obliged us with their favours, will continue to illumine our pages with the beams of goſpel truth; to enliven their ſubjects with the ſalt of grace; and to render our eſſays as marked for their ingenuity and piquancy as for their pure evangelical doctrine and divine morality. As to ourſelves, we ſhould be inexcuſable not to redouble our efforts to pleaſe and profit, ſince, in addition to the bleſſing of God on our feeble endeavours to promote the intereſt of true religion, we have the pleaſure of relieving ſo many deſerving and neceſſitous objects from the profits of our labours, eſpecially as their ſufferings are greatly increaſed in this ſeaſon of national ſcarcity and diſtreſs.

THE

THE

Evangelical Magazine,

For JANUARY, 1800.

BIOGRAPHY.

TEMOTEITEI,

Or, as he has been called after the name of the ſhip which brought him to England, JOHN BUTTERWORTH.

THE young heathen Iſlander, who has been for ſeveral months paſt under the care of the Miſſionary Society, has excited a general attention among the friends of that inſtitution. Some account of him ſeems to be a juſt tribute to the wiſhes of our readers; but they will not expect a connected narrative, nor many intereſting circumſtances, of the life of a boy 16 years of age, which ſeems to be that of Témoteitéi. His countrymen have no idea of chronological ſtatements; and it would be in vain to enquire from *him*, how he has paſſed the few years of his life. It is indeed chiefly intereſting, as it tends to unfold the manners of the heathen, eſpecially in the remote Iſlands which the Society have endeavoured to furniſh with Evangelical inſtruction. Such a view may be profitable to us, in convincing us of the pitiable condition of nations which are yet deſtitute of the Goſpel. It ſhould promote our gratitude to Him who hath called *us* from darkneſs to light, and our exertions to impart the bleſſings of the Goſpel to them who are ſtill under the power of Satan, and the ſhadow of eternal death. The Iſlands from whence the ſubject of this memoir has been brought, remain in a more uncivilized ſtate than any other group in the Pacific Ocean, of which we have hitherto received accurate information. They afford, therefore, a more genuine view of human nature, and a better criterion for judging of the theories by which infidel philoſophers, and perſons ſtyling themſelves rational Chriſtians, have aggrandized the dignity of our preſent fallen condition. We

acknowledge

acknowledge to have derived conviction on this ſubject, beyond what we were before inclined to admit, by information which has been drawn from Temoteitei. The whole would fill ſeveral volumes; and it is a very brief ſpecimen only, that we can here attempt to lay before the public.

Témoteitei was born at Tàhouatta, and iſland about 800 Engliſh miles north eaſt from Otaheite. Mendana, a Spaniard, who diſcovered this, and three other iſlands adjacent, gave to the whole the name of Las Marqueſas de Mendoza; and to the iſland of Temo's nativity, that of Santa Chriſtina. It is hardly ten miles long, and its greateſt breadth is leſs than half its length. The middle part of the Iſland, from north to ſouth, is occupied by a narrow ridge at leaſt half a mile above the ſea: and branches of this lofty mountain deſcend in every direction to the coaſts, which are ſteep and rocky, except acroſs the vallies by which the inferior ridges are divided. The vallies are the only fertile and inhabited parts of the iſland, and they are reckoned to contain about 4000 people. The natives live under a burning yet healthful climate; and are generally tall, well made, and active. Their complexion is chiefly of a yelloviſh brown, like Temo, little darker than ſome Engliſh people who have been much expoſed to the weather. Others are of a darker ſkin, as ſome among us differ in natural complexion. The men are punctured almoſt entirely over their bodies with dark blue figures of various forms. The women are nearly free from theſe marks; and the boys only receive them by degrees, as they approach toward maturity. Temo has a continued line from his left temple to his right jaw, and a few irregular marks upon his arms and legs.

The coaſt of Tàhouátta, where the vallies join the ſea, is indented by coaſts and bays. The principal of theſe, about the middle of the weſtern ſide of the iſland, was the place of Temo's nativity and abode. Mendana, who anchored there in 1595, called it Port Madre de Dios: and Capt. Cook, who next came there in 1774; named it afreſh after his own ſhip, Reſolution Bay. The harbour is about a mile acroſs between two head lands, of which that to the ſouthward is very lofty and ſteep; and the bay ſtretches inland ſomewhat more than its breadth. At the head of it is a ſmall level ground, ending in two vallies, the whole of which is called by the natives Witahhu. Hence various navigators have aſſigned the name of Ohitáhoo to the whole iſland.—

Two

Two other vallies named Tahúwei, and Ennamëí, run into the ſame bay. The inhabitants of theſe places, and of one more valley to the ſouthward, and two ſmall ones to the northward of Witáhhu are called Hémma, and they are ſubject to Teináe, firſt couſin of Témoteitéi. All the vallies more to the ſouthward, and upon the eaſt ſide of the Iſland, are poſſeſſed by a people called Ahhoutinne, who are ſubject to a diſtinct Chief, named Duteitéi. This nation entirely reſembles the Hemma, but is uſually hoſtile to them. The inhabitants of the whole Iſland, collectively, are called Teiá.

Temo's grandfather, Mavébbu, was chief, or Hekkáeke, of Hemma, but they only poſſeſſed at that time a part of their preſent territory, and the Ahhoutinne then inhabited but one valley, which is oppoſite to Witáhhu, on the eaſtern coaſt. The reſt of the fertile country was inhabited by a more numerous nation, called Tupóhhe. Hónu, the eldeſt ſon of Mavebbu, having ſucceeded to his father, joined with Púhhebutóna, the Chief of Ahhoutinne, and father of Duteitei, to attack the Tupohhe. Having killed Buaóuwa, the Chief of the latter nation, they at length wholly extirpated them, and divided among themſelves the conquered country, of which the much greater part is now poſſeſſed by the Ahhoutinne. The widow of Buaóuwa, who was a niece of Honu, and a male attendant with whom ſhe cohabited, appear to have been the only perſons who eſcaped the general ſlaughter. This couple are ſtill living. Some fugitives, who ſwam to the neighbouring Iſland of Hevaóa, were put to death by the natives of that country. The horror of our readers at this dreadful carnage will doubtleſs be increaſed, by learning that the wretched victims, probably from two to three thouſand, men, women, and children, were devoured by their victorious enemies. The Iſlanders, although they always dreſs hogs and fowls, and uſually vegetables, prefer to eat human fleſh raw; and they always drink the blood, and eat the entrails of their enemies, in that ſtate. But circumſtances frequently require the carcaſes to be baked; and Témo's remark, while relating this event to the writer, was, "What a great nation the Tupohhe were to go to the oven!"

The population, reduced by ſuch wars, has been recruited more rapidly than could be expected, the number of theſe Iſlanders multiplying wonderfully in a few generations. Tuhheáne, the widow of Honu, has borne five ſons, (the eldeſt

of whom is the preſent Chief) and ſeven daughters. The ſecond ſon of Mavebbu was Pahouhonu, Témo's father. His widow Teapahai has borne, beſide Témoteitéi, ſix ſons and four daughters. Mavebbu's third ſon was Toúwei-Atúa, who was revered while living, as a principal deity. His widow has borne nine ſons and two daughters. Mavebbu had alſo two or more daughters, who were probably equally prolific. Of his 84 grandchildren by the male line alone, 28 are now living, moſt of whom have already numerous families. Their three mothers alſo ſtill ſurvive. They were apparently the only wives of Mavebbu's ſons, but it is leſs probable that all their offſpring, though conſidered as his grandchildren, were ſtrictly ſo. Every young woman of a family cohabits with ſome man ſervant, who either attends her in the ſame relation, after ſhe becomes ſettled with a man of her own condition, or is replaced by a ſervant of her huſband's. The conjugal and paternal affections are thus precluded; yet jealouſy in women is frequently ſo ſtrong as to prove fatal, and has alſo been ſometimes excited in their huſbands, when adulteries have exceeded the eſtabliſhed cuſtom.

Before Témoteitéi could walk, Panouhónu, his reputed father was killed at Nuguhéva, an Iſland more than 70 Engliſh miles diſtant from Tahouatta. The inhabitants of Muakke, a valley of Nuguhéva, have the art of burning ginger, which turns it from a light yellow to an orange colour. With this the Iſlanders tinge their bodies, on occaſions of public ſpectacles; and they frequently make ſo long a voyage, in canoes of very frail conſtruction, to procure this ſcanty article, although their opportunities of returning depend upon oppoſite winds to thoſe which uſually prevail. Pahouhonu having ſailed upon this errand, landed at a Cove in Comptroller's Bay, at the ſouth eaſtern part of Nuguheva; the inhabitants of which are almoſt conſtantly at war with their neighbours, to whom the valley of Muakke belongs. On paſſing the boundary Pahouhónu was killed by a party that laid in wait for ſtragglers from the enemies country. He was eaten by them; and the news arriving at Tahouatta, one of his ſiſters, now living, was punctured acroſs the face in memorial of his fate. This operation is called an *oven*, on account of the manner in which the dead bodies are dreſſed, when not eaten raw. She is the only female thus punctured at Tahouatta. Similar occaſions are frequent; but if the ſiſters of the deceaſed are young, or eſteemed beautiful, they are uſually exempted from this operation. From this event Témo acquired the ſurname of Nao-nugu-

heva,

héva, ſignifying that his father was "loſt" at that Iſland. By this title he was commonly called. The Iſlanders, in general, bear various names. They exchange them with perſons whoſe favour they court for intereſt, and aſſume that of any perſon whom they kill, whether male or female. A boy acquires a new name when he is punctured; and a woman when ſhe bears her firſt child; an event which, among females of diſtinction, is attended with ſingular ceremonies. Honu was commonly called Pepetoéva, and Teinae goes by the name of Ouwaéna, or Ena, for brevity.

Témo's mother is not ſettled with any other huſband; and has had only one boy younger than Témoteitei, by a man who never dwelt with her, named Váhaneuwau. The childhood of Témo, as in general, was paſſed in gradual acquiſitions, with little help from others. He crawled upon the ground and into the water, till he learned to ſwim and to walk. Whipping a top nearly as practiſed here; flying a kite, made of a bread fruit leaf; and joining in ſham fights, conſtituted his childiſh amuſements. By playing with the carcaſes of human victims in a manner that precludes deſcription, he became inured to inhumanity. There are two attainments, in which the young Iſlanders greatly excel us, ſwimming and climbing. From early habit the ſea ſeems as natural to them as the ſhore. Nor do they heſitate to climb a tree a hundred feet high, without a branch, to procure a few cocoa nuts. It probably ariſes from ſome deficiency in parental attention, that Témo is leſs active than moſt of his countrymen, and that his legs are ſomewhat deformed. After remaining perfectly unclothed till he had approached a ſtate of puberty, he ſubmitted, as moſt others in the South Sea Iſlands, to an operation ſomewhat reſembling the Jewiſh circumciſion. This, however, is not conſidered as a religious act; and perſons who decline the performance are only cenſured as deficient in cleanlineſs.

An event took place during Temo's childhood, which, through miſinformation, has been wrongly ſtated in the preliminary diſcourſe to the Duff's voyage. Juſtice to the parties concerned requires the account then given of Captain Roberts's reſidence at Reſolution bay to be corrected. While he remained there to build his ſchooner, the natives pilfered the workmen's tools, and were, on that account, fired upon by the Americans. The iſlanders, in conſequence, aſſembled on the hills which form the north ſide

of the bay, and rolled down large ſtones upon the veſſel, which was building on the ſhore beneath. The Americans drove them from the hills, and firing upon them in the lower ground, wounded Teinae in the elbow, and killed one of his brethren named Tappahue. Honu had previouſly died a natural death. The natives expreſs no jealouſy at any familiarity of their women with *foreigners*, which was ſaid to have occaſioned the conteſt. They confeſs themſelves to have been aggreſſors in their encounter with the Americans. Captain Roberts, whom they call Gopáte, has publiſhed a map of all this group of iſlands. He appears to have been at Tahouatta toward the cloſe of 1791, and to have proceeded thence in the Jefferſon with his ſchooner, which he named the Reſolution, to the north weſt coaſt of America, where the latter veſſel was loſt with ten out of eleven of her crew.

Captain Roberts and his people were probably the only perſons who knew the Marqueſans to be cannibals, and it is likely that, during their long ſtay at Witahhu, they teſtified their abhorrence of the practice. Mr. Crook, who was left there in June, 1797, did not detect them in the perpetration of it till three months after his arrival. During this time a ſevere famine prevailed; the crops of bread-fruit, of which there are four in the year, having failed through drought. Mr. Crook, who was adopted by Teinae as his ſon, was left, like the children of Tepahéna, the chief's preſent wife, to procure food as he was able, and endured great want. Many periſhed for hunger; among others a woman named Hŏno, whoſe fleſh ſeemed wholly gone from her bones before ſhe died: her inhuman neighbours diverted themſelves with puſhing her down when too weak to riſe again; and Temo has deſcribed this ſcene with laughter. It does not, however, appear that any perſon was put to death for the purpoſe of being eaten, even during this ſcarcity. Toward its concluſion Teinae and ſome others went in a canoe by night to a part of Hevaóa, which is but three miles to the north end of Tahouatta, where he ſeized three men and a woman, belonging to a tribe called the Piggéna, and having killed them, brought back the corpſes next morning to Witahhu. Theſe were only partaken of by the prieſts, and two of them were left to putrify; the whole being devoted to the departed ſpirit of a man lately deceaſed, who had been a taeva, or pretendedly inſpired perſon. Temo, upon being queſtioned

why

why theſe were not eaten? replied with ſome indignation—"Do *you* eat what you devote to your God?"—All deceaſed perſons are regarded by the Marqueſans as atua's or deities; but thoſe only who have been in ſome reſpects eminent are honoured with ſacrifices. The chief atua of Tahouatta is an old man, named Támapuaméine, now living among the Ahhoutinne, who, from his childhood, has dwelt alone in a houſe within an incloſure full of trees, where he is ſurrounded with human victims ſcalped, and ſuſpended by their heels to the rafters and the branches. Temo ſays, that it is this old man who gives them crops of bread-fruit; juſtly obſerving, that it is not in their own power to cauſe theſe things to grow. To this man more victims are offered than to any other atua, as they muſt be ſupplied whenever he demands them. He inherited this dignity from his father, and he ſhares it with his ſiſter, Tahéyatuhwáu; but ſhe poſſeſſes it in an inferior degree. It is not eaſy to conceive a more complete idea of an incarnate fiend than this man preſents; nor of a people led captive by ſatan at his will than the ſervants and worſhippers of ſuch a monſter.

During Mr. Crook's reſidence at Tahouatta, the Ahhoutinne ſeveral times invaded, and ſeized part of the Hemma's territory; but they relinquiſhed it again, partly by means of force and partly for ranſom. Teináe was likewiſe engaged in wars with different tribes reſident at Hevaóa; and at one time brought from thence fourteen living perſons, whom he had ſurprized aſleep. One of theſe, a woman, who had formerly dwelt with a ſiſter-in-law of Teináe, was reſcued from deſtruction by the exertions of her female friend. It was the only inſtance of compaſſion obſerved by Mr. Crook at the Marqueſas. The other thirteen were devoured, either by the invaders, each of whom had an undiſputed right to the perſons he had ſeized; or, by other perſons, who gave in exchange for the victims articles more deſirable to the others at that time than human fleſh.

In February, 1798, the Alexander, of Boſton, commanded by Aſa Dodge, touched at Witahhu; and left there a Sandwich iſlander, named Oúhwe, but more commonly called by the Marqueſans, Táma, in imitation of the Americans, who had named him Sam. This man, though of a low rank in his own country, was greatly reſpected by the Marqueſans, whom he far excelled in military knowledge, and dexterity. He was adopted by Teináe, who

who alſo reſigned to him the office of tóa, or chief warrior, which had been united with that of hekkaeke in the perſon of Teináe. Tama had the addreſs to perſuade the Hemma and Ahhoutinne to lay aſide their mutual hoſtilities, and to join their forces in an attack upon Hevaóa. Teináe, having contracted his eldeſt ſon, a boy about eight years old, with an infant daughter of Ebóecinue, chief of the Piggéna, made a league with that tribe, and ſome others allied with them, to go to war with the Náeke, a neighbouring people of Hevaóa. The forces of Hemma and Ahhoutinne being aſſembled at Witahhu, to the number of eight or nine hundred warriors, proceeded in more than thirty large canoes to Hevaóa, where they defeated the Náeke in a pitched battle, but brought back only one corpſe, which was aſſigned to the Ahhoutinne. About ſix weeks afterwards, a ſtill larger force was collected to renew the invaſion; Temo accompanied them. Mr. Crook remaining at Witahhu, and ſeeing a ſhip off the harbour, went on board of her with ſome of the natives in the evening of the 21ſt of May. She proved to be an American ſhip, named the Betſy, commanded by Edward Fanning, who, deſpairing of getting into the bay, bore away for Nuguhéva. Mr. Crook accompanied him, and the natives regained the ſhore with much difficulty. They were afterwards ſeverely rebuked by Teináe for taking Mr. Crook to the ſhip; but being people of ſome diſtinction, the chief was obliged to ſuppreſs his reſentment.

In the mean time, a horrid ſcene of bloodſhed took place at Hevaóa: the Náeke bravely reſiſted their numerous invaders; and having recovered from their firſt terror of Tama's muſket, they diſabled him by a blow with a ſtone, which, with a wooden ſpear, are their only miſſile weapons. A nephew of Teináe and five of his countrymen alſo were killed in the engagement. The funeral ceremonies, and the wound which Tama had received, detaining the Teiá among their allies, four of the former ſtraggled to a detached valley, inhabited by the Piggéna, where they were killed in a private quarrel. The news was brought ſecretly about midnight to Teináe, who was ſleeping with his people, amidſt the Piggéna and the other allied tribes, in a beautiful level country called Taóa, where they uſually reſide.—Teináe, with the utmoſt poſſible ſtillneſs, rouſed all the Teiá, and as ſoon as every thing could be prepared, they fell upon their allies, who were yet ſleeping, and ſlaughtered

tered many hundreds of them, without diſtinction or reſiſtance; the reſt diſperſing in conſternation. The conquerors then loaded themſelves with the corpſes, and reaching their canoes, carried as many as they could ſtow on-board to Tahouatta, to diſpoſe of them as uſual in ſuch caſes. Vahá-neuováu, already mentioned, was one of the perſons who had taken Mr. Crook on board the Betſy, and he proceeded the ſame night to Hevaóa, with information of his departure. This man put to death, with his own hand, Ebóecinue, the chief of Piggéna; and was conſequently entitled to his body, and the ornaments with which he was decorated; the whole of which he carried back in triumph to Witáhhu.

A variety of circumſtances which Temo relates, ſubſequent to Mr. Crook's removal, might throw farther light upon the manners of theſe iſlanders; but our limits oblige us to proceed to the occaſion of Temo's removal from his native place. Toward the cloſe of the ſame year, two ſhips made ſome ſtay at Witahhu; the Butterworth, Captain Frazier, and the New Euphrates, Captain Glaſſpoole.—Temoteitei went on board the former veſſel, which had before been at the Marqueſas; but when the other iſlanders returned on ſhore, he remained, and was taken to Nuguhéva whither the veſſels proceeded to obtain additional refreſhments. He there met again with Mr. Crook, who had ſent information to Tahouatta of his place of reſidence. Judging it expedient, for various reaſons, to viſit England at this juncture, Mr. Crook left the iſland 8th January, 1799, in the Euphrates, accompanied voluntarily by a native youth, named Héko. They diſcovered, a few days afterwards, ſeveral low iſlands, belonging to what Bougainville juſtly denominated the dangerous Archipelago; and on the 18th fell in with one, which appears to be that named Carysfort iſland by Captain Edwards, who diſcovered it in 1791.—They found there ſome remains of a ſhip, probably the Matilda; and the next morning ſaw the rocks and extenſive breakers, on which that veſſel was loſt, in February 1792.

Capt. Glaſſpoole had deſigned to accompany the Butterworth directly to England, apprehending his own ſhip to be incapable of keeping the ſea a longer time. Finding her, however, to bear the weather better than had been expected, he reſolved upon making farther attempts in the whale fiſhery, in which both theſe veſſels, though belonging to different owners, had been employed. Mr. Crook therefore

therefore removed the 28th January on board the Butterworth; but Héko remained in the Euphrates, which has ſince arrived. Témo's ſituation, which, partly owing to his ignorance of our language, had been very uncomfortable, was improved by Mr. Crook's company; and on their arrival in England laſt May, the owners of the Butterworth kindly committed Témoteitei to the care of the Miſſionary Society.

His health was much impaired by the change of climate and of food; but, through the bleſſing of God upon the beſt medical attention, it was ſoon in a great meaſure re-eſtabliſhed. It was thought neceſſary to inoculate him; and, by a remarkable concurrence, he underwent that proceſs in company with 24 negro boys, who had been brought from Sierra Leone. Over theſe he aſſumed a ſuperiority, proportioned to the difference of his complexion; and made ſuitable reports of their behaviour. He boarded, while in London, with one of the Directors, who treated him with a degree of paternal affection, to which Témo would have been a ſtranger in his own country. The atmoſphere of the metropolis again affecting his health very ſeriouſly, he was removed into the country; where, under ſuitable treatment, he rapidly recovered his ſtrength and ſpirits; and upon the approach of winter returned to a favourable ſituation in the vicinity of the town.

Témo, while in health, appears perfectly eaſy in every ſituation. His manners are docile, lively, and engaging. His underſtanding is good; but it is not eaſy to fix his attention to learning; to which alſo his ſtate of health has been unfavourable. To write and read our characters, to ſpell monoſyllables, and to comprehend and uſe a few common phraſes, are the whole of his preſent attainments in language. The Lord's prayer being tranſlated into his own tongue, and repeated to him, he learned it readily by heart. The phraſes which he knows he uſes with propriety, and even with an eaſy politeneſs. His remarks upon characters are uſually juſt; and his recollection of likeneſſes is peculiarly ſtrong. He is perfectly conformable to our manners, exact in the outward form of family devotion, and fond of attending public worſhip. But, although he has at times expreſſed a preference for England above his native Iſlands, he retains unſhaken his attachment to their ſuperſtitions and their moſt corrupt cuſtoms. He ſays, he knows that they have gods in their country, becauſe he has heard them

them whiſtle among the trees, and in the thatch of the houſes; but that we have no gods in our country. This alludes to a ſpecies of crickets, which not being eaſily diſcovered, the heathen prieſts pretend their noiſe to proceed from the Atúas. Témo has alſo expreſſed the utmoſt diſlike of what he terms a filthy cuſtom among us—that of every man having his own wife. In deſcribing the cannibal practices of his countrymen, he has betrayed a ſavage glee; but upon being particularly queſtioned about ſome of the events which have juſt been related, he has ſuddenly recollected himſelf, ſtopped ſhort, and aſked, "Why do you aſk ſo much about Hemma? Do you mean to ſend your men with guns to kill them for what they have done? Why don't you aſk about the Piggéna, or the Nacke?"

To impreſs ſpiritual ideas upon his mind, is inconceivably difficult, from the poverty of their language, and the paucity of their ideas. Having no notion of an almighty being, of rewards or puniſhments in a future ſtate, nor of virtue or vice in the preſent, nothing ſhort of the ſovereign influence of divine grace is capable of exciting in them a ſpiritual hope or fear. When Mr. Crook, who alone can ſpeak the language with ſufficient fluency, has urged theſe ſubjects upon his attention, he has replied with diſpleaſure, "Why do you teaze me ſo about your Atúa?" But upon being aſſured it was wholly out of love to him, he has relented, and ſeemed to be in ſome meaſure affected.

A courſe of years, and unremitting attention would, humanly ſpeaking, be neceſſary, to efface his prejudices, and to wean him from the ſuperſtitions and barbarities of his countrymen. It is hoped that theſe remarks will prompt the fervent ſupplications of believers in the Goſpel of Chriſt, in behalf, not only of this youth, but of his fellow heathen, who are ſo differently ſituated from himſelf. It is not to be ſuppoſed, that *their* minds are enlightened nearly in the degree, even that Témo's is, at preſent. Forgetful of our natural pride and ſelf-love, we have fondly imagined, that they needed only to ſee our manners, in order to prefer them. But it is exactly the reverſe. Although they call us Atúas, they ſay that we can do nothing ſo well as they can, who are only men. They even ſuppoſe that we have no language of our own; and that we are abſolutely deſtitute of ideas, till we learn to uſe *their* words. To ſum up their morality in one word, it is ſimply *cuſtom*; and unhappily of the moſt depraved and ſavage kind. Let *us*, who know ſo

much better, beware of acting upon the ſame principle. Their religion may likewiſe be expreſſed by the ſingle term of *witchcraft:* their notions and practices of this ſort being extremely ſimilar to thoſe of the moſt ignorant and ſuperſtitious of our own countrymen. Let us guard againſt appearances of ſuch heatheniſm among ourſelves. Let us uſe the utmoſt exertions to diſſipate the thick darkneſs in which the heathen are involved; but let us never forget, that is only to be accompliſhed by *that* power, which ſaid, "Let there be light," and there was light. Bleſſed be God, there is no room for deſpondency, in a diligent uſe of means for the converſion of the Heathen. It is promiſed in the word of God. It has been effected in numberleſs inſtances. The Moravian Brethren have had ſignal ſucceſs in caſes of the moſt diſcouraging nature; and at the Marqueſas one ſenſible man diſcovered religious impreſſions in the courſe of converſation with Mr. Crook, which he could only attribute to the influence of the grace of Chriſt. He would gladly have accompanied Mr. Crook from Nuguheva, if he could have been admitted on board. We may hope that he has remained there for ſome uſeful purpoſe.

THOUGHTS ON PSALM xxix. 4.

The voice of the Lord is powerful!

HOW beautifully is this grand aſſertion of the Royal Pſalmiſt, both illuſtrated and confirmed in the ſcripture record of the creation. The wonders of nature in all their beauty, variety, and numbers, were produced by the almighty fiat of our God. The ſun, the ſource of light and life and heat, with all the planets which are placed in the vaſt concave of the ſkies, and are kept in conſtant and regular motion in their amazing orbits; the earth and air, with all their productions and inhabitants, and the ſea, with all its countleſs tribes—theſe, and more than can be expreſſed by mortal pen, or conceived by human thought, owe their exiſtence to the word of God. Surely the voice of the Lord is powerful, for he only ſpake and it was done, he commanded and it ſtood faſt.*

"*He ſpoke,* and from the womb of night,
At once ſprang up the cheering light;

* Pſalm xxxiii. 9.

Him

Him diſcord heard, and at his nod,
Beauty awoke and ſpoke the GOD!
The word he gave, th' obedient ſun,
Began his glorious race to run;
Nor ſilver moon, nor ſtars delay,
To glide along th' etherial way."

Rippon's Collection, p. 27.

Nor is his voice leſs powerful in the kingdom of nature *now*, for all things are under his ſupreme controul, and all things obey his will. He *upholdeth* all things by the word of his power.* He rideth upon the heaven of heavens of old: lo, he doth ſend out his voice, and that a *mighty voice*.† How awfully grand is the voice of God in the mighty ſtorm. It was on an occaſion of this ſolemn nature that the Pſalmiſt uttered the words which introduce theſe reflections, and certainly ſuch effects of divine power are calculated to inſpire in a ſerious mind an humble and adoring ſpirit; and very frequently in the ſcriptures is thunder compared to the voice of God, eſpecially, Job xxxvii. 4, 5, and xl. 9. Pſalm xviii. 13. lxxvii. 18. civ. 7. And from this ſubject I gain additional evidence of the eternal power and godhead of my bleſſed Saviour. Is the voice of *Jehovah* powerful? So is the voice of *Jeſus Chriſt*. He ſpake as never *man* ſpake. Yea, it is expreſsly ſaid by one of the Evangeliſts, *That his word was with power*.‡ The moſt direful diſeaſes obeyed his word. Matt. viii. 3, 16. Mark i. 27. Luke iv. 36. And ſo powerful was his voice that he raiſed the very dead with a word. Luke vii. 12. John xi. 43. And huſhed into a peaceful calm the raging waves of the tempeſtuous ſea. Matt. viii. 27. Mark iv. 41. And even the Centurion, when applying to the compaſſionate Jeſus, could not help expreſſing his belief in the power of his word, but cried out, *Speak the word only* and my ſervant ſhall be healed.§

But need I outward proof to confirm the aſſertion of the Pſalmiſt? I truſt I have the witneſs in myſelf that the voice of the Lord is powerful. When dead in treſpaſſes and ſins and afar off from God, yea, an enemy to him by wicked works, did he not then ſpeak to me by his Spirit, through his word, convincing me of my ſin and danger, and ſhewing me Jeſus as my only Saviour, as the hope and refuge ſet before me? Yes, I truſt he hath by his powerful voice ſo ſpoken to my ſoul that I cannot look on ſin as formerly,

* Heb. i. 3. † Pſ. lxviii. 33. ‡ Luke iv. 32. § Matt. viii. 8.

but am taught to hate it more and more, and to follow after and love him and his holy ways.

And often when my ſoul has been in heavineſs and depreſſed by affliction, hath God ſpoken comfort and relief. When no earthly friend was capable of affording conſolation, thy voice, O Lord, in thy gracious promiſes, hath been indeed powerful and ſweet to me; and when in deep afflictions I could not attend to the kindeſt words of friends, yet with ſuch power hath been thy voice, that it hath obtained my deepeſt regard, ſilenced the murmurings of my ungrateful heart, and ſtilled the tempeſt of my ſoul. I would humbly hope as one of thy ſheep, I know thy voice. O may I ever follow thee, and be ſtill ſolicitous to hear thy voice in every event and ſtate of life, that like one of old I may ſtand on my watch tower to hear what thou ſhalt ſpeak concerning me,* that I may learn thy bleſſed will thereby, and ſay, "The voice of my beloved.† Speak, Lord, for thy ſervant heareth."‡ S.

Weſtminſter.

REASON AND FAITH NOT INCOMPATIBLE.

UNDERSTANDEST thou what thou readeſt? is an enquiry worthy the attention of all who peruſe the ſacred pages. How deſirable, how neceſſary to read with underſtanding; but can this be done without employing that faculty which is the glory of our nature and the peculiar gift of God to man, without the exertion of *reaſon?* Many pious perſons caution us againſt the exerciſe of it, as unfriendly to true religion; but ſurely the uſe of reaſon and implicit faith in what God has enjoined for our belief, are perfectly compatible. The queſtion with every ſerious mind will be—What is the voice of God in his word? What does he command me to believe? What does he require me to practiſe? Bleſſed be the Father of mercies, and God of all grace, thoſe articles of faith and practice which he requires of his rational creatures are ſo plainly deſcribed, that the wayfaring man, though a fool, ſhall not err in the enquiry; but Chriſtianity does not annihilate the characteriſtic turn of mind any more than the paſſions peculiar to each individual; the religion of Jeſus is calculated to rectify the evil propenſities, and to point the energies of

* Hab. ii. 1. † Cant. ii. 8. ‡ 1 Sam. iii. 10.

the

the ſoul to their proper object. The man that poſſeſſes an inquiſitive mind cannot quench the ſpirit of inveſtigation of which he feels himſelf the ſubject; and ſo far from merely reſting ſatisfied with his principles becauſe he was educated in them, fearing the influence of prejudice, they will be the firſt to undergo his ſcrutiny; and is not this conduct ſuitable to the precepts of the New Teſtament, which exhorts us to prove all things, and to hold faſt that which is good? And although Paul teſtified to the Bereans that which was unqueſtionably true, yet they were commended for ſearching the ſcripture before they yielded their aſſent to his doctrine. The reſearches of that reaſon that with an uplifted eye implores divine illumination cannot be unpleaſing to its Creator, cannot be deemed a leaning to our own underſtandings, in oppoſition to truſting in the Lord. If the exerciſe of reaſon be admiſſible in religion, by whoſe reaſon are we to form our opinions of divine truth? By our own or by that of another? Yet are not ſome of the people of God too contracted in their views? Are they not too apt to condemn as uninfluenced by the Spirit of God thoſe who venture to queſtion what they eſteem truth? Is not religion a perſonal thing? How can I be ready to give to every one a reaſon of the hope that is in me, if I be incapable of defending my principles? A deſcription of the devout affections of my heart, if accompanied with a conſiſtent conduct, will be ſatisfactory to my fellow Chriſtians; but what argument will my religious experience be towards convincing thoſe of the truth, or divine origin of a religion, with the influences of which their minds are totally unacquainted; but who may have ingenuity enough to propoſe difficulties calculated to ſtagger the weak, or to confirm the impenitent in oppoſition to the Goſpel? All men reaſon more or leſs on religion as well as other ſubjects: the difference is, that thoſe who think for themſelves will be more likely to form their opinions from ſcripture, while others reſt in their educational prejudices, whether true or falſe. From theſe conſiderations it appears to me not only juſtifiable, but highly neceſſary, that Chriſtians ſhould be found in the exerciſe not only of practical and experimental, but likewiſe of the rational part of religion. Perhaps the acrimonious warmth that too often diſgraces theological controverſy ariſes from this cauſe, namely, that one or both parties are defending prejudices rather than well digeſted opinions. From cloſe attention to the arguments of thoſe from whom we differ

we are diſpoſed to candour; for in their ſentiments we often find very plauſible, if not to us concluſive arguments for their belief. By a ſtrict enquiry as to the juſtneſs of our ideas we ſhall promote our own comfort, our own happineſs, and our uſefulneſs to others; a faith founded in ignorance will ever be open to the attack of our opponent, and if our own belief be not ſhaken, yet as lovers of truth, we ſhall be concerned to find ourſelves incapable of defending her cauſe. In ſhort, it appears to me that the glory of God, ſo far as he has been pleaſed to make us the promoters of it, ariſes from the exerciſe of reaſon in the way of the Lord's appointment. JULIA.

EXTRACT FROM A MINISTER'S DIARY.

JANUARY 1ſt, 1794, heard Mr. Romaine, who, I believe, is in the eightieth year of his age, preach his annual ſermon at Blackfriars, from Rom. xv. 13 —"The God of Hope."

The ſermon was ſhort and good, but without much order or method. The people were very attentive, and to all appearance much affected and comforted. I obſerved that he did not attempt to *prove* any thing, but took all his doctrines for granted. Like the venerable prophets of old he came with, "Thus ſaith the Lord." And without endeavouring to convince his hearers that what he advanced was the true and proper ſenſe of the paſſages he quoted, as though the grand truths of the Goſpel were doubtful, he pointed out the ſuitableneſs of his doctrine to the people of God, and the utility of believing it upon the teſtimony of God alone, who not only authorized but commanded their aſſent and reliance. He adduced ſeveral portions of ſcripture, in which the word *hope* was contained, and paraphraſed them with great earneſtneſs and judgment. This is an eaſy way of preaching—perhaps the beſt.

DEATH.

DEATH, that mighty victor, retards the progreſs of human ſplendor by his repeated blows. He triumphs over the vain diſtinctions of the great, and ſways his haughty ſceptre throughout the world. Like an imperious prince he breaks the ſilken cord of friendſhip, and deſtroys the golden chain

chain of conjugal felicity. The beauteous and ſerene muſt fall reſiſtleſs into his cold embrace, as well as the ſwarthy Ethiopian. Alexander the Great, who ſat down and wept becauſe he had no more worlds to conquer, with one act of this tyrannic monſter's, received a mortal ſtroke which checked his towering ambition, and put an end to all his glory. That too aſpiring mind which he poſſeſſed could ſcarce be kept within the boundaries of the globe; but now content with ſmaller room, he lies at eaſe within the narrow limits of a ſhroud. Mortals, the young, the fair, the noble and the wiſe, muſt alſo meet with the ſame irreſiſtible fate. And

"Ev'n I, the loweſt of the throng,
"Unſkill'd in verſe, or artful ſong,
"Shall ſhortly ſhroud my humble head,
"And mix with them among the dead." ROWE.

And is it true that I ſhall quit this ſtage of mortality? Is it an undeniable fact that this tabernacle muſt ere long be unpinned, and mingle with its native duſt? Why then, O my ſoul! art thou centering thine affections in any thing below the ſkies? Conſider that this is not thine home; it is but an inn, where weary pilgrims call for refreſhment, and then purſue their journey to another, a better country. Act like the man who, when travelling to Jeruſalem, met with many things in the way which attracted his admiration; but at every object made a ſudden pauſe, and cried out, "This is not Jeruſalem! this is not Jeruſalem! I muſt be gone." So thou, if any thing ſhould command thine attention while in the road to the kingdom, ſtand a moment and reflect, that "This is not Jeruſalem! the new Jeruſalem! whither I am bound; and therefore here I muſt not, I cannot ſtay." Let alſo the thoughts of an approaching diſſolution cheer and animate thy drooping ſpirits, when trials like mighty torrents roll one upon the back of another in ſwift ſucceſſion. Remember that the troubles of this life will ſhortly be over; and thou, O my ſoul! redeemed by the blood of Chriſt, and ſanctified by his Spirit, wilt find a retreat from the noiſe and clamour of an evil world. Yet a few more ſtorms may wing their impetuous way acroſs the tempeſtuous ocean; a few more billows may rear their proud preſumptuous heads; but ere long this little barge ſhall nobly outride them all, and gain the wiſhed-for haven of eternal reſt.

Pontefract, Sept. 3d, 1799. VERMIS.

DOUBTS AND FEARS.

THE Goſpel reveals and offers forgiveneſs to ſinners through the atoning blood of Jeſus, but the bleſſing is received by faith, and as all men have not faith, ſo the faith of moſt, if not all Chriſtians, is ſometimes feeble and ready to fail; and at theſe ſeaſons they do not enjoy the comfort of a pardon; they have not ſo full a perſuaſion as they ought of the efficacy of Chriſt's ſacrifice to purge the conſcience from all ſin, nor ſo firm a dependance upon it for their own pardon, and conſequently doubt their intereſt in it.

The knowledge of our forgiveneſs muſt be derived from the written teſtimony of the word, connected with the inward witneſs of the Spirit. The teſtimony of the word runs in general terms, declaring, that whoſoever believeth is juſtified, but ſays not that this or the other particular perſon is a believer. The inward witneſs of the Spirit that we are believers puts the matter out of doubt; but this may be withdrawn from the hearts of real Chriſtians; and then, though they are children of light, they will walk in darkneſs, and fearing God has not pardoned them, expoſtulate with him in the language of Job*, "I have ſinned, what ſhall I do unto thee, O thou preſerver of men? Why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to myſelf? And why doſt thou not pardon my tranſgreſſion and take away mine iniquity?" When God hides his face, no man can contemplate his forgiving love with pleaſure and approbation. Unbelief riſes up againſt faith, and ſilences it by clamorous contradictions, ſo that the ſoul can draw no comfortable concluſion concerning its ſtate. And as to obtaining the knowledge of our forgiveneſs by the application of the characters of Chriſt's diſciples to ourſelves, it muſt be obſerved that theſe characters are various, and ſome of them ſo high, that few Chriſtians in this life can always appropriate them to themſelves.

We ſhall be convinced of this, if we conſider that ſin dwells in even the beſt of God's children here below; and the fleſh luſteth and warreth againſt the ſpirit. Now, ſo far as the bad principle prevails, it will produce doubts and fears with regard to our forgiveneſs and acceptance; whatever defiles the mind, diſturbs its peace, and interrupts its joy in the Lord.

It is further to be remembered, that our adverſary the devil is

* Chap. vii. 20, 21.

ſubtle,

ſubtle, potent, and malicious beyond expreſſion, and labours to hinder the faith and joy of Chriſtians by clouding their views of God's love, and Chriſt's redemption, or by objecting to all their evidences and experiences; ſo that it is really more wonderful that they ſhould at any time have a clear ſight of their forgiveneſs, than that they ſhould at ſome ſeaſons, and in ſome caſes, feel diſtreſſing fears in reference to it.

It is an unqueſtionable fact, that many are in a juſtified ſtate, and accepted of God in the Beloved and for his ſake, who yet want either generally, or at ſome ſeaſons, the clear diſcoveries of it. Now, in all ſuch perſons there is a deep ſenſe of guilt and unworthineſs. "Lord, I am vile; I abhor myſelf." This is not merely the voice of a tranſient conviction in the conſcience, but the habitual ſentiment of a broken and contrite heart; ſignified by frequent acknowledgments of ſin with ſhame and godly ſorrow; by humble ſubmiſſion to the will of God in a ſuffering ſtate; and by candour and charity with regard to the ſins of others, whom, though they may rebuke and warn, they will not haſtily condemn them, but endeavour to reſtore them in the ſpirit of meekneſs and love. This humble and contrite mind is an object of the divine complacency: God dwells in it, and in due time will revive and comfort it. As the pride of human nature is great, and lies deep in the heart of man, ſo the work of the Spirit in the humiliation of Chriſtians is gradual and progreſſive, and may be carried on in ſome hearts by long and manifold afflicting circumſtances and inward diſcouragements. Some, perhaps, may aſk, why does not the Lord deſtroy pride in the heart of his people by a perpetual and clear ſunſhine of his grace and love? And they may as well aſk, why does he make a difference between this earth and heaven? In heaven the viſion of God will effectually remove all ſelf-exulting thoughts, but this viſion is not the privilege of mortal men; they are to be dealt with in a different manner, ſuited to their low and probationary ſtate, by diſcipline and correction, and thus by degrees are to be weaned from ſelf-conceit, ſelf-will, ſelf-righteouſneſs, and brought into a ſettled temper of humility. Here they are to be humbled by frequent views of their ſins, and ſenſations of the juſt diſpleaſure of their God; hereafter they will ſee that in his glory that will cauſe them to veil their faces in his preſence, and caſt their crowns before his feet. For every purpoſe there is a ſet time and ſeaſon. This life is evidently deſigned for labour and patience, the next life is the appointed place of perfect reſt, holineſs, and happineſs. It is in vain for us to look for our harveſt in the ſeed-time, and

for our full triumph in the heat of the battle. An habitual humbleneſs of mind is what becomes us beſt, and ſhould be our conſtant aim and deſire. He that humbleth himſelf ſhall be exalted; and bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven. Faith, hope, and joy, are very deſirable graces, but humility is the temper of Jeſus, and the garment with which he will have his diſciples cloathed. Would we know that our ſins are forgiven us? Let us deſcend into the vale of Chriſtian humility, and there God will meet with us and bleſs us. On the Mount we may ſee and enjoy more, but here we ſhall beſt know ourſelves, and be prepared for our preſent work and future reward. If others are fond of ſhining qualities that attract the admiration of the world, let us ſtrive to excel in humility, which men may deſpiſe, but God will accept and honour for the ſake of a crucified Saviour, whoſe image and workmanſhip it is.

BOETHOS.

REFLECTIONS UPON GEN. xlii. 36.

"*All theſe things are againſt me.*"

WE are perfectly incapacitated to judge either of perſons or things in the *dark*. Gloomy apprehenſions are not uncommon in the experience of true Chriſtians, and when they prevail in any conſiderable degree we make but ſlow and uncomfortable advances towards the kingdom. *Faith* in the promiſes and *hope* of fruition, theſe only can brighten up the proſpect. Relations die—friends change—trade ſlackens—loſſes recur—ſickneſſes prevail—ſlanders ariſe—alas! "all theſe things," ſaith the believer, "are againſt me." We commonly judge from ſight and ſenſe, but the Lord acts from infinite wiſdom and perfect rectitude. Now, for a man to refuſe the enjoyment of *ſome* comforts becauſe *others* are removed, is ingratitude to God and injurious to himſelf. Poor *Rachel* refuſed to be comforted becauſe her children "were not." Let us ever remember that the Lord's aſſurance is far better than our conjecture; he declares that "all things do work together for "*good* to them who love God, and are the called according "to his purpoſe."

A want of penetration, and frequent miſtakes in judging about the diſpenſations of Providence, occaſion no ſmall degree of anxiety and uneaſineſs in the experience of true

true chriſtians. The venerable patriarch *Jacob* (whoſe pathetic and bitter exclamation I have ſelected as a motto for this brief eſſay) was a man tried in a great variety of ways, as appears from his hiſtory; and at times he was led to write bitter things againſt himſelf; but ſure he was not wiſe in ſo doing. As for *Job*, it is well known that the hiſtory of his life is a maſs of woe. (See chap. iii.) The diſtreſſes of *David* were complicate indeed, and ſometimes led him to draw dark concluſions againſt himſelf. (See pſal. lxxiii.) Now, our want of penetration and diſcernment are owing to two things: 1. Our ignorance of God and his peculiar methods of working. He put *Joſeph* in *priſon*, in order to bring him to honour. He brought *Moſes* into *Pharoah's* houſe to keep him alive. He brought Iſrael into ſtraights in order to work their deliverance. And, to the confuſion of human pride, he called fiſhermen to propagate his goſpel, and to found the firſt chriſtian churches in the world. "The wiſdom of God is fooliſhneſs with men, his paths are in the great deep, and his footſteps are not known."

2. Our ſelf-will and a natural deſire to preſcribe. We are too confident in our apprehenſions of what we think will do beſt. This ſelf-conceit blinds the underſtanding.—The prayer of a certain woman agrees to this, "Grant that theſe my two ſons may ſit, one at thy right hand and one at thy left in thy kingdom." Jeſus reproved her folly by ſaying to her and her aſſociates in the petition, "Ye know not what ye aſk." Peter, on the mount of transfiguration, propoſed to erect three tabernacles, but alas! "He knew not what he ſaid." Now, a ſcriptural and firm perſuaſion that all our concerns are under the management of the divine Providence, and that all is therefore right, will ſupport us under and reconcile us to every affliction and trial. I conceive it was this, as a prevailing ſentiment and a well-grounded principle in the mind of *Job* which enabled him to ſay, "Though he ſlay me, yet will I truſt in "him. He knoweth the way which I take, and when he "hath tried me I ſhall come forth as gold." It was this which enabled *Habakkuk* to make that triumphant boaſt which occurs in the third chapter of his book. "Although "the fig-tree ſhall not bloſſom, neither ſhall fruit be in the "vines: the labour of the olive ſhall fail, and the fields "ſhall yield no meat, yet will I rejoice in the Lord, I will "joy in the God of my ſalvation." Oh the bleſſing of genuine *faith!* Be it obſerved, that which makes againſt

the body and our temporal intereſts often, by the grace of God, makes for the ſoul and promotes our beſt intereſts — If the *children* in God's family are afflicted, what will become of *rebels?* "If the *righteous* ſcarcely be ſaved," what will become of the *ungodly?* The *goſpel* of Chriſt is deſigned to relieve our fears and exalt our hopes. Then, O my ſoul, read, mark, learn, and inwardly digeſt its ſacred contents.

DALETH.

DISTINCTION BETWEEN BELIEVING AND THE SEAL OF THE SPIRIT.

A copy of a Letter from the late Rev. Thomas Jones, of St. Saviour's, Southwark, to Mr. R——.

Mr. R——, *Iſlington*, 1759.

BEING from home, I did not receive yours till this day. I wiſh I may be able to give you any ſatisfaction on the point therein mentioned. I think I had ſufficient authority from the word of God for what I advanced at St. Saviour's the laſt Lord's day, on the difference between believing and the ſeal of the Spirit.

Faith, or believing, and the ſeal of the Spirit, are certainly two diſtinct things, as I apprehend from Eph. i, 13. "In whom alſo after that ye believed ye were ſealed with that holy ſpirit of promiſe." Here you ſee the Epheſians are repreſented as having believed firſt, and afterwards as being ſealed with the ſpirit of promiſe. The apoſtles themſelves ſeem to me to have been believers without the ſeal of the Spirit, all the while our Lord continued with them. We therefore find him frequently promiſing them the aids and comforts of the Spirit after he ſhould riſe from the dead; thus we read, John xiv. 25, 26, "Theſe things have I ſpoken unto you, being yet preſent with you; but the comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you." From this paſſage, I think we may ſafely conclude, that the diſciples were ſtrangers to many of the ſealing or confirming gifts and comforts of the Spirit, till after our Lord's aſcenſion. Again, we read, John xvi. 1, "Nevertheleſs, I tell you the truth, it is expedient for you that I go away, for if I go not away the comforter will not

not come unto you, but if I depart, I will ſend him unto you." Here our Saviour ſeems to intimate that the apoſtles were ſtrangers to the eſtabliſhing and ſealing knowledge of the comforter, and hints that they would continue ſo till his departure from them. "If I go not away the comforter will not come unto you." Now it is plain that theſe perſons were believers while they remained thus deſtitute of the Spirit's ſenſible preſence, although their faith was mixed with doubts and fears; becauſe our Saviour ſaith, Matt. xviii. 6, "Who ſo ſhall offend one of theſe little ones which *believe* in me, it were better for him that a millſtone were hanged about his neck, and that he were drowned in the depth of ſea." I could produce more texts to prove that believing and being ſealed with the Spirit are two diſtinct acts or operations, ſuch as Acts viii. 16, "For as yet He," namely the Holy Ghoſt, "was fallen upon none of them, only they were baptized in the name of the Lord Jeſus."

I hope, by this time, you are convinced of the truth of my aſſertion, that faith and the ſeal of the Spirit are diſtinct things. The reaſon why ſome people have confounded them, and thought them to be one and the ſame thing, I apprehend to be this: Many perſons, poſſeſſed of a true ſaving faith, as I firmly believe, will not be perſuaded they are ſafe, becauſe they are not free from doubting; and becauſe they have not an abiding aſſurance, falſely conclude they have no faith. Do not imagine, from what I have written, that I underva'ue an aſſurance, much leſs that I would adviſe you to reſt ſhort of ſo ineſtimable a bleſſing; God forbid! I hope you will draw no ſuch inferences; you will never be entirely at liberty in your own ſoul till you have it: but you may, nevertheleſs, be poſſeſſed of a true juſtifying faith, and not be in the conſtant aſſurance of your intereſt in Chriſt.

You deſire me to direct you to a ſacred promiſe tending to remove your doubts. My dear brother, may the dear Lord Jeſus quiet all your fears by a viſit from himſelf. I would only aſk, are you eagerly deſirous of holineſs as well as pardon, and are you convinced that you are a ruined creature in yourſelf? If you can anſwer yes, I look upon you as a truly awakened perſon, and to ſuch our Lord muſt be underſtood to ſpeak, Matt. xi. 28. If you can rely on the active and paſſive righteouſneſs of Jeſus Chriſt, and believe him to be willing and able to ſave, you are certainly ſafe. The promiſe I would build my aſſertion on is

Mark

Mark xvi. 16, "He that believeth and is baptized ſhall be ſaved." Again, we read Rom. x. 11. "Whoſoever believeth on him ſhall not be aſhamed." I wiſh you would read that whole chapter on your knees, with fervent prayer.

Your next requeſt is, that I would give you further advice. I would therefore adviſe you to pray for an increaſe of faith. We read in ſcripture of "little faith," and, "faith as a grain of muſtard ſeed," as well as of great faith, and being ſtrong in faith; the principle is the ſame, although the degrees are different. I ſincerely wiſh a bleſſing may attend this plain epiſtle, and earneſtly beg your prayers for a poor feeble and unworthy miniſter of Jeſus Chriſt.

I am, for his ſake,
Dear Sir,
Your willing and affectionate Servant,
THOMAS JONES.

ANECDOTES.

"A GOOD BOOK IS NEVER LOST."

THE truth of this common adage has been often exemplified, but ſeldom in a more extraordinary way than by the following fact, communicated to us by the Rev. S. Douglas, of Chelmsford. There lived in the town of C——, a perſon of the name of Johnſon, by profeſſion a painter, and much eſteemed in that line of buſineſs.—Notwithſtanding he had been privileged with a religious education, his connexions in the world led him into the company of ſome perſons of a deiſtical turn, by whom his mind was much injured, though he was not without occaſional checks of conſcience, and ſlaviſh fears of death. From this miſerable ſtate it pleaſed the God of all grace to deliver him, in the year 1796, in the following ſingular manner:—His wife, in paſſing along the ſtreets, picked up, and brought home, three or four books, which had been loſt by one of the members of a book-ſociety in the town, among them, was the four miſſionary ſermons, with the portrait of Captain Wilſon;—being a painter by profeſſion, the picture firſt engaged his attention, and after dipping a little into the book, he reſolved, as illneſs confined him at home the following Sabbath, that he would read over the four ſermons; the bleſſed conſequence was, that the Holy Spirit ſet home the truths contained in them on his heart, and from

from that day he was a new man. For ſome time he attended the miniſtry of Mr. D. with much profit, and at length died full of faith, and of the Holy Ghoſt. Thus we ſee that circumſtances, very trivial in themſelves, may, by the application of the divine Spirit, be made effectual to the converſion of ſinners; and even the loſs of a book may prove, through his bleſſing, the finding of a ſoul.

The circumſtance above related, ſuggeſted an hint to our minds, which we beg leave to propoſe to the ſerious reader. May we not hope that much good might be done, if thoſe to whom the Lord hath given ability, were to purchaſe ſmall tracts, upon ſpiritual ſubjects, and, by dropping them as they walk, ſlipping them into the pocket of a ſtage coach, or leaving them at an inn on the road as they travel, induce ſome, from motives of mere curioſity, to look into theſe kind of books, which, otherwiſe, they would diſregard. There are ſome valuable tracts, ſuited to ſuch a purpoſe, publiſhed by the Religious Tract Society, at their Depoſitory, Stationer's-Court, Ludgate-Hill. "Caſt thy bread upon the waters, for thou ſhalt find it after many days."

THE Rev. Dr. R****, of Briſtol, was lately preaching from Eccleſiaſt. vi. 12. "Who knoweth what is good for a man;" his text led him to diſcourſe upon Providence, in which he introduced the following anecdote, told him by his father, who knew the circumſtance to be true:

A gentleman in an extenſive line of buſineſs in a diſtant part of the country, left his houſe with an intention of going to Briſtol fair; but when he had proceeded about half way on his journey was taken with ſo violent a fit of the ſtone as to be detained ſeveral days at the place where he then was; and as the fair was by this time in a conſiderable degree over, he was induced to return home. Some years after the ſame gentleman happening to be on buſineſs at ſome place where the aſſizes for the county were held, was induced, from what motive I know not, to be preſent at the execution of a criminal who was then about to ſuffer. Whilſt he was here mixed with the croud the criminal intimated a deſire to ſpeak with him, and ſignified that he had ſomething to communicate to him. The gentleman approached, and was addreſſed in language ſimilar to this: "Do you recollect having intended at ſuch a time to go to Briſtol fair? Yes, perfectly well. It is well that you did not, for it was the intention of myſelf and ſeveral others, who knew that you

you had a conſiderable ſum of money about you to way-lay and rob, and (if I miſtake not) murder you, to eſcape detection." Thus thoſe afflictions and croſs providences which in the experience of believers are ſo painful, are ſometimes ſeen in the event to have been intended by God for the moſt valuable purpoſes.

Judge not the Lord by feeble ſenſe,
But truſt him for his grace;
Behind a frowning providence,
He hides a ſmiling face.
Blind Unbelief is ſure to err,
And ſcorn his works in vain;
God is his own interpreter,
And he will make it plain.

Briſtol, Nov. 28, 1799.

REVIEW OF RELIGIOUS PUBLICATIONS.

Loyalty enforced by Arguments which are founded upon juſt views of civil Government, as an ordinance of God, and eſſential to the happineſs of Mankind. The Subſtance of a Sermon preached in the Baptiſt Meeting-Houſe, Richmond Court, Edinburgh, on Sabbath, Aug. 4, 1799. *To which is added, a vindication of ſome diſſenting Congregations, who have been charged with Diſloyalty by the late General Aſſembly of the Church of Scotland. By* WILLIAM BRAIDWOOD, 12*mo. Pages* 47. *Price* 6*d.*

AFTER a brief recital of the duties we owe to civil rulers, our unfeigned ſubjection or allegiance to them is enforced by the following conſiderations—That government is the ordinance of God, and univerſally prevails—that it eſſentially promotes the happineſs of mankind—that the duties of ſubjects, and the manner in which they are enforced in the word of God, ſtrongly confirm the principle of conſcientious ſubjection—that many Jews and Gentiles, occupying various departments of government, were converted in the times of Chriſt and his Apoſtles, without being obliged to reſign their employments as unlawful—that the Apoſtle Paul highly reſpected civil Magiſtrates, acknowledged their authority, and claimed their protection—that Chriſt himſelf, though he might have pleaded exemption, paid tribute, that he might ſet us an example to contribute more to government than can be legally demanded, rather than offend—that though the New Teſtament does not preſcribe any *particular form* of civil government, yet it fully explains the nature of the office of Magiſtrates, and points out the duties incumbent upon them as clearly as thoſe of huſbands, parents, or maſters.

From theſe ſentiments, and the hints contained in the Vindication, the Author properly leaves the Public to decide whether he and his religious friends, who embrace and inculcate the ſame ſentiments, ought to be implicated in a charge of diſaffection.

The

The Triumphant Believer; a Funeral Sermon. By Rev. W. B. WILLIAMS, *of High Wycombe, 8vo. 32 p. Price 6d.* Chapman, &c.

THIS Sermon is replete with evangelical matter well arranged, illumined with ſingularly beautiful applications of ſcripture. Excluſive of the excellent character it draws, it contains a rich fund of chriſtian experience, and ſentiments applicable to every Chriſtian. It is highly edifying, and as capable of affording light to the well informed mind, as of impreſſing a ſenſe of the moſt intereſting truths on every man's conſcience in the ſight of God.

Expoſitory Remarks on the Diſcipline of the Primitive Churches. By A. FULLER. *24 pp. 12mo. 3d.* Clipſtone: Morris. London: Button, 1799.

THESE Remarks were originally drawn up in the form of a circular letter to the Baptiſt Churches of the Northamptonſhire Aſſociation at Olney, in May laſt. "The firſt impreſſion being exhauſted, the publication makes its appearance in the preſent form as more directly calculated for a general circulation."

By the diſcipline here referred to, Mr. F. intends "a mutual watch over one another, and the conduct we are directed to purſue in caſes of diſorder." Among the latter Mr. F. particularly inſiſts upon "a departure from the faith of the Goſpel, or any of its leading doctrines," as a principal object of Chriſtian diſcipline, and argues the point with his uſual ability and ſucceſs.

A plain and ſerious Addreſs to the Maſter of a Family on the important Subject of FAMILY RELIGION. *By* P. DODDRIDGE, *D. D. 12mo. 48 pp. 4d.* Clipſtone: Morris. London: Button. 1799.

THIS very excellent Letter can need no encomium; we ſhall therefore only expreſs our ſatisfaction in ſeeing it reprinted in its preſent form, ſo well adapted for the extenſive circulation that we wiſh. A poſtcript is ſubjoined to the letter, containing two brief ſpecimens of family devotion.

Songs in the Night. By SUSANNA HARRISON, *6th Edition, 12mo. 202 Pages, 2s. 6d. bound.* S. and T. Conder.

We announce with pleaſure, a new edition of theſe intereſting and uſeful Poems; eſpecially as ſo rapid a ſale of the laſt edition encourages us to believe that our recommendation of it, in the Magazine for May 1797, has contributed towards the increaſe of their circulation.

A Dialogue between the Pulpit and reading Deſk; addreſſed to the Members of the Church of England. By a Member of the Church of England, 12mo. 40 pp. Price 4d. Chapman and Matthews.

THE dialogue of which this is an abridgment, at the time when firſt publiſhed had its uſe, but ſince that period it is rendered leſs neceſſary, by the great increaſe of Evangelical Clergymen, and the wide ſpread of goſpel knowledge. Some perſons, unacquainted with the articles of the eſtabliſhed Church, may read with profit; but we wiſh the deſk had conducted the dialogue with a temper equal to the pulpit.

OBITUARY.

J. WHITE,

Of Dunſdon-Green, Berks, aged about ſeventy-four.

A little above two years ago, the Lord in his wiſe providence led me to the wild, dark and benighted village of Peppard, where the goſpel was not preached, till our little compact chapel was built and opened, September 1796.—Since that period the Lord has been graciouſly pleaſed to let me ſee that my poor imperfect labours have not been in vain in him; ſeveral through the aboundings of free grace, have been convinced of their miſery, conſtrained to deplore their ſtate as ſinners, before the moſt high God, and by the ſame divine aid and mercy have been led to lay hold on Chriſt, as the only refuge and hope of a poor guilty ſinner. February 1798, I eſtabliſhed a Sunday School, which I have had the unſpeakable happineſs to ſee proſper in ſeveral inſtances—a number of poor children who were heretofore running about the common upon the Sabbath, employed in all manner of ſport, are now brought into order and decorum, and are employed in the worſhip of God on that day.—Seven of the young men in the ſchool are quite reformed, and five of them I have reaſon to believe, are changed by divine grace, for they have not only learned to read the ſcriptures, but to pray to the God of the ſcriptures, that he would inſtruct their minds in the knowledge of his word, and apply the ſacred contents to their hearts, by his adorable Spirit. But what I particularly intended to notice in this letter is, that I have been favoured to ſee God go out of his ordinary way in the diſplay of the riches of his divine grace and mercy; for I do not know that I have met with above two or three for theſe twenty years, before I came to Peppard, that have been ſavingly called after they were fifty. But that God, who moves in a myſterious way to manifeſt the wonders of his grace in the ſalvation of ſinners, has, within this year and nine months graciouſly called, through my poor inſtrumentality, five aged people, the youngeſt of whom was ſeventy. Of theſe monuments of divine grace, three I truſt have, within theſe nine months, gone ſafe to glory, and the other two are following hard after. The laſt that departed this life, was J. White, of Dunſdon-Green, who, for upwards of ſeventy-two years, was a ſtout hearted rebel againſt God, and far from all righteouſneſs; ſwearing, drinking, and Sabbath-breaking, were his conſtant practices.

It pleaſed God, who has mercy on whom he will have mercy, to incline the heart of one of his daughters, who lives at Peppard, to attend on the preaching. She was impreſſed with what ſhe heard, and no ſooner felt her own ſtate as a ſinner, but ſhe began to feel for her aged parents and her dear relatives. She went to Dunſdon-Green, which is about four miles from the chapel, to tell them what ſhe had heard, and to invite them to come and hear for themſelves. At firſt ſhe was repulſed, ſo that ſhe came away much grieved; but like the poor widow with the unjuſt Judge, ſhe was determined to continue her application till her requeſt was granted. At laſt ſhe prevailed on one of her ſiſters to come to hear. The Lord was pleaſed to ſend the word to her heart, ſo that ſhe, in addition to her ſiſter's application, began to intreat her huſband and parents to come. At laſt they were perſuaded, and this ancient pair, in the eleventh hour of their lives, became, under the preaching of the goſpel, as melting wax before the fire.

From

From that time I do not remember ſeeing the man under one ſermon for near a year and a half, but with his eyes ſtreaming; and when I have been deſcribing the love of Chriſt, in ſuffering and dying for poor guilty ſinners, and declaring his willingneſs to ſave the worſt of ſinners that truſt in him, he has appeared in an extacy of joy. This change of heart produced a very conſpicuous alteration in his life; the ſabbath of the Lord now became a holy and delightful day to his ſoul. The efforts he made to reach to Peppard Chapel, at his advanced age, were aſtoniſhing. He has frequently ſaid to me, as it reſpected what God had done for him and the reſt of the family, "Surely, Sir, God has made this great change!—Oh, what a mercy he did not cut us off in our ſins." His concern for the ſouls of his profligate neighbours alſo was greatly manifeſted, for with anxious ſolicitude he requeſted me to go down and preach to them.

About three months before his death he was confined with an aſthma, the gravel and ſtone; and though his afflictions were great, he always thought God dealt with him in great mercy. When I viſited him I found him happy in his ſoul, and ſo far from being afraid to die, that he deſired much to go when it was the will of his heavenly Father. I aſked him if he depended upon any goodneſs of his own; he anſwered he had no goodneſs of his own, that he could not do any thing in point of ſalvation, but he left it all to the Lord Jeſus Chriſt, and depended alone upon his blood and righteouſneſs for all the ſalvation of God. This was a refreſhing ſeaſon to my own mind; my ſoul was melted down and overflowed with gratitude to God for this diſplay of his unparalleled love and mercy, in ſnatching this poor aged profligate ſinner, even in the eleventh hour of his life, as a brand out of the fire.

A little before his death a friend viſited him, to whom he ſaid, "I have left all my worldly concerns to you, and committed myſelf into the hands of Chriſt, and am waiting his pleaſure for my diſmiſſion." The morning on which he died he was carried down ſtairs, and when ſet in his chair, he began to cry, Come Lord Jeſus, come ſweet Jeſus and take me to thy bleſſed ſelf; the Lord in great mercy anſwered his prayers, for immediately he bowed his head and died without a ſigh or a groan, on Sunday the 10th of February. I endeavoured to improve the circumſtance from pſalm cxxvi. 5, *they that ſow in tears ſhall reap in joy*. The Lord was pleaſed to fulfil his own promiſe to make one in the midſt of us.

PEPPARD, March 19, 1799. J. W.

A POOR MAN.

Royſton, Cambridgeſhire, March 22, 1799.

BEING called on a few weeks ſince to viſit a poor dying man whoſe life had been very immoral, and religion almoſt his conſtant jeſt, I found him now willing to attend to thoſe things which before he had ever treated with the greateſt indifference: the arrows of the Almighty appeared to ſtick faſt in him, and the near proſpect of eternity diſtreſſed his ſoul. With accents indicating the feeling of his mind he ſaid, "Sir, I'm glad you are come, I'm in much pain, great diſtreſs, and am juſt going to leave the world." I enquired where he thought he was going—"he hoped to be delivered from his preſent miſery."—"On what do you ground your hope?" "Sir, I have ſuffered a great deal in my illneſs, and I hope I ſhall not ſuffer in the other world." "If you die in ſin be aſſured your preſent will be ſucceeded by far greater ſufferings. Do you ſuppoſe yourſelf fitted for the ſociety of heaven?" With more frankneſs than uſually marks the reply to queſtions of this nature he ſaid, "he feared he was not." "Do

you know what it is to be born again?" "No, Sir, I am an ignorant man." "He whom you will shortly behold as your Judge has positively declared, that except you be born again you can in no wise enter into the kingdom of heaven."—"But, Sir, I will pray night and day." "Your prayers will not induce God to act contrary to his justice, he has said he will by no means clear the guilty, and you well know your life has been very sinful." "But if I live, indeed I will do better." "I fear in this you are mistaken, for I believe you never knew God nor your own weakness, nor at present think of that which aggravates all your other crimes, for you have not only neglected your soul, broken the laws of God, but entirely neglected Jesus Christ; and if you die ignorant of him you certainly will be for ever lost." While I was thus attempting to shew him the danger of his situation, the poor creature very frequently with most emphatic earnestness cried out, "Lord have mercy! Lord have mercy!" I then endeavoured to point out and explain to him the purposes for which Christ came into the world, assuring him of his ability and willingness to save sinners to the uttermost who on him placed their dependance; was led particularly to enlarge on the subject of the dying thief, and made such application of the same as the circumstances rendered necessary, assuring him this was the only way of escaping that eternal misery to which sin had exposed him, at the same time informing him, that from God alone he could obtain power to lay hold on the salvation so freely offered. Finding my mind peculiarly impress with this awful state of a dying fellow-worm, after spending some time in prayer, again conversed with, questioned and instructed him, and had reason to believe he was enabled to understand the scheme of redemption, of which, for the first time in his life, he had now heard. I here left him, after which time I am informed he expressed himself deeply affected with what had been spoken. "Why (said he) the words went through me; through my very heart; surely it was God in the man that spoke to me; I never saw myself so before." His mind appeared to have received and retained instruction, and well remembered the *only* way of obtaining mercy; but added, "it is now too late, I am such an *heavy* sinner." He continued in great distress for some hours, and frequently repeating parts of the conversation, and exclaiming, but "I am such an heavy sinner; oh that I could lay hold on it! I will pray; yes, *I will pray to Jesus Christ.*" The following morning this distress subsided, and joy, before to him unknown, evidently appeared to fill his breast; now indeed, did the tongue of the dumb begin to sing, and praises to the sinner's friend occupied the few remaining moments of his life. With delight equal to the misery he a short time before experienced, he with joy oft cried, "I will praise him; Jesus Christ is a merciful Lord; oh the goodness of God in sending the man to tell me of him! what a *heavy* sinner I have been; to pardon me, oh what a merciful Lord! why I never thought on him, slighted him all my days; but he forgives my sin; my burden, my guilt is removed; I am now willing to die." His wife having left him to obtain rest, he desired she might be called, as she had been much concerned for the state of his soul. "Now, Martha (said he) are you satisfied? Jesus Christ has had mercy on me, Jesus Christ has forgiven me my sins, my guilt is removed, my pain is gone, and I am now willing to die. Martha, Martha, don't you neglect your soul as I did mine, teach my children to love and fear God. Oh how good he has been to me." In this frame he continued for two or three hours, exhorting those around him, and praising God: 'till quite exhausted he ceased to breathe, and death for ever closed the scene of life.

Without commenting on the above, may we not ask, "Is not this a brand plucked out of the fire?" T. T.

RELIGIOUS INTELLIGENCE.

The following Letter has been circulated by the Directors of the MISSIONARY SOCIETY.

DEAR BROTHER,

FULLY perſuaded that you feel as deep a concern for the intereſts of the kingdom of our Lord as we do, and are equally anxious to ſpread the knowledge of his ſalvation, we think it our duty to communicate to you, as the friend of the Miſſionary Society, the ſteps which they are purſuing, and the reaſons which have directed their procedures. In order to this, it will be neceſſary to lay before you the meaſures they have already taken for the more extenſive diffuſion of the Truth throughout the world.

You will probably recollect, that our Society, in conjunction with thoſe of Edinburgh and Glaſgow, ſent out each two Miſſionaries to Sierra Leone, for the purpoſe of penetrating into the Foulah Country.—Theſe however found, when they arrived there, all communication interrupted, by wars which had broken out. In conſequence of which they divided into three parties, with a view of employing their labour in the vicinity of the colony, waiting a favourable opportunity, if Providence ſhould ſo order, to purſue the object of their deſtination. Three of theſe died on the coaſt; a fourth found it neceſſary to return. Mr. Brunton, in conſequence of the death of Mr. Clark, the chaplain of Sierra Leone, was appointed proviſionally to ſupply his place. Mr. Gregg continues on the Rio Pongos, with conſiderable hope of ſucceſs, and is to be joined by another Miſſionary from the Edinburgh Society, ready to ſail in a few days. We have alſo one young man now learning the Arabic language, with an expreſs view to the interior of Africa, and who, we hope, by means of a tranſlation of the Bible into Arabic, to the printing of which we have ſubſcribed, may be the inſtrument of introducing the Word of God into that long neglected country.

At the Cape of Good Hope, the diſpatches from Dr. Vanderkemp and his three aſſociates, have been communicated to you, and offer a proſpect which is very flattering. We are daily expecting farther advices from them.

The intelligence received from Mr. Hilliard, our Miſſionary at Twillingate, and the Congregation under his care, is, as you may perceive by his letters, promiſing. And the communication from our Miſſionary in India, leads us to expect, that before this time he has fixed upon a favourable ſpot for the commencement of his miſſionary labours.

Of the Miſſion to the Southern Ocean, you have been made acquainted in our former communications; and we have every reaſon to believe, that the removal of a part of our Brethren from Otaheite to Port Jackſon has been over-ruled for more abundant good, as we have intelligence from unſuſpected eye and ear-witneſſes, who were at the colony with them during four months, that their labours and preaching were attended with very encouraging appearances of uſefulneſs. Their congregations were numerous, and a conſiderable ſubſcription made already by their hearers, for the erection of one or more places of worſhip; and a competent appointment offered them by the coloniſts and military, if they would open ſchools, and undertake the tuition of their children. Should it pleaſe our merciful Lord to bleſs their efforts among the Britiſh inhabitants, a great door of entrance might from thence be opened to Norfolk iſland, or other

places

places in its vicinity, as well as to the native Heathen, who now frequent the colony.

At Tongataboc, nine Brethren, we truſt, continue to labour in their vocation; from whom, the only information which we have received, came through an American Captain, who viſited the iſland not many weeks after the departure of the Duff, and found them all well as they had been left.

At Otaheite remain ſeven Brethren and one Siſter, who have given the ſtrongeſt evidence of their devotedneſs to their work, by their determination not to forſake their poſt. Whatever might be the apprehenſions of thoſe who departed, for their perſonal ſafety, it is evident thoſe who reſolved to remain there could have apprehended none.

After the receipt of the painful intelligence of the capture of the Duff, and the removal of a part of the Miſſionaries to Port Jackſon, a Committee was appointed, conſiſting of the Committee of Correſpondence, the Chairman and Deputy-chairman of the other Committees, with the addition of the Rev. Meſſrs. Nicol and Steven—Meſſrs. Syms, T. Wilſon and J. Wilſon, for the purpoſe of conſidering,

1. The beſt and ſpeedieſt means of ſupporting the Miſſions already eſtabliſhed—and,

2. Of accompliſhing thoſe ſuggeſted and recommended at the laſt General Meeting.

This Committee entered on their work September 19, 1799, when ſeveral memoirs, which had been drawn up by members of the Committee, were read, and laid on the table, for conſideration at the next Meeting.

September 24. The following reſolutions were in conſequence adopted.

RESOLVED,—That from the encouraging repreſentation made by Dr. Vanderkemp, and the Secretary to the New South African Society, of the proſpect of uſefulneſs in the vicinity of the Cape, and alſo among the Caffres and Boſhemen, as well as of an introduction into Madagaſcar, it appears, that ſix or eight unmarried Miſſionaries ſhould be ſent to the Cape as ſoon as convenient after they are ſelected, three or four of whom ſhould be Dutchmen, and an equal number Engliſhmen; that their deſtination ſhall have a reference to theſe different ſtations; but that their ſpecific appointments ſhall be the ſubject of more particular regulation, previouſly to their departure from England, or otherwiſe after their arrival at the Cape.

RESOLVED,—That the Committee of Correſpondence be requeſted to prepare a letter to Mr. Ledeboer, informing him of the preceding Reſolution, and authorizing the Society, with which he is connected, to ſelect three or four ſuitable perſons to form a part of that Miſſion, and to deſire him to inform us when they are likely to be ready.

RESOLVED,—That of the Miſſionaries who may go to the Cape, one Dutch and one Engliſh at leaſt ſhould poſſeſs reſpectable preaching abilities for that ſtation.

RESOLVED,—That it appears adviſable that the Miſſion to India ſhould be increaſed by one or two more individuals, as ſoon as ſuch can be found who are qualified for the Miſſionary ſervice in that part.

RESOLVED,—That it appears deſirable that two ſuitable young men ſhould receive inſtruction in the Arabic tongue, and in Surgery, with a view to qualify them for Miſſionaries in thoſe Countries, in Aſia or Africa, where that language is underſtood.

Reſpecting the Miſſion to the South Seas, it was reſolved to wait till advices ſhould come from Captain Robſon, which would aſcertain whether

he

he could proceed on his voyage or not. On his return the deliberations were resumed; and considering the unshaken fidelity of the Brethren who abode at their several stations;—remembering the solemn pledge of the Society to them in our last Address, assuring them, "*In the presence of God and his holy Angels, never to forget, neglect, or wilfully desert them.*" (See Evang. Mag. Vol. IV. p. 359.) On these and other grounds, the Committee felt the imperious claims they had to our attention, and came to the following resolution: "That the Brethren in the South Sea Islands shall be visited."

The best and speediest method of accomplishing this became naturally the next subject of enquiry. Three methods were suggested, and enquiries and estimates made.

1. By a South-whaler; but it was found, that the expence of taking out four Missionaries, and landing at the different Islands, would amount to the sum of 2,786l. This plan being so expensive, uncertain, and capable of affording so little help, was rejected.

The other two were next considered, of a small ship of our own, of 150 tons; or of a much larger, to convey 100 persons, and return, if possible, with freight. Both these modes were canvassed with their advantages and disadvantages, difficulties and expence.

In this state of indicision an unforeseen providential opening, made by the Owners of the *Royal Admiral*, engaged our attention; and it was resolved to depute a Sub-committee to converse with the Owners, and receive an explicit proposal in writing from them.

The following was within a few days given:——

"DEAR SIR, *Guildford-street, Dec. 7th*, 1799.

"I received your note, covering the Propositions of the Missionary Society, relative to taking out Missionaries to the South Seas, and have shewn the same to several of the Gentlemen concerned in the Royal Admiral, who all express their readiness to promote the Society's views to their fullest extent, and on the most reasonable terms; and, therefore authorize you to say, they are willing to take any number of Missionaries to Otaheite, not exceeding fifty, for Three Thousand Pounds; or to go to Tongataboo with ten, for One Thousand Pounds, subject to the permission of the Transport Board.

"With respect to bringing any of them back, that must depend upon circumstances, according to the time they are living on the ship, and space which their baggage may occupy, (for which a reasonable allowance will be expected, as well as for demurrage after a reasonable term to be limited to see them settled,) at the end of the voyage.

"Your's, &c. "GABRIEL GILLETT."

This Letter, with their Report, the Committee presented to the Directors, and it underwent a long discussion; but considering its great importance, they adjourned the decision for one week, till the Monday following, and ordered every Director in town to be summoned, for the express purpose of the fullest investigation. On the day appointed, the largest number of Directors ever assembled, met, with many others who had been in that office.

T. PINDER, Esq. in the Chair.

Present.

Messrs. Bouse, Cooke, Durant, Foster, Gaviller, Hardcastle, Haweis, Hill, Hodson, Humphries, Knight, Macdowal, Moody, Neale, Nicol, Platt,

Platt, Rainer Ranier, Shrubsole, Sims, Stevens, Towers, Waugh, Whitaker, Wilks, Williams, T. Wilson, J. Wilson, Winkworth, Yockney.

Visitors—Messrs. Bogue, Cowie, Reynolds, Captain Wilson, Ex-Directors, Captain Robson, Rev. William Cooper, Eastman.

The following Resolutions were moved and seconded, long considered, and carried *nem. con.*

RESOLVED,—That Missionaries, to the number of ten, and not exceeding thirty, be sent to the South Seas; part of them to be left either at Port Jackson or at Norfolk Island; part at Tongataboo; part at Otaheite, and part to be sent afterwards, from one or other of the places specified, to the Marquesas, and the Sandwich Islands (as opportunity shall offer), the proportion to each place to be settled afterwards.

Thus, dear Sir, have we detailed to you fully the proceedings of your Brethren, which we hope will be gratifying; and have only to add, that the Royal Admiral, it is supposed, will sail in March. It is desirable to send as many proper persons as we can procure with those who are already accepted, as the expence will be nearly the same. They should be men of a Missionary spirit, whose conversation you have known, and approved as faithful. Men of a meek and lowly mind; willing to fill the place allotted to them without murmuring or envy; ready to endure difficulties, and sacrifice indulgences; willing to labour with their hands, and shew examples of industry among the natives; and by their lives and tempers to manifest the blessedness of that Christianity which they are appointed to inculcate—and chearfully engaging to submit to the regulations essential to good order in the several places of their abode; as is more fully stated in our late address to those who offer for Missionary labour, and which was published this month in the Supplement to the Evangelical Magazine.

It now remains that you, Brother, assist us in the execution of the plan proposed, that the number of faithful and devoted servants may be ready for embarkation against the time proposed. We should have been happy if your local situation had admitted us to be favoured with your presence, and assisted by your intelligence. We thank you kindly for all your expressions of sympathy, and readiness to repair our losses, as well as for your prayers, which we trust have entered into the ears of our God and Father. We entreat their continuance with increasing ardour, deeply sensible of all human insufficiency, and conscious that the great Head of the Church alone, the Lord Jesus Christ himself, must put forth his own divine power, or vain is the help of man. But if he will work, none can let it; and his strength shall be made perfect in weakness. By Order,

ALEXANDER WAUGH,
Chairman to the Committee.

Dec. 26th, 1799.

Letter from J. HILLYARD, *Missionary at Twillingate, to the Rev.* S. GREATHEED.

MY VERY DEAR SIR,

IF you have received the letter I wrote from St. John's, to inform you I was preparing to proceed to Twillingate, I don't question that you, with many other of my dear friends in England, will be anxious to hear how it is with me now.

As to my health, I have reason to bless the Lord, that in this respect he has indeed dealt bountifully with me; for both during my passage, and ever since I have been in Newfoundland, I have found myself much better than

than I ever was in England. Perhaps this may, in part, be owing to the purity of the air; which is, I believe, generally allowed to be very salubrious: but I cannot help esteeming it to be an instance of the truth of *his* promises, who is faithful, and has said, that "As our day is, so shall our strength be." And I have farther cause for thankfulness, when I consider that he has likewise watched over me, and preserved me from dangers, both by sea and land. His kindness to me, in this respect, appears more evident, when I reflect on the dangerous seas with which we are surrounded, and on the frequent accidents which we hear of. I believe there have been two schooners, and several boats, cast away on our coasts, this season; and most of the crews have perished. One accident of this kind proved a means of awakening my gratitude to the Lord for my preservation; as it happened to a Roman Catholic Priest, who came with me from Harbour-Grace to Fogo: and what makes the circumstance more remarkable is, (if what was said at Harbour-Grace be true) that it was his jealousy, lest my coming here should be a means of bringing off some of his persuasion, who live at Fogo, from their superstitions, which induced him to come. Indeed, his being so anxious to come round just at that time, carried the appearance of such a design in it. However this might be, he was very civil upon the passage; and I was very much struck to hear that he was cast away upon his return. These are, indeed, so many instances of the goodness of the Lord to me, in particular; and I am persuaded that you, Sir, will join with me in erecting an Ebenezer to the Lord, on account of them.

But I have farther reason to rejoice, that he has given me a favourable reception among the people; and that he has, I trust, opened a door for usefulness here, which no man can shut. The people, in general, behave very respectfully; and on the Sabbath their appearance is very decent and becoming. One of them, who is son of the good man of whom Mr. Jones gave you an account, has built a small place, in which we meet three times on the Lord's-day, when there is nothing of that levity, either in dress or behaviour, which is so prevalent among professors of the gospel in many parts of England. In short, they hear with that seeming attention and seriousness, which you, Sir, have observed in some of the villages around you, where the gospel has been lately introduced; so that I am sometimes almost ready to imagine myself among a company of primitive Christians, met for the worship of the Redeemer. I wish I could add, that I, as a preacher, was filled with the same love and zeal for his glory, as warmed the breasts, and influenced the lives, of the first preachers of christianity. However, I hope it is my concern, though attended with much imperfection, not to know any thing among them, save Jesus Christ and him crucified; and I think, by what I can judge at present, that my coming among them will not be altogether in vain.

Three persons have applied to me already, who seem under great concern of soul; and though I do not suppose that my preaching was made useful to them, in their first awakening, as they seem to have been under this concern for some time; yet it has been a means of affording me some encouragement in the work, as I have considered it as a token that "The field is already white to the harvest." One of the above-mentioned persons, is a man with whom I have but little opportunity for conversation, as he is generally employed on the Bays on the Main, in the week; but he wrote me a few lines, to acquaint me with his distress of soul; to which I wrote an answer, which has I hope been useful, not only to him, but to others, to whom he has lent or read it. I have sent a copy of both to my Father,

which, if they arrive, and you ſhould wiſh to ſee, you may have by applying to him. I think that it bears evident marks that the good work is begun; and I pray the Lord may carry it on with power, and perform it until the day of Jeſus Chriſt.

I have not yet begun with any meeting on the week days; and indeed I do not know whether it would be ſo proper to have any, until the winter comes on; as both men and women are generally employed, until late in the evening, when the weather is any way favourable. However, I have begun with a meeting for prayer on the Sabbath day, at half paſt ſix in the morning, which is well attended; and we have a houſe full of people, every evening, to unite with us in family prayer. We have two or three men, who have a gift in prayer, by no means deſpicable; and I think it my duty, to encourage them to exerciſe as often as poſſible. One of them is the good man with whom I dwell; who was the firſt that propoſed drawing up the letter which you received; and has ſuch a love for the cauſe of Chriſt, that he was determined to ſend it, even though no one ſhould ſign it but himſelf. His wife is a clean, decent, and I believe very good woman. She is ſiſter to him who built the meeting; ſo that I am very comfortable in outward reſpects, although I find the living very different from what I was accuſtomed to in England. But when I think of what difficulties our dear Brethren in the South Seas may meet with, who have even ſacrificed their lives, in a meaſure, for the good will they bear to the ſouls of their fellow-creatures, I eſteem all that I have felt, or can meet with, as nothing; and eſpecially, when I reflect on what the Moravian Miſſionaries have ſuffered, I have indeed reaſon to ſay, "the lines have fallen to me in pleaſant places, and truly I have a goodly heritage." I have indeed ſome difficulties, and I doubt not ſhall meet with others; but they do not relate to my proviſion; for I find that I can eaſily accommodate myſelf to *that*, be it what it may: nor are they ſo great, in this reſpect, as I had apprehended them to be from Mr. Jones's letter; for we have plenty of very good milk, and freſh butter, either of which I did not expect to find; and one time or other, we have game, of different kinds: ſo that I do not find the want of freſh meat ſo great as I ſuppoſed I ſhould. The difficulties I alluded to, are chiefly of a mental kind; and particularly, ariſing from a want of prudence, to guide me in ſome certain caſes; and here, as Mr. Bull, in his charge, faithfully told me, I find a great loſs, in having no one to conſult with, when theſe difficulties occur.

I had almoſt forgot to tell you, that I have begun to keep ſchool, and have about forty children to attend to; but I have found ſome difficulty in procuring books, though there are many, of one kind or other, in the Harbour. I have written to St. John's for a few ſpelling-books; and Mr. Fuller, when I was in London, gave me a parcel of Janeway's Token for Children. If you have any intereſt with the Society for Promoting Religious Knowledge, ſome of the religious tracts, which they diſtribute, may I think be very uſeful; particularly, The Pleaſure of being Religious, Serious Reflections on Time and Eternity, and A Compaſſionate Addreſs to the Chriſtian World, with Allein's Alarm, and Baxter's Call. There are many young people here who are fond of reading; and I ſhould think nothing can be greater charity than to remember us, as it is almoſt impoſſible to get books of this kind by any other means. In the letter I received from you before I left England, you recommended to my conſideration the Indian natives, who are upon our coaſts. I have been very particular in my enquiries reſpecting them; and by what I can learn, they are ſo exceedingly ſavage, that it is certain death to meet any of them without

without fire-arms to defend one's ſelf: but it is ſaid that the Governor intends to uſe means for their civilization. If this ſhould be accompliſhed, and I ſhould continue long enough in theſe parts to have any intercourſe with them, I hope it will be my concern to avail myſelf of every opportunity to do them all the good I can. Our friends deſire me to remember them reſpectfully to you, and to thank you for remembering them. Hoping that you will pray for us, that the word of the Lord may have free courſe and be glorified, even as it is with you, I conclude myſelf your unworthy Brother in the goſpel of our dear Redeemer,

Twillingate, Oct. 17th, 1799. JOHN HILLYARD.

WALES.

Llanuwchllyn, Nov. 15th, 1799.

REV. AND DEAR SIR,

IT is but a few weeks ſince I troubled you with a long ſcrawl. I am now at the requeſt of my fellow-labourers in North Wales to inform you, that at a general meeting of the North Wales congregational Miniſters, held at Denbigh, Oct. 30th and 31ſt, 1799, it was unanimouſly agreed,

1. "That on account of the many new places lately opened for the preaching of the Goſpel, and with a view to a conſiderable number of other places where Providence ſeems to make an opening, it is our duty to unite in exertions for promoting the Redeemer's intereſt and the good of precious ſouls.

2. "That it is adviſeable to adopt a plan of proceeding that appears calculated to bring our joint exertions, under the ſmiles of heaven, to anſwer the great end we have in view.

3. "That North Wales ſhall be divided into three diſtricts, the firſt containing Carnarvonſhire and Angleſey; the ſecond, Denbighſhire and Flintſhire; and the third, Merionethſhire and Montgomeryſhire.

4. "That it is neceſſary to give a greater encouragement than has hitherto been given to itinerant preaching in each of the three diſtricts.

5. "That we ſhall propoſe to our religious friends the neceſſity of having a fund raiſed for the ſupport of ſuch preaching.

6. "That this fund ſhall be under the direction of a Committee, choſen out of the three diſtricts.

7. "That this Committee ſhall at preſent conſiſt of Rev. B. Jones, Pwllheli; Rev. J. Griffith, Carnarvon; Rev. D. Lloyd, Denbigh; Rev. D. Davies, Holywell; Rev. J. Robberts, Llanbrynmair; and G. Lewis, Llanuwchllyn.

8. "That the contributions of each diſtrict ſhall be laid out to promote itinerant preaching within itſelf.

9. "That every aſſiſtance procured from England is to be equally divided between the three diſtricts.

10. "That Mr. Thomas Jones, of Cheſter, be appointed Treaſurer, and Rev. J. Griffith, Secretary.

11. "That ſuch of the Redeemer's friends in England as are inclined, on account of the poverty of the North Walian Churches, and from a deſire of having the Goſpel preached to the poor, to lend an aſſiſting hand, be deſired to communicate their intentions to the Treaſurer, or one of the Miniſters above-mentioned.

18. "That the thanks of this meeting be given to a friend who has generously ſubſcribed 20l. towards carrying theſe meaſures into execution."

With chriſtian reſpects, I remain affectionately your's,

GEO. LEWIS.

P. S. Three general meetings will be held every year, one in each diſtrict, and all the North Wales Miniſters are to endeavour to attend theſe meetings, that due attention may be paid to all that concerns the body at large.

ASSOCIATIONS.

DORSET.

THE Dorſet Miniſters held their half-yearly Aſſembly at Blandford, Wedneſday, Oct. 9, 1799. On the preceding evening a lecture was delivered by Rev. E. Aſhburner. On Wedneſday the ſervice commenced at 11 o'clock, Rev. Meſſrs. Vickrey, Sedcole, and Underwood exerciſed in prayer; and Rev. B. Cracknell delivered a diſcourſe from 1 Cor. i. 23. on the origin and vanity of thoſe prejudices, which operate in the human mind, to reject revelation and its eſſential doctrines.

The evening ſervice commenced at 6 o'clock, Rev. Meſſrs. Denny and Hopkins engaged in prayer; and the Rev. B. Howell preached from Heb. iv. 14; *let us hold faſt our profeſſion.*

It affords us real ſatisfaction to learn that the Dorſet Miſſionary Society has been ſucceſsful in its operations, and has unanimouſly agreed to ſupport two Miſſionaries in future.

KENT.

WE learn that the next Meeting of the Eaſt Kent Aſſociation is to be held at Mr. Gru's Meeting, Sandwich, on the 8th of January, 1800.—Meſſrs. Drew, of Folkſtone, and Willy, of Aſhford, to preach.

ORDINATIONS.

ON Wedneſday April 10, 1799, was ordained to the paſtoral charge of the independant church of Gatley, Cheſhire, Rev. Mr. M'Pherſon.—Mr. Wilſon, of Northwich, began with prayer and reading the ſcriptures. Mr. Smith, of Mancheſter, ſpoke on the nature of ordination, aſked the uſual queſtions, and received the confeſſion of faith. Mr. Meldrum, of Hatherlow, prayed the ordination prayer. Mr. Ankzark, of Stockport, gave charge from 2 Tim. iv. 5. "Make full proof of thy Miniſtry."—And Mr. Blackburn preached to the people from Phil. i. 27. "ſtriving together for the faith of the Goſpel."

ON Wedneſday, the 16th of October laſt, Mr. William Jones, late ſtudent under the Rev. Iſaac Nicholſon, tutor at Cheſhunt College, was ordained to the paſtoral office, over the independent Church at Nantwich, in the county of Cheſter. The Rev. Job Wilſon, of Northwich, introduced the ſervice by ſolemn prayer; and afterwards read the 3d chapter of 1ſt Epiſ. of St. Paul to Timothy. Rev. J. Whitridge, of Oſweſtry, delivered ſome introductory remarks on the nature of a Goſpel Church, aſked the uſual queſtions, and received the confeſſion of faith, which Mr. Jones

Jones delivered in an humble and becoming manner. Mr. Whitridge prayed an affectionate ordination prayer, accompanied by the laying on of hands. The Rev. Jenkin Lewis, of Wrexham, gave a ſolemn charge from the 2d verſe of the 4th chap. of Paul's 2d Epiſ. to the Corinthians. The Rev. John Wilſon, of Drayton, exhorted the Church, from Philippians, 1ſt chap. and part of 2d verſe, to a becoming conduct towards their Miniſter, and each other, and concluded with prayer. In the evening ſervice, Mr. Brown, of Preſcot, began with prayer, and the Rev. Job Wilſon preached from Philippians, 3d chap. 20—21 verſes; and concluded the ſervices of the day by fervently imploring the divine bleſſing.

On the foregoing occaſion, the methodiſts very liberally lent their chapel, that being more commodious than the preſent independent one.

TUNBRIDGE, KENT.

Ordination Service of Rev. W. PODMORE, lately ſtudent at the Academy, Hoxton, November 6. Prayer and reading the Scriptures, by Rev. Mr. Chapman, of Lingfield; introductory diſcourſe by Rev. Mr. Leggett, of Burwaſh; ordination prayer, Rev. Mr. Ralph, of Maidſtone; charge, Rev. Mr. Wall, of London, 2 Tim. ii. 15.; general prayer, Rev. G. Colliſon, Hoxton; ſermon to the people, Rev. Mr. Leggett, Epheſ. iii. laſt verſe; concluding prayer, Rev. Mr. Arnold, of Seven Oaks; Hymns by Rev. Mr. Pilcher; ſermon in the evening, Rev. G. Colliſon, Iſaiah xlii. 11.

CHAPELS.

ON Monday, September 23d. the firſt ſtone of a new Chapel was laid near the entrance of the road leading from Deptford to Greenwich, deſigned for the uſe of the congregation which now worſhip at the Tabernacle, near the ſame ſpot. The Rev. Joel Abraham Knight gave out a hymn and engaged in prayer; the Rev. John Townſend gave an exhortation and laid the ſtone. The congregation, owing to the inclemency of the weather, then went to the Tabernacle, where Mr. Knight again engaged in prayer, and Mr. J. Townſhend preached from Gen. xxviii. 22. "And this ſtone which I have ſet for a pillar ſhall be God's houſe."

ABBOTSBURY, DORSETSHIRE.

ON November 13, 1799, was opened a ſmall chapel. In the morning Mr. Lamb, from Weymouth, preached on John i. 46. In the afternoon Mr. Saltren preached on Luke xxiii. 42. In the evening the Rev. Mr. Gamble, preached on Luke ii. 25. Mr. Underwood, from Dorcheſter, and the County Miſſionary, engaged in prayer. There was a crowded audience and very attentive. A refreſhing time from the preſence of the Lord was experienced by many.

Abbotſbury has been favoured with the goſpel for twelve months paſt, chiefly by lay brethren from Weymouth, Bridport, and Dorcheſter; the good effects of which begin to be very viſible—bleſſed be God!

TUTBURY.

On Thurſday, Nov. 14, a neat ſmall Chapel was opened for the preaching of the Goſpel at Tutbury, in Staffordſhire. Mr. Boden preached in the morning from Mark xvi. 20, and in the evening from Amos v. 6. Mr. Cheſters, in the afternoon, from Rom. xiv. 19. Thoſe who are acquainted with this town, and recollect the brutal ſports which formerly rendered it a reproach and a by-word in the ſurrounding country, will be gratified

tified to learn that, on this novel occaſion, and on the following Lord's-day, the auditors were numerous, and appeared, by their ſerious attention, to receive the word of life with gladneſs. May this be the auſpicious dawn of a good day to many in that town and neighbourhood, who have long ſat in the region of darkneſs, and the ſhadow of death. Amen.

MISSIONARY SOCIETY.

Collections received by the Treaſurer, from the 25th November to the 25th December, 1799.

Collections among the Welch Methodiſts, tranſmitted by the Rev. Mr. Charles, Bala, viz.			170 6 0
In Caernarvonſhire at			
Hindre Howell	1 11 10		
Llandigai and Llanllechid	4 8 1		
Llanberis	2 10 0		
Llanryg	3 15 0		
Caernarvon	10 17 6		
Wawn-fawr	2 9 3		
Brynrodyn	5 15 7		
Llanllyfni	8 1 6		
Celynog	9 6 0		
Llithfaen	3 7 6		
Nefin	6 0 0		
Edern	6 6 4		
Dinas	7 13 0		
Bodweiliog	3 13 1		
Peny-graig	1 13 6		
	77 8 2	Brought forward	77 8 2
		Uwchmyndd	1 6 5
		Pen-y-Caeron	9 11 2
		Rhydbach	4 1 10
		Tymawr	4 9 1
		Nant	5 7 5
		Llan-emion	8 10 6
		Rhyd-y-Clafdy	7 18 4
		Pentre-u-chaf	3 9 6
		Pwllheli	10 16 0
		Brynlinion	10 15 0
		Garn	2 17 3
		Llanyſtyrudwy	3 7 6
		Treflys	4 17 9
		Beddgelet	8 12 9
		Total in Caernarvonſhire	163 8 8
In Denbighſhire { Wrexham	4 11 0		
Adwy-yr Clawd	2 4 9		6 15 9
Addition to a Collection at Llangollen			1 7
			170 6 0
Rev. Mr. Shufflebotham and Congregation, Bungay			6 4 6
Collection at Sligo, Ireland, by Mr. Albert Bleſt			22 16 2
Rev. Mr. Moody and Congregation, Warwick			13 13 0
Collection at Leſlie, North Britain, on occaſion of a ſermon preached there by Rev. Mr. Ballerwell			7 7 0
Rev. Mr. Purchaſe and Congregation, Margate			7 10 6
Rev. Sam. Newton and Congregation, Witham, Eſſex			24 9 0
Independent Congregation aſſembling in Duke's-alley, Bolton-le-moors, Lancaſhire, by Rev. Mr. Roby			52 0 0
Rev. Mr. Blake and Congregation, Pickering, Yorkſhire			12 5 0

POETRY.

POETRY.

Christmas Hymn.

GREAT GOD, with thankfulneſs we trace,
Thy promiſes of old;
Thoſe early tokens of thy grace,
Which age to age unfold.

When our firſt Parents, free to chuſe,
Were by the Tempter led,
Thou ſaid'ſt the Woman's ſeed ſhall bruiſe
The ſubtile Serpent's head!

Abra'm his joyful faith confeſt
In the Meſſiah's day,
When all the nations ſhould be bleſt,
Beneath his gentle ſway.

The Patriarch, mov'd by thee, foretold,
Or ere his ſoul went home,
That Judah ſhouldſt the ſceptre hold,
Until the Shiloh come.

Moſes, God's faithful ſervant, cries,
My rites ſhall diſappear;
A Prophet like to me ſhall riſe,
And him the world ſhall hear!

David, the royal ſeer, declar'd
Thou wouldſt no off'ring prize,
But that pure body, love prepar'd,
A Saviour's ſacrifice.

Iſaiah ſung—the Child is given,
The Prince of Peace ſhall reign;
Immanuel ſhall come down from Heaven,
And God with Man remain.

No pomp or ſtate attends his birth,
From Bethlem's town obſcure,
Shall come the Lord of Heav'n and Earth,
To raiſe the humble poor.

Yet Angels uſher in the morn,
And the glad tidings bring,
Fear not, to you this day is born
A Saviour—Chriſt the King.

Glory to God on high aſcends,
And peace to earth comes down;
Good will to all mankind extends,
While Jeſus wears the crown.

The eaſtern Sages ſaw the ſtar,
And guided by the ſign,
Their myſtic off'rings brought from far,
To hail the Prince divine.

So would we bring, by duty taught,
Our myrrhs of penitence;
Our faith's pure gold in praiſes wrought,
And love's ſweet frankincenſe.

ALIQUIS.

Reflections for the close of a Century.

GREAT GOD, thy love may well engage
A feeble mortal's theme;
Still flowing on from age to age,
A full and conſtant ſtream.

Thou doſt the year with goodneſs crown
Through every changing ſcene!
The Summer's ſmile, the Winter's frown
Thine equal goodneſs mean.

When Adam did thy vengeance dare,
And would thy love deceive;
Thou didſt the guilty rebel ſpare,
And his loſt race retrieve.

When the old world thy deluge drew,
To drench its filthy ſtain,
Thine ark preſerv'd the faithful few,
To people earth again.

When Sodom mov'd thine holy ire,
Had five been righteous there,
The place, like Lot, had 'ſcap'd the fire
At Abra'm's fervent prayer.

Oft times thou mak'ſt bold ſinners know
That thou art Nature's God;
Earth heaves, and burſts from flames below,
And trembles at thy rod.

The raging wind, the daſhing wave,
Or noiſome peſtilence,
Proclaim thee near to ſink or ſave
In mighty Providence.

Vaſt are the tokens of thy pow'r
That ev'ry year diſplays;
But greater bleſſings every hour
Provoke our grateful praiſe.

The travailing world heaves many a groan
Beneath its children's guilt;
Yet on this earth, thy truth is known,
Thy ſacred temple built.

The noble workmanſhip is turn'd
To a Satanic den;
Yet here thy holy Son ſojourn'd,
And died to ranſom men.

Though mould'ring much, and changing oft,
And blood our globe defiles;
Yet are thy ſtrokes of judgment ſoft,
Yet lenient mercy ſmiles.

Another Century is fled,
O'ercharged with mortal ſin;
May the new age thy goſpel ſpread,
And A NEW WORLD begin.

ALIQUIS.

HYMN FOR THE NEW YEAR.

ANCIENT of everlaſting days
Inſpire a worm that loves to praiſe,
That doth his life prolong;
From day to day, from year to year,
Thine acts of conſtant grace appear
To animate his ſong.

Or ere the ſtars of morning ſung,
Or thoſe vaſt globes in ether hung,
Thy wiſdom form'd the plan;
And though ſix thouſand years are gone,
They roll as regularly on
As when they firſt began.

Yet ſhall they change and wear away,
And like a veſture worn decay;
But thou art ſtill the ſame;
In thee alone can mortals truſt,
Who form'd our frames of fleeting duſt,
And breath'd the vital flame.

Thou fill'ſt the amplitude of ſpace,
And meeteſt out the time and place
Of every thing beneath;
Suſtain'd by thy paternal care
All beings live, and move, and are,
Thou Lord of life and death.

My times within thy hands doth lie;
How long to live, how ſoon to die,
Depends on thee alone;
May I each future moment tend
To Thee, my Author, Hope, and End,
And live and die thine own.

ALIQUIS.

On the AFRICAN NAMES *given to the new and improved parts of the Town of* LIVERPOOL.

AM I on Afric's barb'rous ſhore,
Where ſlavery wears the galling chain?
O let me then my lot deplore,
And ſympathize with others' pain.

But not on Afric's ſhore I tread,
In *Britain* Afric's names I ſee;
'Tis Britiſh *gratitude* I read;
Or is it Britiſh—*Infamy?*

IOTA.

CHRISTIAN FORGIVENESS.

"I WILL be *even with* my bitterest foe,"
Revenge exclaims, and then returns the blow.
"I'll be *ſuperior*,"—ſhould the Chriſtian ſay,
And kind *Forgiveneſs* readily diſplay.

IOTA.

T. Gillet, Printer, Saliſbury-Square.



Ridley sculp.

Mr. THOMAS BURGESS.

London.

Published by T. Chapman, 151 Fleet Street, Febr. 1, 1800.

THE

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BIOGRAPHY.

LIFE OF MR. THOMAS BURGESS,

MR. THOMAS BURGESS, the ſubject of this memoir, was born at Everly, in Wiltſhire, in February, 1716-17. His parents were in decent circumſtances, and gave him a plain education; but having acceſs to the library of a nobleman in the village, whoſe houſe his mother had the care of during the abſence of the family, and being naturally bleſſed with a good capacity and retentive memory, he acquired, by theſe means, a more general knowledge than his obſcure ſituation would otherwiſe have afforded.*

When quite young he went to ſervice, and for many years previous to his marriage, which took place in January, 1748, he lived with two maiden ſiſters, perſons of fortune, who highly reſpected him, and afterwards employed him in various confidential truſts.†

During this period he was ſo immoderately fond of theatrical amuſements, that he thought a ſituation in the playhouſe would be the ſummit of human happineſs; and actually wrote to Mr. Garrick to employ him in ſome office there; but he was mercifully diſappointed in his wiſhes, and ſoon after called to partake of the delightful bleſſings

* As inſtances of his excellent memory, he frequently repeated, not long before his death, many verſes he had read at that early period, as well as parts of ſermons he had heard when quite a boy.

† A providential circumſtance occurred in this place, and ſhall be here mentioned, to ſhew that the divine protection is over the people of God, even in their natural ſtate:—One of the family had left a book on the table at bed-time, which he, very inconſiderately, at a late hour took up to read, and falling faſt aſleep, the book caught fire and was totally conſumed, ſo that no traces of it could be ſeen, except the print of its ſhape on the table where it had fell in flames.

of the Goſpel of Peace. He was moral in his deportment, and what religious views he had were entirely phariſaical, regularly attending his pariſh church, St. George's, Hanover-ſquare. Here the Lord graciouſly awakened him, under the miniſtry of the Rev. Mr. Romaine, though it was ſeveral years before he enjoyed the comforts of the goſpel promiſes. At length, however, relief was happily afforded to his burdened ſoul, by a believing view in the efficacy of the Redeemer's blood, ſuggeſted to his mind by a conſideration of that precious ſcripture, "The blood of Jeſus Chriſt his Son cleanſeth us from all ſin." Whilſt under ſpiritual diſtreſs he wrote to his favourite Preacher, then Curate of St. Olave's, Southwark; and after much heſitation, and with great diffidence, ventured to wait upon him; he received him very cordially, miniſtering thoſe divine encouragements, which were the delightful and peculiar theme of his preaching; and from this time a friendly intercourſe ſubſiſted between them, till that eminent ſervant of Chriſt was removed to his everlaſting reſt.

When the Lock Hoſpital was inſtituted, and the Rev. Mr. Madan appointed Chaplain, Mr. Burgeſs offered his ſervice as clerk, which office he filled for ſeven years without fee or ſalary, and continued occaſionally to perform the duty, till a few weeks before his deceaſe. This ſituation brought him acquainted with moſt of the popular preachers of that day, and alſo many great characters in the religious world among the laity; particularly the late benevolent John Thornton, Eſq. who employed him as his almoner, conceiving him peculiarly qualified to ſpeak a word in ſeaſon to thoſe diſtreſſed objects he was commiſſioned to relieve. And ſuch was his confidence in Mr. B's integrity, that he generally left the meaſure of relief to his diſcretion.

Upwards of thirty years ago he became acquainted with a Gentleman at Sutton, in Surrey, who, knowing his excellent qualities, and being deſirous his domeſtics and neighbours ſhould be inſtructed in the beſt things, requeſted Mr. B. to come and expound the ſcriptures in his houſe, which he did once a fortnight, with conſiderable acceptance, ſo long as the Gentleman remained in that part of the country. This, ſo far as is now known, was the beginning of his exerciſing thoſe miniſterial gifts with which the Lord had graciouſly endowed him, and which were afterwards extended to a much larger circle.

Mr. B. was intimate with a Gentleman at Windſor (one of the poor knights) whom he occaſionally viſited, but without

without any religious exercises beyond his friend's family. And in one of these visits, about the year 1780, his friend informed him of the following remarkable circumstance, which was the mean, under God, of raising a religious society, and eventually establishing the Gospel in that town. This pious Gentleman, one day walking on the Terrace, casually spoke to one of the sentinels on duty, and observing a strain of piety in the expressions of the soldier, very unusual in that class of men, he was induced to enquire more particularly concerning his views and experience of religion; when he found him a godly man, and was further informed, that several more in the corps, then on that station, were awakened persons, and that they assembled in one of their rooms for spiritual exercises. This Gentleman attended one of their meetings, and was highly gratified with the piety, doctrine, and eminent gifts of his new acquaintance, who was the preacher to this little flock; and did not hesitate to join, and in some measure patronize this small society. He also introduced them to Mr. Burgess, who was so pleased with their company, that he became their friend, by procuring relief for their temporal necessities (which were very pressing) and continued his exertions on their behalf till they were sent abroad, which happened a short time after, where it is supposed they died, as they have not been heard of for some years.*

These pious men had gathered a small company together, chiefly poor people, who attended with them for mutual edification. These were deeply concerned at their removal, not having otherwise any public means of grace,

* A small bundle of letters from these good soldiers was found among Mr. B's papers; an extract from one of which is here subjoined, to give the reader a taste of their religious spirit.—It was written in the name of all, a short time before their embarkation.

South Sea Camp, Oct. 25th, 1781.

DEAR SIR,

WE desire to be abundantly thankful that we have the privilege of writing to such a friend in all respects, as it appears not only in word but in deed, which is always the best evidence of friendship. This we experienced when present, and much more so being absent; therefore we may say with propriety that we have few such friends to confide in; and, indeed, this may put us in mind of the great debt we all owe to our Divine Redeemer, who is the first cause and last effect of all Christian friendship. Oh! that we could but be thankful for, and walk worthy of such unlimited and unmerited favours as we are daily indulged with from his hands! We may warrantably say that our mercies are more than our moments, and if we shall get to Heaven at last, then we shall have reason, at least in our comprehensions, to say—Behold a wonder in Heaven!

and

he was much better as to his inward feelings, and desiring the 48th psalm to be read, when he heard the last verse, viz. "This God is our God for ever and ever: he will be our "guide unto death"—he lifted up his hands with pleasure, saying it was for the sake of that verse he wished for that psalm in particular: and being told that he had often heard it remarked, that this was not merely a gracious promise that God would support his people *unto* death, but would be with them *in* death, and *over* death, replied, "he remembered "it well, and believed it would be fulfilled in him." And after prayer, at the close of which the "Grace of our "Lord Jesus Christ," &c. was repeated in a way of supplication for him, he said with earnestness, "Amen, Amen. "So it will be."

On the morning of the 13th, having been refreshed by sleep, he was very comfortable, repeating verses of hymns with peculiar emphasis—especially,

"O, mighty God, thy matchless pow'r,
"Is ever new, is ever young;
"And firm endures, while endless years
"Their everlasting circles run:"—

Saying to his daughter "Now, now is the time to exert that power;" who answered, "The Lord will not forsake you now." "But," said he, "shall not I forsake him?" Then she said, "No, the Lord will not suffer you to forsake him, *He* will keep you." "Yes," he replied, "He is steady, steady, steady." Soon after this his dying agonies came on, during which time he scarcely said any thing intelligible, and on Tuesday, October 15th, about ten o'clock in the morning, he fell asleep, in the 83d year of his age.

Thus died this aged servant of Jesus Christ, who for almost 50 years was unweariedly employed in doing good; omitting no pains to alleviate the miseries of others; and using his influence with the affluent, not for the advancement of himself or family, but to afford succour to the afflicted members of the Church of Christ; though grace taught him to say, "Not unto me." He will finally be addressed, with the multitude of the redeemed at the right hand of the pastoral Judge—"Inasmuch as ye have done it unto one "of the least of these my Brethren, ye have done it unto "*me*."

Before the close of this memoir, we insert the following preamble to a Will, dated in 1789, when he was upwards of seventy years old, from which the reader may form a judgment of his religious sentiments, and the frame of his mind at that advanced period.

"I willingly

" I willingly render up and commend my ſpirit into the " hands of my Lord God and Creator, which he of his " fatherly goodneſs gave unto me when he firſt faſhioned " me, and made me a living and reaſonable creature, no- " thing doubting; but that for his infinite mercies ſet forth " in the precious blood of his dearly beloved Son Jeſus " Chriſt, our only Saviour and Redeemer, he will receive " my ſoul into his glory, to dwell for ever with the Lord. " As for my body I reſign it to the duſt from whence it was " taken, (to be buried in a plain decent manner in the yard " of Tottenham-Court Chapel) in full aſſurance at the " great day of the general reſurrection, when we ſhall all " appear before the judgment ſeat of Chriſt, I ſhall receive " the ſame again, by the mighty power of God, whereby " he is able to ſubdue all things to himſelf, not a corrup- " tible, mortal, weak, and vile body as it now is, but an in- " corruptible, immortal, and perfect body, like unto the " glorious body of my Lord and Saviour Jeſus Chriſt. In " caſe an hymn or two ſhould be ſung at the grave, requeſt " they may be, " Why do we mourn departing friends, " &c." and " In this world of ſin and ſorrow, &c." And " if my dear and honoured friend, the Rev. Mr. Romaine, " be then living (as he was the firſt miniſter I ever heard to " profit) ſhould eſteem it a particular favour, if, on the oc- " caſion, as ſoon after my interment as may be, he would " preach a ſermon from theſe words, 'The Blood of Je- " ſus Chriſt his Son cleanſeth us from all ſin.' 1 John, " chap. i. ver. 7. latter part; they being the firſt by which " comfort was adminiſtered to my ſoul, after ſeveral years " bitter and painful bondage. I deſire that no panegyric " may be paid me, a poor, weak, unworthy, and ſinful " creature, ſaved by free, rich, and ſovereign grace; but " with a view that it may, by the divine bleſſing, be made " profitable to ſurviving friends, and poor ſinners in gene " ral, and particularly to the ſurviving part of my family; " that they, through the ſame rich grace, may be made " a part of the happy family of him, in whom the whole " family in heaven and earth is named; which ſermon I " could wiſh to be preached at the Lock Chapel, and the " two following hymns ſung, viz. 'And let this feeble " body fail,' &c. and 'How happy the ſorrowful man,' &c. " the latter to the tune of *Diſmiſſion*. But in caſe Mr. Ro- " maine ſhould not be then living, or out of town, I hope " Mr. de Coetlogon will undertake that kind office for " me," &c. &c.

He was buried at Tottenham Court Chapel, in his family grave; the Rev. Mr. Stollery, of Soho, whose miniſtry he had attended during his illneſs, made a ſuitable oration on the occaſion. The Rev. Mr. De Coetlogon preached a ſermon from the text he had deſired; and tokens of reſpect were alſo paid to his memory, by different miniſters at Windſor, Mitcham, and Greenwich.

ON THE EXEMPLARY BEHAVIOUR OF MINISTERS.

LETTER VIII.

DEAR SIR,

IN regard to perſons of *wounded ſpirits*, they ought to be prudently induced to make a full declaration of the condition of their ſoul, (or even of their body, as ſometimes that hath great influence on the ſpirits) by their certain perſuaſion of your ſympathy with them and faithful keeping of their ſecrets. The nature and circumſtances of the ſins which burden them, and the nature of their ſenſe of and grief for them; and whether they have real appearances of ſaintſhip, ought to be attentively conſidered; that you may not attempt to heal their body by addreſſes to their ſoul; may not encourage them in a falſe opinion of themſelves; or profane the conſolations of God, by applying them to unworthy perſons, and ſo bring diſgrace on yourſelf and your work, when their naughtineſs is diſcovered. You muſt warn wounded ſouls not to expect comfort from you, but from God*, and to wait patiently on him for it, though it ſhould be long delayed†; not to reckon themſelves miſerable during his delay, as fear and care may be more uſeful to them than joy and comfort would be; to neglect no duty toward God or men during their trouble; to be as ready to hear anſwers to their doubts as to multiply and pore upon them; to ſhun idleneſs, ſolitude, and ſilence with the utmoſt care‡; to avoid all diſputing with temptations, and in place thereof to overlook and immediately reject them§; and never to indulge terrors or doubts of ſalvation, as if that were a part of religion, and would recommend them to God, or cure their ſoul.

To promote the cure of wounded ſpirits, let theſe thoughts be attended to. Such as appear to be only *wounded by the law*, ought to have the heinous nature of their ſin, parti-

* Iſa. li. 12. 2 Cor. i. 3—4. † Iſa. viii. 17.—Lam. iii. 25—26.—Mich. vii. 7—9. ‡ Eccl. iv. 10.—Prov. xxviii. 26. § 2 Cor. xii. 7—8, Matt. iv. 10.—Iſa. xxxvi. 21.

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cularly of their unbelief, legality, and original sin, more fully set before them; they ought to be urged to an immediate reception of Jesus Christ, in the declarations, promises, and invitations of the Gospel, as what God expressly and peremptorily commands and infinitely encourageth.* In urging them to this, you must earnestly represent to them, that God being infinitely merciful and faithful, their continued unbelief of his offers, would be a most horrid, blasphemous, and dangerous affronting of him;† that Jesus will cast out none who come to him;‡ that he, in the most affectionate manner, calls the greatest sinners to come to him;§ that he graciously receives such as come to him in the most affrighted manner;‖ that the Gospel invitations being indefinite, belong as much to them as to any other sinful man;¶ that all the blessings of redemption are bestowed on men in the most free and gracious manner;** that it is not what they bring to God, but what they receive from him, that he regards; that the faith by which they embrace the promises is introduced into their heart by the Holy Ghost in these promises; that God with whom they have to do in believing, is infinitely merciful, and hath often manifested it, in his ready receiving of the chief of sinners;†† that while their continued unbelief will render their condition inexpressibly more miserable through eternity, one, even the weakest act of cordial believing in Christ, will render them inexpressibly happy;‡‡ that it is not as worthy but as sinners that men are invited, or have access to Christ as a Saviour, by the Gospel;§§ that none but unworthy sinners have ever come to him, or been warranted to do so;‖‖ that the more unworthy and sinful they are, the more may the infinite merit and grace of Christ be glorified in their salvation;¶¶ that all sense of sin which is of God, and not of Satan, doth not deter, but excite men to an earnest receiving of Christ;*** that no degree of humiliation for sin is prescribed by God as the condition of men's war-

* 1 Jo. iii. 23.—Jo. iii. 14, 17.—Isa. xlii. 6—7; and lv. 1, 3. † 1 Jo. v. 10.—Jo. xvi. 9.—Heb. ii. 3. ‡ Jo. vi. 37.—Luke vii. 39—50, and xv. 2.—Isa. lxv. 1. § Isa. i. 18, and xlvi. 12.—Matth. xi. 28.—2 Cor. v. 20.—Rev. iii. 17, 18, 20. ‖ Luke viii. 47, 48.—Matth. xii. 20. ¶ Isa. lv. 1, 7.—Jo. vii. 37.—Rev. xxii. 17. ** Isa. lv. 1.—Ezek. xxxvi. 32.—Hos. xiv. 4.—Rom. iii. 24.—Eph. i. 7, and ii. 7—8.—Rev. xxii. 17. †† Ex. xxxiv. 6—7.—Hos. xi. 8.—Mic. vii. 18.—Isa. lv. 7, 8, and xxx. 18.—Jer. iii. 4, 5. xii. 14. xxii. 19.—Ezek. xxxiii. 11.—2 Chron. xxxiii.—Acts ii. and ix.—Jo. iv. ‡‡ Heb. i. 3.—Jo. vi. 40.—§§ Matth. ix. 13. ‖‖ Matth. xviii. 11. ¶¶ Luke xviii. 14, and xiv. 22. Pro. i. 22—23.—Rom. v. 20—21. *** Matth. xv. 27.

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rant and access to receive Christ and his salvation;* that they have nothing to do with the purpose of election or reprobation, but in consequence of their believing in Christ;† that every Gospel hearer has a right to the promises by God's gift, though not any possession of the things promised till they believe the promises;‡ that an application of Christ doth not precede but attend and follow believing on him; that it can be no presumption to come to receive Christ on the footing of his own and his father's earnest call, or to believe and take hold of what he declares, and offers, and urgeth on us as sinful men.§

THE IDOLATRY OF COVETOUSNESS.

THE apostle Paul, in his address to the Christian Converts at Colosse, ch. iii. i. 3. reminds them of their happy state and condition; declaring that they were risen with Christ; that their life was hid with Christ in God; and that when Christ, who was their life, should appear, then should they also appear with him in glory. On this ground he exhorts them, agreeably to their high character and privileges, to seek and set their affections on things above; and to mortify their earthly members, the sinful propensities of their carnal nature; such as fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. The latter branch of this exhortation, considered in its connection, implies, that even the regenerate themselves have those depraved principles still remaining in them, which, except they be suppressed, would lead to the commission of the most scandalous sins;—that they are under especial obligations to mortify these unruly, sinful members;—and that their distinguishing character and privileges ought to be considered and urged as the most effectual means for this purpose.—It is to be feared that many professing Christians, who escape the grosser evils here mentioned by the Apostle, are not equally careful to mortify the last, viz. *covetousness, which is idolatry*. Let me, therefore, invite the reader's most serious attention to this subject.

To *covet* literally signifies to desire any thing with eagerness. It is therefore either criminal or commendable, according to the nature of its object. We are commanded to

* Rev. xxii. 17.—Isa. lv. 1, 3. † Deut. xxix. 29.—2 Pet. i. 10.—‡ 1 Pet. ii. 4.—Acts ii. 39. § 1 Jo. v. 10, 11.—Il. iii. 14—16, and vi. 32.

covet

covet earneſtly the beſt gifts. The deſire of ſpiritual bleſſings may and ought to be indulged without limits. But covetouſneſs, in ſcripture, is generally uſed in a bad ſenſe, and ſignifies the inordinate love of money. In defining the nature of this ſin it is neceſſary to make ſome diſtinctions.

Covetouſneſs is to be diſtinguiſhed from the ſimple *deſire* of money, or of worldly enjoyments. We may deſire theſe in a moderate degree, and in certain caſes, without being charged with this crime. It was not a ſpirit of covetouſneſs that dictated Agur's prayer, "Give me neither poverty nor riches, feed me with food convenient for me." Our Lord teaches us to pray that God would "Give us day by day our daily bread." It is not then the deſire, but the anxious and immoderate deſire of money that conſtitutes covetouſneſs. A perſon may deſire money either for ſupplying his neceſſities;—or for benevolent purpoſes;—or for its own ſake.—The firſt is lawful;—the ſecond is commendable;—the third is criminal, and properly characterizes the covetous man.

Covetouſneſs is to be diſtinguiſhed from *frugality*. Many indulge the former, under the ſpecious pretext of the latter. Judas did ſo, when Mary anointed the feet of Chriſt with coſtly ointment. "Wherefore, ſays he, is this waſte? Why was not this ointment ſold for three hundred pence, and given to the poor? This, he ſaid, not that he cared for the poor; but becauſe he was a thief, and had the bag, and bare what was put therein." However, though the diſtinction be abuſed, we muſt not diſcard it. Frugality conſiſts in avoiding unneceſſary expences of every kind; and in taking care that nothing which may be uſeful to ourſelves, or to others, be thrown away. This diſpoſition is commendable. Our Lord commands his diſciples to "Gather up the fragments that remain, that nothing be loſt." But this chriſtian frugality differs widely from covetouſneſs, as it diſpoſes a perſon to act with œconomy, not from the love of filthy lucre, but from a regard to propriety; from a principle of duty; and in order that he may be enabled to communicate more liberally when neceſſity pleads.

Covetouſneſs is to be diſtinguiſhed from *niggardlineſs*. Some perſons ſuppoſe they can ſcarcely be called covetous, except they are ſo exceedingly cloſe-fiſted as to be hardly perſuaded to part with a farthing for any purpoſe. This is like the evaſion of thoſe who, when charged with intoxication, deny that they were drunk, becauſe they were not dead drunk. But, ſurely, we may be very criminally covetous, without

without being, like the niggard, ſunk into the depths of this ſin. "It is remarkable," ſays Mr. Venn, "that the covetouſneſs againſt which we are ſo earneſtly warned in God's word, is not of the *ſcandalous* kind, but ſuch as may govern the heart of a man who is eſteemed very virtuous and excellent by the world. In the tenth pſalm *the covetous*, whom the Lord is there ſaid to *abhor*, are the very perſons of whom the wicked *ſpeak well*; which could never be the caſe, did their love of money make them either villainous in their practice, or miſerably penurious in their temper; for men of this ſtamp none commend." Our Lord exemplifies the workings of that avarice which he condemns, and againſt which he cautions his diſciples, in the character of the Worldling.* "The man grows rich in his buſineſs, not through fraud and extortion, but by the bleſſing of God upon his labour and ſkill. As is uſual, he is highly delighted with his ſucceſs; he exults in the proſpect of being maſter, in a few years, of an independent fortune. In the mean time he is determined to be frugal and diligent, till he take his final leave of buſineſs, to enjoy all the ſweets of eaſe and ſplendor.—Now, where are the people, governed by the common maxims and principles of human nature, who ſee any thing the leaſt to blame in this man's ſentiment or conduct? Who do not applaud and imitate it themſelves? Yet this very man our Lord ſets before our eyes, as the picture of one engroſſed by a covetous deſire of the things of this world. This very man he repreſents as ſummoned, in the midſt of all his golden hopes, to appear a moſt guilty criminal at the bar of his deſpiſed Maker. Lo! this is the man whom our Lord expoſes, as a miſerable wretch, for all others to take warning by and reſiſt covetouſneſs."†

Perhaps we may learn more of the nature of this ſin, and likewiſe diſcern whether and how far we are under its influence, by conſidering its evidences and effects. Covetouſneſs appears in various forms. We may be ſaid to be under its influence in a greater or leſs degree, when we are perplexed with *anxious* deſires either of *increaſing* or *preſerving* our worldly poſſeſſions.‡ We are captivated by this ſinful diſpoſition when a concern for our own convenience renders us inattentive to the cries of the needy, and to the intereſt of Chriſt in the world; when we do not proportion our liberality to our ability; or when we contribute with reluctance.§ We are under the influence of an evil covet-

* Luke xii. 15. † Venn's Complete Duty of Man. ‡ Matt. vi. 25. § Cor. ix. 5, 6, 7.

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ſuſneſs when our concern for the things of this world cauſes us to neglect the worſhip of God; to rob him of that proportion of time which he demands for this purpoſe; or to eſteem it a wearineſs while profeſſedly engaged therein; ſaying in our hearts, "When will the new moon be gone, that we may ſell corn? and the Sabbath, that we may ſet forth wheat?"* In ſhort, when we are not content with the ſituation in which Providence has placed us, we are yielding, more or leſs, to this ſin. This is evidently implied in the apoſtolic exhortation, "Let your converſation be without covetouſneſs: and be content with ſuch things as ye have."†

This ſin, however it may be excuſed among men, is branded, in the ſcriptures, with the moſt opprobrious terms. God calls it *idolatry*; and the name is anſwerable to its nature. An idol is any thing whatever that we put in the place of God. There are many deſcriptions of idols beſide graven images, ſaints, angels, &c. The gluttonous man makes an idol of his belly, becauſe he devotes himſelf to the gratification of his ſenſual appetites.‡ So covetouſneſs is termed idolatry, becauſe it diſpoſes a perſon to put money in the place of God, and to pay it that reſpect which is due to God alone. For example: God is the only proper and excluſive ground of our *dependance*. His perfections, his promiſes, and his providence, are revealed as ſo many encouragements to confide in him as ſuch. But the covetous man truſts more in his poſſeſſions and his proſpects than in God. "He ſays of gold, thou art my hope; and of fine gold, thou art my confidence." If he has much in hand, or in view, he ſays, "Soul, take thine eaſe:" If little, his hope ſinks; and he becomes the prey of deſpondency.—God is the proper object of our ſupreme *affection*. But the covetous man loves his money more than God: and his heart exclaims, "Whom have I in heaven but thee, and there is none on earth I deſire beſides thee!" He counts all things but loſs for the excellency of adding to his worldly ſtore. Perhaps he may not confeſs this, but the general bent of his meditations, his deſires, and his purſuits, declares it. He is more gratified by the increaſe of his money than by the enjoyment of God; and is much more ſenſibly affected by the loſs of the former than of the latter.—God juſtly requires that we ſhould *devote* ourſelves, our bodies, ſouls, time, and talents,

* Amos viii. 5.—Ezek. xxxiii. 30, 31. † Heb. xiii. 5. ‡ Phil. iii. 18, 19.

to his ſervice. But, inſtead of this, the covetous man devotes all theſe principally to the acquiſition of riches.—God demands that we ſhould *ſacrifice* every thing to the enjoyment of his favour, and advancement of his glory. This ſacrifice the covetous man makes to his golden idol. He eſteems the ſmalleſt trifle too much to loſe for God; but he devotes, without reluctance, his reſt, his character, and his health itſelf, as victims to the mammon of unrighteouſneſs. He even *worſhips* his money inſtead of God. Not, indeed, by bowing the knee before it; for he would not ſerve it ſo meanly. He mocks God with this outward form of worſhip; but he pays to the golden image he has ſet up, the adoration of his heart.

Real Chriſtians are under eſpecial obligations to mortify this idolatrous principle. The character they ſuſtain; the evil of the ſin itſelf; and the expreſs command of God; are ſo many loud calls to this duty. Its dominion is already deſtroyed in them, though the propenſity is not eradicated: and, being renewed in heart, they cannot but deteſt the leaſt inclination to it; they cannot but wiſh to mortify ſuch an antichriſtian temper. If this is our deſire, let us frequently and ſeriouſly meditate on the vanity of worldly riches. "Wilt thou ſet thine eyes upon that which is not? For riches certainly make themſelves wings, they fly away." Let us conſider the evil of covetouſneſs; how diſhonourable it is to God: Is it not ſhameful to prefer a little gold to the infinite excellencies of Jehovah? What aſtoniſhing patience it is that God ſhould bear to have ſuch a rival! How dreadful are its conſequences! "They that will be rich, fall into temptation and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition: For the love of money is the root of all evil, which, while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows." How often does this baneful principle lead to fraud, to oppreſſion, to murder! It was covetouſneſs which led Judas to betray his Maſter! Covetouſneſs makes our poſſeſſions a curſe to us on earth, and expoſes our ſouls to the curſe of God beyond the grave. The covetous man, has reaſon both to be alarmed at his ſtate, and aſhamed of his company: "For this ye know," ſays Paul, "that no whoremonger, nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the kingdom of Chriſt and of God. Let no man deceive you with vain words; for becauſe of theſe things cometh the wrath of God

God on the children of diſobedience." As a further mean of enabling us to mortify this idolatrous principle, let us reflect on the value and importance of ſpiritual bleſſings.—Let us recollect the care of divine Providence, with reſpect to believers in Chriſt. Our heavenly Father knows we have need of theſe things. He feeds the ravens; he clothes the lilies; and ſhall he not much more feed and clothe his children? Let us contemplate the example of Chriſt; did he covet worldly greatneſs? Did he not uniformly diſplay, in his temper and conduct, an holy indifference to every earthly enjoyment? Has he not recommended it to his followers? And ſhould we not aſpire to be like him? If we poſſeſs this holy ambition, let us eſpecially look to, and depend on the Spirit of promiſe. His divine influences alone can ſubdue this covetous diſpoſition, and conform us to the Saviour. Depending on him, in the uſe of the means he has appointed, we have reaſon to believe he will make them effectual for this purpoſe.

MANCUNIENSIS.

ON PROFANENESS.

THE greatneſs, the majeſty, and the goodneſs of God, our relation to him as the work of his hands, and the ſubjects of his government, require that we ſhould think and ſpeak of him with reverence and godly fear. His name is therefore taken in vain, when it is uſed lightly or irreverently, or when men daringly and impiouſly imprecate his vengeance on themſelves or others. Every unregenerate man is a hater of God. The carnal mind is enmity againſt him; but many who ſecretly hate him conceal their enmity under a cloak of profeſſed friendſhip. Theſe cannot be known to men to be what they are. But thoſe who take his name in vain, openly and loudly proclaim their enmity againſt him. "Thine enemies take thy name in vain." Pſ. cxxxix. 20. Dreadful character, to be an enemy to God! If any perſon of this character ſhould accidentally light on this paper, and give it a reading, he is earneſtly deſired to conſider ſeriouſly the diſhonour he does to God, and the deſtruction he is bringing upon himſelf, if he perſiſt in his treſpaſſes. Haſt thou not heard, oh, thou profaner of the name of God, that he hath ſaid, "He will not hold thee guiltleſs." More is underſtood than is expreſſed. He

will hold thee guilty. Conſider the greatneſs of thine iniquity, and the aggravations that attend it. Thou committeſt it knowingly and preſumptuouſly. Thou canſt not ſay that there is either profit or pleaſure in it to tempt thee to the commiſſion of it. It proceeds entirely from the enmity of thy heart againſt God. And why doſt thou hate him? Has he ever done thee any injury? On the contrary, has he not always been doing thee good? Thy breath is in his hand; thou canſt not ſpeak a word nor move a finger unleſs he preſerve thee in life. He gives thee thy health, thy food, and thy raiment, and, what is infinitely more valuable than all that this world can afford, he gives thee in the word of his goſpel the bread of life, his Son Jeſus Chriſt. He has ſent him into the world to ſave ſinners, to ſave ſinners ſuch as thou art, and yet after all this, thou hateſt him. Thou exclaimeſt againſt ingratitude. In doing this, thou condemneſt thyſelf. Is there any ingratitude like thine? As thou art an avowed enemy to God, thou art in the greateſt danger, for "God is angry with the wicked every day. If he turn not, he will whet his ſword, he hath bent his bow, and made it ready. He hath alſo prepared for him the inſtruments of death." Thou knoweſt not, therefore, but the next profane word thou uttereſt may be thy laſt. Flee inſtantly, and without delay, to Jeſus Chriſt the Saviour; thou haſt as free acceſs to him as the manſlayer of old had to the city of refuge. Pray earneſtly to God that thy ſins may be forgiven thee, and that his love manifeſted in Chriſt Jeſus may lead thee to repentance, and conſtrain thee to every good word and work, and to follow holineſs in all manner of converſation.

ON DISINTERESTED KINDNESS.

THE Goſpel enjoins—"As we have opportunity, let us do good unto all"—cultivate a ſpirit of benevolence, and embrace every opportunity for the exerciſe of it. "But," it is added, "eſpecially to them who are of the houſehold of faith:" theſe, it is evident, have a more peculiar claim to our regard.

The deſign of this paper, is not to explain the nature, and urge the obligation of this duty; but rather to detect an improper principle from which it may be performed, to expoſe baſe and unworthy motives, and to recommend that ſpirit

ſpirit of *diſintereſted kindneſs* in all we do, which beſt becomes the chriſtian character.

The *want* of this ſpirit of kindneſs in many who profeſs to love Jeſus, and to be influenced by his grace, is too evident; and cannot be witneſſed by a gracious perſon without concern and grief. Obſerve the *nature* of this evil: a man who profeſſes to be a chriſtian, to know the conſtraining love of Chriſt, and to act for his ſake and to his glory, is all the time under the government of pride and ſelfiſhneſs, and aims at no higher end than perſonal advantage! Such may profeſs that their treaſure and their hearts are in heaven, and that they ſeek their reward only from God; but unleſs they are rewarded, ſome way or other, from the perſon whom they conceive to be obliged by them, they are greatly hurt and diſappointed; they begin to withhold their favours, and exclaim againſt the ſin of ingratitude. I wiſh not to apologize for ingratitude: it is not capable of an apology: but why ſhould the real or apparent ingratitude of one who has been obliged by me contract my exertions for God?—Suppoſe the object of my kindneſs has not behaved towards me as he ought, do I not profeſs to have a higher end in view than ſelf-intereſt? And is not the *love of Chriſt* the motive from which I profeſs to act? Certainly, as a chriſtian, it is. But how many are there, who, not having received thoſe acknowledgments which they expected, have almoſt laid aſide the practice of doing good; at leaſt they do it with ſuch caution and reſerve as evidence that diſintereſted kindneſs has but little place in their breaſts. They will, perhaps, ſhew you common civility while you appear to require no favour of them; but when once they ſuſpect this, their looks and behaviour ſufficiently indicate that they wiſh you out of their preſence. Their *feelings*, perhaps, have been hurt by the ingratitude of another: but ought we not to ſacrifice our feelings (I had almoſt ſaid our *pride*) to the exerciſe of benevolence and kindneſs? Are there no conſiderations that will draw us to our duty independent of the worthineſs of creatures?

And now, reader, what ſhall we ſay of ſuch characters? Their profeſſion may be fair and conſpicuous in the church, and we would not pronounce them devoid of real chriſtianity; yet ſurely there is an important defect in their chriſtian temper, and ſomething which calls for deep humiliation.

Let us ſeriouſly enquire—is ſuch a perſon a *conſiſtent* character?—Surely not, for while he profeſſes to "have received

ceived Chriſt Jeſus the Lord," and to be devoted to his praiſe, ſhould we not expect him to look higher than creatures in the motives and ends of his actions? The *love of Chriſt*, to whom he is indebted for all he has, whether in poſſeſſion or in proſpect, ſurely ought to conſtrain *him*, and not the groveling, ſelfiſh views which actuate a carnal world. The *honour of Chriſt*, and even the diſtant probability of doing ſomething to promote his cauſe in the world, or the comfort of his weakeſt follower, ought ſurely to be more powerful incentives, and promiſe ſuperior pleaſure to the warmeſt eſteem and adulation of mortals. The chriſtian, whoſe temper and conduct are conſiſtent with his creed, will ſay—Though my "good be evil ſpoken of"—though men reward me "curſing for bleſſing"—to do all the good I can is my duty ſtill: it was not the approbation of men that I ſought, therefore, through grace, I will go forward, "abounding in the work of the Lord, knowing that my labour is not in vain in the Lord."

Again, does ſuch a perſon underſtand and exemplify evangelical *precepts?* Theſe inculcate, "Do good, and lend, hoping or expecting nothing:"—"love your *enemies*:"—"do good to *all men*"—even to thoſe who "*hate you*," &c. Now if the hand of beneficence is to be ſtretched out to *theſe*, it cannot be from any worth in the object, or from any ſelfiſh hope of reward; for what can a man expect from his worſt enemy? it muſt be ſomething higher, viz. a regard to the authority of Chriſt reſulting from the experience of his grace.

And what our bleſſed Lord taught he gloriouſly *exemplified*. It needs no proof, that in all he did and endured for ſinners, he was not influenced by hopes of grateful acknowledgments from them; if he were, ſurely he was moſt grievouſly diſappointed, for how amazing the contraſt between his kindneſs and the returns he received for it! Yet how ſteady and perſevering his love! What diſintereſted benevolence! This actuated him conſtantly to go about doing good; and moved him at length to die the moſt ignominious death for the moſt ungrateful and implacable enemies! Now it is plain that the love of Chriſt to us is propoſed in the goſpel, as the *rule* as well as motive of our love to each other; and though we can never equal it in degree, we ought certainly to emulate it to the utmoſt in our power, for this plain reaſon—"Chriſt hath left us an *example*, that we ſhould follow his ſteps."

It is worthy of being added—The path of duty is the only path

path of *peace*. He whoſe ſpirit and conduct are moſt conſiſtent with the precepts and example of Chriſt will be the moſt happy man. Who can expreſs to what trouble and vexation that perſon expoſes himſelf, whoſe conſcience binds him to do ſomething for others, but who is in conſtant doubt concerning the worthineſs of the object, or his ability to make an adequate return? Such an one betrays a mind greatly diſeaſed with covetouſneſs, jealouſy, and diſcontent; and where theſe prevail, I am ſure *peace* does not reſide. Beſides, in our judgment of others, do we not daily detect ourſelves in miſtakes, and frequently change our opinion concerning the ſame perſon? If ſo, may we not do good where it was not deſerved, and withhold it where it was, and thus regret our conduct as often as we act? But to be conſtrained by the *love of Chriſt*, and by the principles and proſpects of the goſpel, is eaſy and pleaſant indeed; tormenting paſſions and prejudices ſubſide, and the "peace of God" rules and reigns within.

Reader, is this your experience? Perhaps not. O then look well to your ownſelf, leſt after all your knowledge and profeſſion of religion you have never yet been made a *new creature in Chriſt Jeſus!*

But is it in *any* meaſure your experience? Be thankful for what you have received, but be humbled for your defects: watch and pray without ceaſing: thus let us all be found; let us learn our own ſpirits, and be very importunate for ſaving, ſanctifying influence.

Our imperfections ought likewiſe to teach us the worth of our benevolent *Saviour*. Thrice happy for us that "in him all fulneſs dwells"—that he is our "Advocate with the Father;"—and "ever liveth to make interceſſion." Bleſſed are they who have an intereſt in this Saviour! Let us highly prize him; let us have much to do with him: let us contemplate his character, till we are transformed into the ſame image; and plead earneſtly for his grace, till we have imbibed the ſame Spirit!—and ever aſcribe all glory to electing love! ERIPHOS.

ANECDOTES.

OF all the virtues which united in the character of Guſtavus Adolphus, King of Sweden, that which crowned the whole was his exemplary piety. The following is related of him, when he was once in his camp before Werben: He had been alone in the cabinet of his pavilion ſome

ſome hours together, and none of his attendants, at theſe ſeaſons, durſt interrupt him. At length, however, a favourite of his having ſome important matter to tell him, came ſoftly to the door, and looking in, beheld the king very devoutly on his knees at prayer. Fearing to moleſt him in that exerciſe, he was about to withdraw his head, when the king eſpied him, and bidding him come in, ſaid, "Thou wondereſt to ſee me in this poſture, ſince I have ſo many thouſands of ſubjects to pray for me; but I tell thee, that no man has more need to pray for himſelf, than he, who being to render an account of his actions to none but God, is for that reaſon more cloſely aſſaulted by the devil than all other men beſide."

UNDER the reign of Paganiſm, a Chriſtian, notwithſtanding her pregnancy, was condemned to die for her profeſſion. The day before her execution ſhe fell into labour, and crying out in her pangs, the jailor inſulted her, ſaying, "If you make a noiſe to-day, how will you endure a violent death to-morrow? To this ſhe replied, "To day I ſuffer what is ordinary, and have only ordinary aſſiſtance; to-morrow I am to ſuffer what is more than ordinary, and ſhall believe for more than ordinary aſſiſtance."—Oh! woman, great was thy faith!

SELECT SENTENCES.

GOD is the "Father of Mercies and the God of all comfort." 2 Cor. i. 3. He ſometimes ſeparates theſe two. His conſolations are withdrawn, but his mercies ſtill continue. He takes away what is ſweet and ſenſible in grace, becauſe you want to be humbled and puniſhed for having ſought conſolation elſewhere. Such chaſtiſement is ſtill a new depth of his mercy. FENELON.

CYPRIAN well obſerves, "We may judge how ready God is to give us thoſe good things which he himſelf ſolicits us to aſk of him." IDEM.

ALL godly people are praying people. You may as ſoon find a living man without breath, as a living Chriſtian without prayer. HENRY.

GOD's good work in us is the ſureſt diſcovery of his good will towards us. IDEM.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

The GOSPEL ITS OWN WITNESS: *Or the holy Nature and divine Harmony of the Chriſtian Religion contraſted with the Immorality and Abſurdity of Deiſm.* *By* Andrew Fuller, 8vo. *pages* 361. *Price* 5s. *boards.* Button, &c. 1799.

MANY able performances in defence of revelation have been written by our Countrymen, in the courſe of this century; but, if our judgment be not warped by the partiality of friendſhip, we may venture to affirm, that not one of them has repelled the malignant inſinuations and hoſtile attacks of modern infidels, with happier ſucceſs than this admirable production of Mr. Fuller. Among the various topics, uſually diſcuſſed in this controverſy, he ſelects the *internal evidence* which chriſtianity poſſeſſes, in reſpect of its holy nature and divine harmony; juſtly obſerving, that this ſubject has not been ſo fully attended to, but that it might yet be conſidered with advantage.

The *holy nature* of the Chriſtian Religion he traces in the diſcovery it makes of the moral character and perfections of God—the devotion and worſhip it preſcribes and inſpires—the ſtandard of pure and enlarged morality it erects—the motives it furniſhes to a virtuous life—the lives of thoſe who cordially embrace it—its ſalutary influence in improving the morals of every ſociety where it has been received—and the happineſs it imparts to individuals and communities at large. With theſe advantages and benefits he contraſts the immorality and wretched effects of deiſm, which, while it acknowledges the being and natural perfections of God, denies or overlooks his moral character—refuſes to worſhip him—contracts our moral obligations, and palliates vice—ſaps the foundations of virtue—manifeſts its evil tendency in the lives of its warmeſt advocates—ſheds a pernicious influence on the public morals—and mars the comfort of individuals and ſociety, leaving both, as it reſpects the future, void of hope.

The *harmony* of the Scripture, as an evidence of its divinity, he clearly demonſtrates. Its prophecies agree with hiſtoric fact;—the truth it inculcates accords with the dictates of an enlightened conſcience, and the reſult of the cloſeſt obſervation;—its profeſſion of being excluſively the word of God, with the ſpirit and ſtyle in which it is written;—its peculiar ſcheme of ſalvation through a mediator, with ſober reaſon;—and the magnificent doctrine of redemption, with the modern opinion of the magnitude of creation.

Three addreſſes are ſubjoined—one to Deiſts—another to the Jews—and a third to Chriſtians.

Such are the outlines of a treatiſe which muſt be carefully read to be appreciated. A treatiſe pregnant with the ſtrong ſenſe and deep argument, for which the author has been diſtinguiſhed in his controverſy with the Socinians. It will be a book highly uſeful to be put into the hands of any, who have been deluded by the falſe reaſoning, and ſly inſinuation of infidels, againſt the Revelation of God. Here the author has produced powerful, and to us it appears concluſive evidence of the tranſcendant excellence of the Goſpel of Chriſt, and ſhown how, in every point of view, in which the morals or happineſs of individuals or ſociety can be effected, it riſes infinitely ſuperior to all that its adverſaries have preſumed to produce in its ſtead. Here the principles and practice of the Heathen Philoſophers, and thoſe of modern Deiſts, their pretended admirers, are fairly

ſtated, and their abſurdity and immorality clearly detected. The Chriſtian world will read with pleaſure this triumph of truth over error and infidelity.

An impartial and ſuccinct HISTORY *of the Riſe, Declenſion, and Revival of the* CHURCH *of* CHRIST; *from the Birth of our Saviour to the preſent Time; with faithful Characters of the principal Perſonages, ancient and modern. By the Rev.* T. HAWEIS, L.L.B. *and* M.D. &c. *In three volumes, 8vo. pages* 1452. *Price one Guinea, boards.* Mawman (ſucceſſor to Dilly), Poultry, Chapman, Fleet-ſtreet.

WE announced in our Supplement the appearance of this work, and embraced the earlieſt opportunity of peruſing a ſubject ſo intereſting as the Hiſtory of the Church of Chriſt, from the birth of our Saviour to the preſent day. Being contained in three volumes, we need not remark, that it neceſſarily required to be compreſſed into the ſmalleſt poſſible compaſs, conſiſtent with a faithful delineation of the object held up to view. The whole is divided into three periods, the riſe, decline, and revival of the Church. The former and latter periods are evidently the moſt intereſting, though the intermediate one requires the moſt painful inveſtigation. As the Author is known to be neither inelegant in compoſition, nor deficient in information, the ſubject will probably attract the notice of many; we ſhall pay it repeated attention, obſerving, with the eſteem due to ſo reſpectable a writer, whoſe name has long been on our liſt of ſtated contributors, the utmoſt impartiality in our remarks, and not forgetting the critic in the friend.

The firſt volume, which will afford matter for our preſent review, is introduced with a dedication to the Treaſurer and Directors of the Miſſionary Society, and comprizes the firſt period. It contains the riſe and progreſs of the Church, in the four firſt centuries, and is divided into ſix ſections. 1. The progreſs of Chriſtianity, from the birth of Chriſt to the cloſe of the ſcripture canon. 2. The end of the firſt and commencement of the ſecond century. 3. Century the ſecond to the end. 4. The death of Cyprian, and the end of the third century. 5. To the acceſſion of Conſtantine. 6. From Conſtantius to the eſtabliſhment of uniformity, by Theodoſius.—Each of theſe are ſubdivided, the two firſt into ſix, and the reſt into five chapters.

Under the firſt ſection the author preſents us with a very brief account of the life of Chriſt—then glances at the rapid ſpread of Chriſtianity, from the day of Pentecoſt—introduces the lives and labours of the Apoſtles, ſo far as they are recorded in the ſcripture; beginning with Paul, as firſt in eminence, though called the laſt to the apoſtleſhip, and concluding with ſome notice of Mary the mother of Jeſus, who, he ſuppoſes, from paſſages in the Evangeliſts, had afterwards ſeveral other children by Joſeph, and on his deceaſe, married Alpheus. He conſiders the nature and adminiſtration of the Chriſtian Church, as recorded in the New Teſtament; an important chapter and deſerving the attention of all denominations, for as none of them will probably find their own exact likeneſs, it will furniſh matter for mutual forbearance, and promote a ſpirit of union and brotherly love. He then proceeds to the perſecutions mentioned in the ſcriptures—and briefly concludes the ſection with the hereſies and ſchiſms introduced.

Under the ſecond he deſcribes the ſtate of the Church from the cloſe of the canon of ſcripture to the end of the reign of Trajan, about the year 117, clearly proving it to be very flouriſhing in point of numbers and piety, from the account Tacitus gives of the chriſtians, ſo falſely charged by

Nero

Nero with the conflagration of Rome, and ſanguinarily executed, and from the letters of Pliny and Trajan, which are quoted at length, and accompanied with judicious remarks. Taking a retroſpective view of the ſtate of the Church to the concluſion of the firſt century, its proſperity is proved alſo from the epiſtles of Clement, ſuppoſed to be authentic. The oppoſite hereſies of the Docetæ and Ebionites are then ſlightly noticed, though not, perhaps, with ſtrict regard to the order of time, as their principles were broached in the preceding period, and they did not aſſume the ſhape of a ſect till towards the end of the ſecond century. Adverting again to the flouriſhing ſtate of the Church at the commencement of the ſecond century, he conſiders the epiſtles and martyrdom of Ignatius, and likewiſe the writings of Polycarp and his martyrdom, though theſe, as he intimates, properly belong to the events of the next period. The ſimplicity of primitive worſhip he thinks was not yet contaminated by a farago of rites and ceremonies—miraculous powers he ſuppoſes had generally ceaſed.

In the third ſection he compriſes five objects. The ſufferings of the Chriſtians under the imperial perſecutors, Adrian, and Marcus Aurelius, the philoſopher, with the cruelties inflicted on them by the Jewiſh impoſtor, Barchochebas, are firſt noticed. He next remarks the hereſies, or fatal errors in doctrine and practice, that reſulted from the attempts of the Eclectics, or learned converts educated in the ſchool of Alexandria, to conciliate all parties by ſpiritualizing and incorporating the heathen mythology with the Jewiſh and Chriſtian Religion. Among the eminent perſonages and writers to the end of the ſecond century, he particularly notices Juſtin, the Martyr, Ireneus, and Tertullian, and enumerates "Pantænus, Dionyſius, Theophilus, Melito, Apollinaris, and Athenagoras, whoſe writings made them noticed in their day, and have been ſo far preſerved to us, as to prove that the faith once delivered to the Saints, was ſtill preſerved in its purity." But this, we apprehend, is not ſtrictly accurate; as we never could learn that a ſentence remains of the writings of Pantænus and Apollinaris; nor yet of Dionyſius and Melito, except a few lines quoted in the writings of others; that aſcribed to the latter in the Bibliotheca Patrum, reſpecting the paſſage or death of the Virgin Mary, being, as Du Pin himſelf acknowledges, ſtuffed with abſurdities, and evidently counterfeit.—The government of the church, its rites and ceremonies, had experienced a conſiderable change:—The primitive equality of its paſtors, he obſerves, was deſtroyed;—the clergy, ſeparating from the people as a body, became more diſcriminated by their habits;—the names of prieſts, and high-prieſts, were aſſumed; their oblations termed ſacrifices; pompous ceremonies gradually introduced, and annual feſtivals obſerved, to accommodate chriſtianity to the Heathen, who were fond of pageantry, and thought thoſe who had neither altar, victim, prieſt, or ſacrifice, muſt be atheiſts.—Laſtly he ſpeaks of the ſpiritual and true church; by which he does not mean a ſeparate body of Chriſtians, but thoſe who amidſt the departures of many in faith and practice, preſerved the truth, and exemplified the power of godlineſs.

In the fourth ſection, reaching to the end of the third century, the author records—The ſufferings of the church under the perſecutions of Severus, Maximin, Decius, and ſeveral other emperors—The hereſies which ſprung from the writings and teaching of Origen, and thoſe broached by Noetus, Sabellus, Baryllus, Paul of Samoſata, and Manes, the father of the Manichæans, who attempted to unite the doctrines of the Magi with chriſtianity, as the Eclectics had before endeavoured to blend it with Platoniſm—The principal perſonages who flouriſhed in the third century, particularly Origen and Cyprian, whoſe characters are delineated in a maſ-

terly ſtyle; though ſome will probably think too much ſeverity is exerciſed, eſpecially towards Origen, whoſe incomparable learning, deep humility, matchleſs diligence, ſelf-mortification, inflexible integrity, and flaming zeal, ſhed a radiance about him that his peculiarities of opinion cannot wholly obſcure—He then notices the form of government, which was become more magiſterial, and the rites and ceremonies which were increaſed; peculiar efficacy being aſcribed to faſting, the Lord's Supper celebrated with greater pomp, and gold and ſilver veſſels uſed in the ſervice; exorciſm preceding baptiſm, and impoſition of hands, and invocation following it, that demons and evil ſpirits might be ejected from the candidate, and the Holy Ghoſt communicated—Concludes with the ſpiritual Church.

The fifth ſection contains—Diocleſian's perſecution—The acceſſion of Conſtantine, who ſubverted paganiſm and eſtabliſhed Chriſtianity, but whoſe godlineſs the author thinks as queſtionable as that of Henry the VIIIth—The prevailing hereſies, particularly Arianiſm, which deſolated the Church and occaſioned violent perſecutions—Rites and ceremonies now multiplied to very great exceſs; ſplendid robes, mitres, tiaras, tapers, croſiers, and proceſſions; whilſt the power of the people in eccleſiaſtical affairs was annihilated, and the government of the Church rendered prelatical, and modelled after the imperial, the biſhops of Rome, Alexandria, Antioch, and Conſtantinople claiming ſuperiority, and reſembling the four Prætorian Prefects—The true Church.

In the laſt ſection our author conſiders—The Succeſſors of Conſtantine to Theodoſius, who all profeſſed the Chriſtian Religion except Julian, but with different views of its doctrines, Conſtantius and Valens being zealous Arians, and the reſt favourers of the Orthodox—The prevailing ſchiſms and hereſies are juſt intimated—Many of the principal perſonages are named, and ſome notice is taken of Athanaſius, Euſebius, Ambroſe, and Auguſtin—Church government and ceremonies, briefly as they are ſtated, exhibit to a ſpiritual mind a melancholy figure; the Church, as the good Doctor with grief obſerves, groaned under the load of her own trappings, and patronage and other evils were introduced—The ſection then cloſes with the ſpiritual Church to the end of the third century.

A valuable Appendix contains three diſſertations. The firſt on the Eſtabliſhment of Uniformity in Religion, by penal ſanctions; in anſwer to the (late) Rev. Mr. Milner. The ſecond, on Schiſm, which is ſhort and pertinent. The third, on Infidelity, containing remarks on Mr. Gibbon's fifteenth and ſixteenth chapters of his Roman Hiſtory; and is worthy of an attentive peruſal.

Having been ſo copious in our analyſis, quotations from the ſeveral periods would be unneceſſary; and general remarks premature. If not, our limits would oblige us to refrain; we hope, however, an opportunity will ſoon be afforded us to renew the reader's pleaſure and our own.

Remarks on the Rev. Rowland Hill's Journal, &c. in a Letter to the Author; including Reflections on Itinerant and Lay-Preaching. By J. JAMIESON, D. D. *8vo. 88 Pages,* 1s. Ogle. 1799.

DR. J. is a reſpectable Antiburgher Miniſter, well known to the world by his learned and excellent publications. Conceiving that the denomination to which he belongs, had been unfairly repreſented, he endeavours, in this pamphlet—To juſtify the reſtricted communion, complained of by Mr. Hill, and to rectify ſome miſtakes in his firſt journal. He likewiſe offers a variety of ſtrictures on lay and itinerant preaching, eſpecially in Scotland.

A PLEA

A PLEA *for* UNION, *and for a free Propagation of the Gospel: Being an Answer to Dr. Jamieson's Remarks, on the late Tour of the Rev. Rowland Hill; addressed to the Scots Society for Propagating the Gospel at Home. By* ROW. HILL, A. M. 8*vo.* 91 *Pages*, 1*s.* Williams.

MR. H. considers Dr. J. as the organ of the Antiburgher Synod, (which, in this instance, wonderfully harmonizes with the established Presbytery) and the antagonist of the Scots Society for Propagating the Gospel at Home, whose exertions, by means of itinerant and lay preachers, have excited the jealousy of the regular Ministers. Mr. H. therefore, addresses his Tract to this Society, and endeavours to justify both lay-preaching and itinerancy, by a variety of scriptural arguments, which he has managed with no small polemical dexterity, and with an intermixture of humour and sarcasm natural to the writer.

Extract of a JOURNAL *of a Second Tour from London through the Highlands of Scotland, and the North Western Parts of England, with Observations and Remarks. By* ROW. HILL, A. M. 8*vo.* 40 *pp. Price* 6*d.* Williams.

THIS pamphlet may be considered as an appendix to the preceding plea, though separated for the convenience of those who wish to have but one of them. Mr. H.'s lively mode of description and remark will interest the reader, and it will be his own fault if he is not at the same time instructed and improved.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

OTAHEITE.

THE public will learn with pleasure that intelligence is arrived, that the Missionaries who remained at Otaheite, after some had departed to Port Jackson, were safe and well in September, 1798, six months after their brethren had left them. The ship Sally, Captain Clark, who last week arrived in the river, met Captain Bligh, of the Cornwall, and Captain Moore, of the ——, at the Gallipagos* on the whale-fishery. They informed Captain Clark that they had called at Otaheite, and that on entering the bay the inhabitants fled to the mountains, fearing they should be punished for their behaviour to the Missionaries who had departed; but that the Missionaries who remained, and who came on board the ships, persuaded them to come down, assuring them that they should receive no harm, which, after a day or two they did.—The Missionaries continue in their station, but wish to hear from England. We hope they will soon be gratified in this desire, as the Royal Admiral, going to Port Jackson with convicts, is, we hear, to carry out a body, not exceeding thirty Missionaries to Tongataboo and Otaheite, to strengthen the Mission in those Islands, and prepare to visit the Sandwich Islands, and the Marquesas.

* The *Gallipagos* are a number of uninhabited islands in the Pacific Ocean, among which are caught the Spermaceti Whale. They lie under the equator, the centre island nearly in long. 90 degrees west.

SOUTH

SOUTH AFRICAN MISSION.

WE are happy to lay before the Religious Public the following Letters, by which they will find that the Miſſionaries in Africa have judged it expedient to divide and purſue different routes.—Dr. Vanderkemp and Mr. Edmonds to the Caffree Country; and Meſſrs. Kitcherer and Edwards, to the Boſhemen.

TO MRS. WILKS.

Hecks River Kloof, at Mynheer De Vos, June 3d, 1799.

My dearly beloved Mother in the Lord,

I again preſume to take the liberty of addreſſing you, as my unchanging and faithful friend; remembering that you and my dear father in Chriſt were always to hear from us his wandering diſciples, one of whom I ſtill hope I am, though following too far off.

My prayer to God is, that you and yours may be enjoying all the bleſſings of the everlaſting covenant, which was ratified with an oath, and ſigned and ſealed with precious blood, "to the end the promiſes might be ſure to all the ſeed;" and the promiſe is to you and to your children, (and bleſſed be God) to all that are afar off, even as many as the Lord our God ſhall call. O! what a wretched creature I ſhould be, were it not for this ſure promiſe, this unchanging love of God in Chriſt Jeſus; but theſe are all my ſalvation and all my boaſt. My time is ſhort, I muſt haſten to tell you ſomewhat more of the wonderful goodneſs of God towards us his poor unworthy ſervants.—You will hear from the greatly beloved Brother Waugh, and my other dear father Roby, ſome ſhort imperfect account of the loving kindneſs of our dear Lord towards us, down to the 27th of May.

The Lord, I truſt, that morning gave us to know, that he had determined Brother Kicherer ſhould go with Brother Edwards; and the worthy Mr. M. C. Vos, and Dr. Vanderkemp, ſpoke to Brother Edwards and me about being ordained; this I conſented to, more in deference to their opinion than from a conviction on my part; and as they thought it neceſſary I was paſſive.

They took us to the kirk, about four o'clock in the morning, and as there are about fifteen houſes in the village, a few people came. Brother Kicherer began by reading the 37th chapter of Ezekiel; then Brother Vanderkemp prayed, and we ſung, "Jeſus ſhall reign where'er the ſun," &c.; and Brother Vanderkemp gave us a very excellent exhortation and charge, from theſe words, "Command that thoſe ſtones be made bread." After a few general queſtions and an hymn, he prayed again, and the Rev. M. C. Vos, and Brother Kicherer, joined him in the ceremony of laying on of hands; and the whole was concluded by ſinging, "Crown him Lord of all." There never was ſuch a kind of ſervice before in Rode Zand Kerk, nor, perhaps, in this part of Africa.—Several of the people preſent were very deeply affected; and ſaid their ſouls were never happier.

As to the kindneſs of the people at the Cape, on the road to Rode Zand, and from thence to this place, I have not words whereby to do them juſtice.—From my eyes this moment tears run down at the remembrance of their affectionate attention. O! that I may be enabled to give Jeſus Emmanuel all the glory, and to love and ſerve him better.

On Tueſday morning, May 28, I got our things put into our waggon, and this Shunamite of a woman, Juffrowe Magtelt Smith, had provided many

many things for our journey, which, at present, I shall not mention. As they pressed us to stay another day, and as we thought our Hottentots trusty, we sent them away without waggon, Mrs. Magtelt Smith being determined to go with us some part of the way, with a horse waggon, in which they commonly drive eight small horses, we concluded to comply, and set off early next morning. Mrs. Smith has a meeting at her house every Tuesday afternoon; Mr. Vos came, and sat and preached from John xiv. 27. "Peace I leave with you, my peace I give unto you." The text ran as quick as lightning through my soul. O! how good, how kind, was the lovely Jesus, to leave and give such peace, and thus to apply it from time to time by his Spirit: Towards evening, Brother Kicherer proposed our having the Lord's Supper together before we parted, to which Dr. V. consented; and Mynheer Van Suik, a friend, who came from his own house with us half way from the Cape, and Mrs. Smith and Mrs. De Lange, joined with us. What is remarkable, Mrs. De Lange prayed to the Lord that morning, that if ever he had done any thing for her soul, the Brethren might take the Lord's Supper together, that she might know it as a token for good; for these good people (Moravians) take every thing to the Lord. Brothers Vanderkemp and Kicherer had appointed unworthy me to administer the ordinance, and I believe all were happier than myself; for though I had experienced such a blessing in the afternoon, I felt very little now; but some present said the Lord had never made them so happy in their lives. We sung some English hymns, and concluded with "Dear uniting love."

We were all up at five in the morning. Soon after six the worthy Mr. Vos, his wife, and two brothers, came with the Doctor; and Brother Edwards, and several more of the good people being come, Mr. Vos prayed for us with great fervency, and now we began to take leave. It went to my heart to part with Brothers Edwards and Kicherer; the latter, poor young man! hugged me as if he would press me into his heart. He is truly a good man. At seven o'clock we mounted the waggons, and several pious friends accompanied us. Brother Kicherer and Brother Edwards, at the same time, set off with Mr. Cobos Vos, in his waggon, to go to the Cape, as Mr. Fisher's waggon was not come. We drove south to the valley of Rode Zand. This is one of the pleasantest and healthiest countries, I think, in the world; but it wants more cultivation: the ground brings forth all things abundantly. The valley is about three miles wide, and high mountains on each side. At eleven o'clock we got to Liefde Farm, belonging to Mynheer Peter Hugo. Here we were very kindly received. Our waggon stood ready to go away, with twelve as fine bay oxen put in as ever I saw. I called the Doctor to take notice of the difference between them and the poor ones at and near the Cape. This farm is called Liefde, that is *love*, and a lovely place it is, stocked with great plenty of all sorts of provisions for the table; sheep and cattle in abundance, a good vineyard, &c.—and this is the way at all the farms we have passed. Mynheer Hugo was going about without shoes, and the family dressed very much like the Highland Farmer's families in Scotland; but they keep a better table than the gentlemen in England. The iron rod which assists the draught beam under our waggon had broke: Mr. Hugo had taken it out and mended it, (for most of the farmers have blacksmiths shops) but he would take nothing for the work. After dinner we prayed with the family, and took an affectionate leave of Mrs. DeWet and Mrs. De Land, who returned. Mr. Hugo put eight horses in his waggon, and his mother, with her servant, with

Mrs.

Mrs. Smith accompanied us, and we came to Mynheer Pleſſe's that evening, where we were kindly received and lodged—at theſe farms there is as fine wheat as ever I ſaw in England. Next morning, at ſeven o'clock, ſet off again, and came to Harte Beaſt River Farm—here we were very kindly received. This is a moſt delightful place, and is ſtocked with large orange trees, loaded with large oranges; they grow higher than the apple trees in England; I never ſaw any thing like them. After breakfaſt (being the ſame kind of food as at dinner, for they eat nothing to tea or coffee in this country) we had prayer with the family, and ſet off again, taking an affectionate leave of thoſe kind people. In about two hours ride we entered Hecks River Kloof—here we had a very rough road between the mountains. After croſſing Hecks River about ten times, we came out about ſun-ſet into a valley, widening as we proceeded, and got to Mynheer Jordaan's, a rich farmer, a little after dark. His wife is ſiſter to Mrs. Hugo, the old lady that was with us. Here we were very kindly received and lodged, but Brother V. could not ſleep well, the bed was ſo ſoft. Of Mr. Jordaan we bought two oxen; the good man offered them for nothing; but as we declined accepting them as a preſent, he ſold them, but did not take the price of one for the two. In the morning, after I had looked over this little earthly paradiſe, we went forward about four miles, to the houſe of Mynheer De Vos.—Here we were to ſtop and prepare to croſs Hecks River Mountains, and then to paſs through the great Carrow, a wilderneſs of eight days journey, not having a houſe in it. God has ſo ordered it, that as yet we have been as if we were going to take a journey of pleaſure and not of hardſhips, for we have been but two nights out of good beds ſince we left the Cape. O! my dear friend, what can the Lord mean by all this kindneſs towards ſuch poor ſinners as we are! My thoughts are ſo filled with wonder and admiration that I cannot tell where to begin to mention the loving kindneſs of our God and his people.

We received fourteen oxen, a gift from the Rev. Mr. Vos's people. We have paid nothing to any of the farmers for their oxen, to bring us forward, and ſome of them came with us from one place to another, moſt part of the way. I have mentioned two oxen which we got for almoſt nothing, from Mynheer Jordaan. We wanted eight more to make up two ſets, and ſpoke to our landlord Mynheer De Vos, who ſaid he would let us have them. When Brother V. aſked him this evening what the eight oxen were to coſt, he ſaid he would take no more than at the rate his neighbour Jordaan had for his two. The Doctor told him that he only took eight dollars each for his, but we did not want to have them on ſuch terms. Mynheer De Vos then ſaid, that he could get thirty ſix dollars for each of his at the Cape; but he was determined to take no more than his neighbour.

We came here on Friday morning, and word was ſent round the country that there would be preaching on the Lord's-day. Long before ten o'clock a number of people came, ſome on horſeback, ſome in waggons, ſome came ſeven hours ride diſtant. O! England! Scotland! highly favoured countries! the manna rains down about your tents; but from this valley, if they want to hear a ſermon, they muſt ride all Saturday and Sunday morning before they reach Rode Zand. Thouſands are farther off, and never hear a ſermon, perhaps from year's end to year's end. This is Monday night, and Brother Vanderkemp is with theſe dear kind people in the hall, holding the prayer meeting, joining with you, in ſpirit, my dear friends, telling the people about England, Scotland, Holland, and the ſhip Duff. O! how I long to hear from England about all things. On the Lord's-

day,

day, Brother Vanderkemp preached from Rom. xiii. 11, 12. and in the afternoon, from 2 Peter, i. 2. This night, at the prayer meeting, gave an addreſs, from 2 Theſſ. iii. 1, 2.

Thanks and praiſe be to our dear Saviour's love and kindneſs, we are very loving and happy together; and we muſt be vile indeed, if we were not, when the Lord does ſo much for us every day. I now think the Doctor means to *ſettle* in Caffree Land, for we have been talking together, and I was ſpeaking of ſome Brother or Brethren to come and join us; but he ſaid, he thought it would be better to try what the Lord would do with us, by ourſelves, and if any more come, to point them to another part of the country; I am of the ſame opinion, and hope the Lord will direct us in the way we ſhould go. I really do not know how to look the people here in the face, they are ſo kind and generous. Mrs. Smith has got another load of things for us, or rather they have forced them on her for us, to ſupply us in the wilderneſs. I expect ſome wonderful appearance for us among the Caffres. We are to ſet off to-morrow, the Lord willing. Give my affectionate love to my dearly beloved Father in Chriſt, Mr. ———, and my dear friend, Miſs ———. O! how happy ſhould I be to hear of her walking in the ways of the Lord. It is wonderful how many of the Lord's people are ſcattered up and down this country, when we conſider how few means of inſtruction there are; and they are anxious to hear, or they would never ride ſo far. The chriſtian women in this country are wonderfully zealous: two of them keep public meetings for the ſlaves at the Cape, and they can preach very well.

And now, my dear friend, I muſt bid you farewell.—It would be a great favour to receive a few lines from you.—May goodneſs and mercy follow you and your houſehold, all the days of your life, and may you have an abundant entrance adminiſtered unto you, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt, is the ſincere prayer of dearly beloved Mother in the Lord Jeſus, Your truly affectionate ſon,

J. EDMOND.

To the Rev. Dr. HAWEIS.

Great Fiſh River, on the North ſide of the Snow Mountains, July the 16th. 1799.

Dear Doctor—dearly beloved Father, and Brother in Chriſt Jeſus!

Notwithſtanding our journal from 31ſt March to 30th June, be not ready to be ſent off, I will not let eſcape the opportunity which is offered to us, to ſend a few lines to our friends in England and Holland, by the Cape of Good Hope, and by your intervention, to the Directors of the Miſſionary Society. Hitherto our proceeding have been favoured by the hand of our God, far beyond our expectation, bleſſed be his name; and as we hope we have found grace in his ſight, ſo we have found it in the ſight of men, of every one with whom we have had to do. I ſuppoſe that you, from a letter written to Mr. Hardcaſtle, have learned that the Boſhemen have called us to come over and help them. We left the Cape after we had been ſucceſsful in erecting the South African Society, the 22d of May, with a mind to ſeparate at Roodeſand, the pariſh of Rev. Mr. Vos, our worthy friend. There we determined that Brothers Kicherer and Edwards ſhould go to the Boſhemen, the weſtern part of this country; and Brother Edmond and I to the Caffres. Brothers Kicherer and Edwards ſtayed waiting for a friend who was to convey them to the Boſhe-

men; but we proceeded immediately to the field of our labours, though the war, which had broken out between the Colony and the Caffres seemed to be unfavourable to our attempts. The inhabitants of this country were summoned by Government to serve us with their oxen, and give us every assistance; but this proved unnecessary, as every one offered his cattle, horses, and provisions, with the greatest alacrity, to forward us in our journey, without any payment; not less than 192 oxen, 77 horses, and 19 Hottentots have been at our service, beside 24 oxen of our own, of which 14 were offered to us by the inhabitants as a present, and three Hottentots sent by our dear Moravian brethren from Bavians Kloof. (I have forgot to mention that we have ordained Brothers Edmond and Edwards to the Ministry, which solemnity was performed in the Church of Roodesand, with the concurrence and according to the advice of Mr. Vos.) The 29th of June, we arrived at Graaft Reinet, and lodged at the Landrost house; we departed from Graaft Reinet the 10th, and passed over the Snow Mountains, where we suffered from intense cold. I have preached on the road wherever there was an opportunity, and the desire of the people both Heathen and professed Christians to hear the word of God, is beyond all imagination, as several came from a distance of 36 miles. In all the country between the Sneeuirberg and Elandsberg, never before us a Minister has preached. This shews the necessity of itinerant Missionaries, who are able to preach in Dutch. With respect to the Heathen countries, the Missionary field is very extensive, and the door open. The Boshemen on the north east side of the colony call aloud for instruction; and so do the Corannas or lesser Namacquas. Madagascar was recommended to us at the Cape as a proper field for Missionary exertions. Besides this, we are, on account of our numbers, not sufficient for the Caffres, nor our two Brethren for the western Boshemen. I hope the Society will, in cooperation with the Dutch Society, send us soon some assistance. I will prepare a letter for their information, directed to them, which they will find at the Cape, in the hands of the Directors of the South African Society. The minute particulars of our transactions you will find in our journal, which I hope to send by the first opportunity to London. I think we have ground to believe, that wonders of grace have accompanied our labours, as well as wonders of providence have accompanied our footsteps.

July the 17th.

We have reached this day, the place in which the Tarka joins the great Fish River; and within an hour I hope to preach to a congregation of about sixty people, assembled in a farm house. As this house is filled with these hearers, and the man who is to carry this letter to the Cape sets off immediately after service, I am obliged to place myself in one of the country waggons in order to finish this letter; this I hope, will dispose you to overlook my bad writing. We intend, if it pleases God, to send this week, two of our people, one of whom is a Caffre who speaks the Dutch language perfectly well, to T'Geika, who is king of the Caffres, in order to obtain leave to come into his presence. The Colonists give an excellent character of the Caffres; but, on account of the war, they are exasperated against the Colonists. I hope, however, that both parties soon may be disposed to a friendly agreement.

Do not neglect, if any Missionaries be sent to the Cape, to provide them with a passport from the Secretary of State, without which no person is admissible here. I will not charge you with many compliments to particular friends, but hope that the Directors of the Society will be persuaded

ſuaded of the ſincere reſpect which I feel in my heart for them. I intended to direct this to our dear friend Mr. Wilks, but as Brother Edmond writes to him, I was induced to do it by the next opportunity.—Pray give my love to my dear friends Rev. Mr. and to Mrs. Brown, and all her family, Mr. Jacks, Rev. Mr. Newton, but eſpecially dear Mrs. Hardcaſtle.

I am with the utmoſt reſpect,
Dearly beloved Father and Brother in Chriſt,
Your obedient Servant and Brother in the Lord,
J. F. VANDERKEMP.

Dear and Reverend Sir, AFRICA, *Aug.* 10, 1799.

BY the great mercy of my Lord and Saviour, I am ſpared as a monument of grace, and favoured with an opportunity to inform you of more of his great goodneſs towards us his unworthy ſervants, and of a few of the bleſſings that he has granted us in our journey.

May 27th, at Roodeſand, we ſettled for Brothers Vanderkemp and Edmond to go to the Caffres, and Brother Kicherer and me to go to the Boſhemen. The following Wedneſday they parted from us; after that, the young man, of whom I informed you in my laſt letter, that he had a deſire to go with us to the Heathen, but was doubtful of his call to that work, ſince informed us his mind is ſatisfied, and we have agreed for him to go and labour with us.

As the waggon could not come at the time the Government ordered from Mr. Viſer's, ſome friends were ſo kind as to give us eleven oxen, and one lent a waggon to convey us to Mr. Viſer's, and by the kindneſs of our Lord and Saviour, we got to his houſe, after travelling a week. He had received a letter from the Government at the Cape, adviſing him of our coming, and to order the farmers to help us with ſuch things as we needed. Through his influence we have had given us ſeven cows and a calf, one hundred and eighty ſeven ſheep, and many other things more than I can mention; and he has written to the Government for two waggons for us, and men to build an houſe. He is in this part of the country like a little prince in power among the Chriſtians.

The 22d of July we ſet out from his houſe for the Boſhemen nation, and he with us, and many farmers and Hottentots, and ſlaves, and five waggons. By the great bleſſing of our Lord and Saviour we are got to the Boſhemen, and have been directed to a fine ſpring of water, and a good piece of ground for a garden; we gave it the name of Blyreos Vitricht's fountain. Here are one of the chiefs and about thirty of the natives, and we expect many more as ſoon as they hear of our arrival. I think they differ but little from the Hottentots in their looks, but ſeem much more artful. We have made a houſe of ſpars for a ſhort time. The Chriſtians go back to their houſes on Monday next. We are about nineteen days journey from Cape town, with the ox-waggon; and about twenty-ſix days journey from our brethren, Dr. Vanderkemp and Mr. Edmond. I hope that you will hear in a ſhort time, that the Lord is bleſſing his Goſpel among the Boſhemen, and that we may be able to ſupport the miſſion without burdening the ſociety. As the Government has been ſo kind as to convey us hither from Mr. Viſer's without any expence to the ſociety, I think they will help us in other things, that we may ſtand in need of.

I ſhall ſend my ſhort journal the firſt opportunity that I have, and a

ſpecimen of the Boſhemen's language, from the time we parted with our Brother Vanderkemp. Brother Kicherer deſires to be remembered to you, and will write a few lines by the firſt opportunity. Be ſo kind as to give our love to all the Directors. We ſhould take it a great favour if you would ſend us a few ſpelling books for the children, and Valiant's Travels, and the Evangelical Magazine from the time we left England. The firſt opportunity you have, you will be ſo kind as to favour me with a few lines, as I have not heard from England ſince I left it.

May the Lord bleſs you!

Your unworthy ſervant!

W. EDWARDS.

I think this part of Africa, is as healthy as it is in England. In the part where we are, there are many lions, and other wild beaſts.—Very cold in the morning.

Near the Tarka, behind the Snow Mountains, Aug. 12th, 1799.

Dear Doctor—dearly beloved Father, and Brother in Chriſt!

I hope that the Lord will direct the preſent ſo, that it, with the incloſed journal, containing the ſecond quarter of the year 1799, may come ſafe into your hands. I'll now mention by anticipation ſome particulars, which have happened ſince the end of June to this day. In the beginning of July, we left Graatt Reinet, and went to ſee the Snow Mountains, in order to come round about into Caffreland, as the uſual road was conſidered dangerous, on account of the troops of Caffres infeſting the adjacent quarters, then the theatre of war, between the Engliſh, the Coloniſts, and the Caffres. We went round the Snow Mountains, on their north ſide, turning eaſt and ſouthwards, till we reached the Great Fiſh River, which we croſſed, and pitched our tent, near the laſt farm at the Colony. Here we found a number of families in their flight before the Caffres. We found alſo in the vicinity two hordes of Caffres, who behaved very friendly to us, and we ſent one of our Hottentots, accompanied by two of theſe Caffres, to T'Geika, King of Caffraria, to aſk leave for us to paſs through his land, and to converſe with him about our plan. After nine days journey they came back, reporting that they were kindly received by T'Geika, who ſaid, he was previouſly informed of our coming, and deſired us to make all poſſible ſpeed, that he might welcome us; he ſent us at the ſame time his tobacco-box, as a token of his favour and protection, which would univerſally be reſpected in his country; but warned us againſt the depredations of ſome other tribes of Caffres, under Captain T'Konga, which he conſidered as rebellious ſubjects. During the abſence of our deputies, a conſiderable body of T'Konga's Caffres aſſembled in the neighbouring mountains, and kindled, the very evening on which they returned, ſix or ſeven fires, on the top of the hill, at whoſe foot our tent was pitched. Next morning the Coloniſts decamped, and we followed them, as the friendly Caffres adviſed us to do, thinking it more ſafe, than to ſtay, or to go on in our journey, though at the ſame time they aſſured us that we ſhould be attacked by them on our way. This the event confirmed: we had not been above three hours on our journey when an innumerable multitude of Caffres appeared upon the mountains on our left hand, and running down with an horrid clamour attempted to break in upon our waggons. A battle enſued: we gave our fire-arms to our Hottentots, but I ordered them moſt earneſtly not to fire on the Caffres, unleſs their perſonal defence ſhould render it unavoidable. This they faithfully obſerved, and fired not: after an engage-

ment

ment of about an hour the Caffres made their retreat, but carried away our cattle. Our road lay between two hills, which were both occupied by a vaſt number of Caffres, haraſſing us when we paſſed between them: we proceeded two ways, followed by the Caffres, and ſtopt the ſecond day at a farm-houſe. But as the Caffres continued to advance, and to diffuſe themſelves over all the country, this alſo was deſerted by the inhabitants, and we removed to another farm, where we are actually uncertain what to do. But we truſt in the Lord, and are confident, that he will clear up our path in his ſeaſon. The 8th, a Field Cornet came to us, and reported, that a Caffre had ſurrendered himſelf to the inhabitants, ſaying that he belonged to us, and was looking for his maſters. We immediately diſcovered that it was Oúkóotſo, one of our deputies to T'Geika: we ſent him two armed Hottentots, and a horſe. He had been taken up by the hoſtile Caffres, and had a narrow eſcape of being murdered by them; and he cleared up ſeveral circumſtances of the preſent war, and ſayings of T'Geika, which hitherto had been myſterious to us. The war againſt the Engliſh was carried on only by ſome Caffres, under command of T'Konga, Madan, &c. ſubordinate Captains to T'Geika, though he had never given his conſent to it. This body of hoſtile Caffres was augmented by many of T'Geika's immediate ſubjects, the numbers of which daily increaſed. Their object was to diſpoſe T'Geika to make one common cauſe with them, or, ſhould they find him inflexible, to turn their arms openly againſt him and his adherents. I look upon theſe diſturbances as ſtrugglings of Satan, with a view to exclude us, and the Goſpel of Chriſt from Caffraria, and, on the ſide of the Lord, as a trial of our faith in him, and I hope, he'll make us faithful.

The incloſed letter is an order to Mr. Van Notten, my correſpondent, to remit the dividends of a ſmall capital in the Bank of England every half year, beginning with April 1799, to Mr. Hardcaſtle, who, I truſt, ſhall be ſo kind as to tranſmit it for me to the South African Society at the Cape, whenever the London Society has occaſion to tranſmit money to that place.

I am not able as yet to determine, what money, at an average, the South African Miſſion will require yearly. This cannot well be calculated before we are ſettled among the Heathen. The neceſſary articles of life may be obtained from the Caffres, by exchanging them for coarſe cloth, linen, tobacco-boxes, knives, ſciſſars, needles, looking-glaſſes, a few razors, night-caps, old buttons, ſome blades of braſs; and it will be much more advantageous to ſend thoſe articles from England, packed up in ſmall boxes (as no man will take a large box upon his waggon) than to buy them at the Cape, where theſe articles are amazingly dear. The ſame may be ſaid of writing and printing paper. I find that I made a miſtake in my former account, which I endeavoured to rectify by the preſent.

Auguſt 14.—This moment we are informed, that four Caffres are coming to this place, ſent by King T'Geika, in order to aſſure the inhabitants that he is determined to protect them againſt the hoſtile Caffres, and to re-eſtabliſh peace and tranquillity among them. Bleſſed be the name of our great Maſter, who over-rules all the machinations of his and our enemies, and in him my heart triumphs. I'll endeavour to ſee theſe four men, and to proceed with them to their country. Pray, dear Doctor! for me, that the word of the Lord may have free courſe and be glorified, even as it is with you, and that I may be delivered from unreaſonable and wicked men.—One or two pious aſſiſtants able to teach reading and writing to the Caffres, and, if poſſible, acquainted with the Dutch language, would be a valuable acquiſition.

I hope

I hope you'll give my beſt reſpects to my friends, whom you ſhall occaſionally meet with, eſpecially (as I do not mention the Directors of the Society) Mr. and Mrs. Brown, and her worthy family, Mr. Jack, Rev. Mr. Newton, Scott, La Trobe, &c.

Hitherto we have received no letters either from London or Holland. And now, my deareſt friend! I hope that the God of all grace will make you perfect, eſtabliſh, ſtrengthen, and ſettle you.

I am, Rev. Doctor, my Father, and Brother in Chriſt,

Your affectionate Friend, and Servant in the Lord,

I. F. VANDERKEMP.

P. S. My kindeſt reſpects to Mr. Hardcaſtle, and dear Mrs. Wilks.—I have no time to tranſcribe our journal for Holland, but I hope you will order it to be done in London, and the copy to be ſent to the Society in Holland.

Baſil, October 23d, 1799.

Reverend Fathers and Brothers in Chriſt,

IF we ever did write to you with a particular intereſt of our hearts it is at preſent, when the unfortunate capture of your Miſſionary Ship, on her ſecond voyage, by a French privateer, has been confirmed by accounts from ſeveral quarters. We are concerned at this great trial for your Society, for the Miſſionaries to whom this misfortune has befallen, and for thoſe diſtant Brethren that now will have to wait with prolonged anxiety for accounts from their native country. We remember the admonition of the Apoſtle to ſympathize with the ſuffering members of the body of Chriſt, and we feel ourſelves called upon for redoubled interceſſions in your behalf at the throne of grace. We will not, however, lament as if we were quite comfortleſs, but rather endeavour to ſupport your and our hearts from the rich treaſures of divine conſolation. We will adore that God who has made heaven and earth and ſea, whoſe power is over all, and without whoſe holy will and permiſſion not a hair falls from our head. Much leſs can any thing happen without his knowledge and conſent in the great concerns of his kingdom. Humbling ourſelves under his powerful hand we will ſtill hope, where all hope ſeems to be at an end. Great are the deſigns of his wonderful counſel; our dim eye cannot penetrate them at once; for we are duſt and aſhes, and our Saviour pronounces thoſe bleſſed that believe, though they do not ſee. In general, nothing is more carried on under great difficulties and obſtacles than the concerns of the kingdom of God. What mountains of difficulties had the faith and the obedience of our dear Saviour himſelf to overcome! He endured the moſt arduous proofs, and whilſt he was ſinking he conquered. And if we think of the firſt propagation of chriſtianity by his Apoſtles, of the reformation of the church in later times, and of all the great inſtitutions for promoting the cauſe of God, what conflicts, what perſecutions, which ſometimes threatened to ſuppreſs the good cauſe entirely, had the men of God to experience, and yet the Lord crowned them with victory and ſucceſs. Aug. Herman Franke, who ſo meritoriouſly diſtinguiſhed himſelf by building the orphan-houſe at Halle, began with a few gilders; and although in the progreſs of the work he was often in want of the neceſſary ſupplies, his heroical faith finiſhed the ſtructure, which poſterity looks up to with aſtoniſhment.

niſhment. How manifold were the ſufferings and trials of the firſt Miſſionaries of the united Brethren upon St. Thomas and St. Cruſe? How many found their graves there! But are there not thouſands and ten thouſands of converted Negroes, a joyful harveſt of that ſeed of tears? In ſhort, whatever is to be eminent and laſting in the kingdom of Chriſt has the ſtamp of the croſs.

Theſe conſiderations, together with ſo many conſolatory ſcriptures, as Iſa. lv. 8, 9. "My thoughts are not your thoughts"—and Iſa. xxviii. 29. "The Lord is wonderful in counſel and excellent in working"—inſpire our hearts with a pleaſing hope, that the Allwiſe will juſtify this diſpenſation in due time in the eyes of all his children. And we are confident, that God our Saviour will bleſs the captivity of the Miſſionaries for the ſpread of his Goſpel in places which we did not think of, as he formerly bleſſed the priſon of St. Paul for the furtherance of it in the very capital of the old Roman Empire. We truſt alſo his power and mercy will ſupport your hearts, not to be diſpirited, but with renewed vigour and zeal to purſue the great work for the converſion of the Heathen, that Satan and his creatures may be diſappointed by your perſevering faith, hope and love. May our gracious Jeſus, the beginner and finiſher of faith, let the ſun of hope riſe out of the night of this trial for our Engliſh Brethren, and his ſalvation be ſpread to the remoteſt corners of the earth.

We intended firſt to tranſmit with this letter about ſixty pounds ſterling; but the preſent political ſituation making it impoſſible, we will defer it to the end of the year, when we hope to be able to ſend alſo a legacy of about 70—75 pounds left for your Miſſion by a Miſs Braumiller, who died this year.

Your publications we have not received yet, and ours ſtill are here, detained on account of all communication being rendered ſo difficult. We hope you have received our letter of the 27th of May. With great deſire we expect now your anſwer, which you will have the goodneſs to direct to Mr. Wierz, at Francfurth.

For our Swiſſerland, the year 1799, haſtening to its end, was a time of great affliction. The devaſtations, occaſioned by the war, are beyond deſcription. O! that you could read the lamentable accounts of the ſtate of the little Cantons once ſo flouriſhing, your heart would bleed for pity, and deep ſighs would riſe from your breaſt to the Almighty. Towns and villages pillaged; the fine cattle, the only riches of the inhabitants, killed or driven away; and hundreds and thouſands reduced to beggary.—Famine begins to extend, and the orphans, the widows, and the poor of every age cry for bread. Our Baſil has ſuffered, indeed, many terrors and hardſhips; but by the unſpeakable mercy of God has been enabled to alleviate the diſtreſs of thoſe unfortunate countrymen, and the old and the young, the rich and the poor, vie with each other in this work of love and aſſiſtance. Honour be to our Almighty God, and thanks to our praying Brethren! Amen.

We cloſe with the aſſurance of our moſt hearty affections of reſpect and love, and interceſſion, beg for your's, and remain

Your Servants and Brothers,

In the name of the Members of the Committee,

STEINKOPF, Secretary.

MISSIONARY

MISSIONARY SOCIETY.

Collections received from the 25th December, 1799, to the 25th January, 1800.

Rev. James Stur and Congregation, Ballygonney, Ireland	30	6	6
Difference of Exchange	3	0	0
	27	6	6
Rev. Mr. Hobbs and Congregation, Colcheſter	45	14	1
Rev. Mr. Wearing and Friends, Rendham, Suffolk	1	4	9
Additional Contribution from the Members of the General Committee of the Society for Miſſions to Africa and the Eaſt	27	7	0
Rev. Mr. Bromerly and Congregation, Needham Market	6	1	6
Friends at Wem, Shropſhire, by Rev. Peter Edwards	9	19	6
Additional Contribution from Staines, by the Rev. Mr. Yockney,	9	8	0
Friends at Potter, by the Rev. Mr. Town	0	12	0
Friends at Alſton, Kislingbury, by the Rev. Mr. Moſely	3	3	0

RELIGIOUS TRACT SOCIETY.

WE underſtand, that notwithſtanding the funds of this Society muſt be conſiderably affected by the late rapid and extraordinary riſe of paper, the Committee hope the generoſity of the Religious Public will enable them, by ſubſcriptions and contributions, to continue the ſale at the preſent low prices; whereby they may be enabled ſtill to ſupply, not only individuals, but Country Aſſociations and Provincial Societies, for the diſtribution of Religious Tracts, on the moſt advantageous terms.

ADDRESS OF THE SOCIETY FOR DISTRIBUTING EVANGELICAL TRACTS *GRATIS*.

"BELOVED Brethren! be ye ſtedfaſt, unmovable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord," 1 Cor. xv. 58.

The prevailing ignorance of many reſpecting evangelical truth, and the alarming progreſs of popery, infidelity, and avowed atheiſm, even in this country, has excited in the minds of thoſe who wiſh rightly to eſtimate the value of an immortal ſoul, a concern, to be inſtrumental in the hands of God the Spirit, in ſtemming the mighty torrent, and of promoting the knowledge of divine truth in ſimplicity.

This concern has been manifeſted by chriſtians of various denominations, who have formed themſeves into Societies to eſtabliſh foreign and home Miſſions, to raiſe Sunday Schools, and diſtribute religious Tracts. Among the latter, the *Society for diſtributing Evangelical Tracts gratis*, is deſirous of caſting in their mite; and whilſt they are endeavouring to ſpread the knowledge of Chriſt and his ſalvation among *all claſſes* of people, and pointing to periſhing ſinners, the way that leads to eternal life, they would ſolicit all their chriſtian brethren to unite in ſupplicating the God of Grace to attend with almighty energy their feeble efforts to promote his glory among men.

It is hoped that no arguments need be urged to excite all the real friends of Chriſt to ſupport by pecuniary aid, an inſtitution of ſo promiſing and uſeful a tendency.

RULES

RULES OF THE SOCIETY.

That no Tracts ſhall be diſtributed by this Society, but ſuch as are founded on the doctrines of the Goſpel.

That the funds of this Society be ſupplied by quarterly and annual ſubſcriptions and donations.

That in order to accommodate perſons in any ſituation of life, who are deſirous of promoting this inſtitution, each Subſcriber of one ſhilling per quarter or upwards ſhall be conſidered a member; and any perſon preſenting to the Society a donation of five guineas, ſhall be conſtituted a member for life.

That the donations and one-third of the ſubſcriptions be at the diſpoſal of the Committee, for the purpoſe of diſtributing Tracts, in ſuch channels as may appear to them beſt calculated for uſefulneſs.

That each Subſcriber be at liberty to receive Tracts, to the amount of two-thirds of his ſubſcription, by applying to the Committee at any of their monthly meetings, (or to the perſons in the country appointed to receive ſubſcriptions) but if not applied for, on or before the meeting of the Committee in December, the balance in hand ſhall be placed by the Treaſurer to the account of the Society.

That the whole direction of the operations of this Society be veſted in a Committee conſiſting of twenty-four members to be elected annually.

That monthly meetings of the Committee be held at the Rev. Mr. Beck's Veſtry-room, in Bury-ſtreet, St. Mary Axe, on the *ſecond* Wedneſday in the Month, at 7 o'clock in the evening *preciſely*, any three of whom being preſent may proceed to buſineſs.

That a quarterly *public* prayer meeting be held at the above place on the *laſt* Wedneſday in the months of January, April, July, and October, to commence at 7 o'clock in the evening, and conclude at nine.

That an Anniverſary General Meeting of the Society be held on the *third* Wedneſday in January, and that a Sermon be preached annually before the Society.

We underſtand ſubſcriptions will be received by Mr. J. Tarn, treaſurer, No. 28, London Wall; by Mr. John Jordan, ſecretary, No. 138, Leadenhall-ſtreet; and by Mr. Hoppus, No. 9, Leadenhall-ſtreet.

SCHOOLS OF RELIGIOUS INSTRUCTION.

SIR, *Berwick upon-Tweed.*

A number of perſons of this place, who are deeply affected with the ignorance and vice of many of the youth of both ſexes, judge it their duty to ſhew to the generation to come the praiſes of the Lord, and his ſtrength, and his wonderful works which he hath done; and to offer their aſſiſtance to thoſe parents who are but ill qualified to make them known to their children; and to endeavour to bring thoſe, both parents and children, into the way of inſtruction, who are going on in the paths of ſin and folly. Having met together, they have agreed to form themſelves into a Society for conducting Sabbath evening ſchools. On the 21ſt of July, 1798, regulations were made, and officers choſen, ſchoolmaſters were appointed, and ſchools opened. The ſchools in town, and the neighbouring villages, are about ten in number, and about 500 children are taught in them. They are taught the catechiſms, which are generally in uſe among diſſenters. They are likewiſe required to commit to memory, and repeat,

ſelect portions of ſcripture; alſo, pſalms and hymns. The teaching of the children is preceded and followed by praiſe and prayer: the introductory part is performed by the maſter, and the concluding by the aſſiſtant, in the larger ſchools where an aſſiſtant is neceſſary; and the grown perſons, many of whom attend, join in theſe exerciſes. The maſters receive no payment, but one of the miniſters preaches a ſermon once in three months, when a collection is made to defray the expence of books, coals, candles, &c. uſed in the ſchools. In the courſe of their labours the maſters found ſome children who could not be taught the catechiſms, becauſe they could not read; when this was made known to the Society, they opened a ſubſcription to pay a maſter for teaching theſe children to read on the week day evenings—about thirty attend this ſchool.

Our venerable Vicar took occaſion lately from the pulpit, to mention and commend to his pariſhioners what was going forward among the diſſenters, and urged them to exert themſelves likewiſe. He told them ſome of them would remember that above 40 years ago he uſed to aſſemble the children on the Sunday, and teach them the catechiſm; but he told it with tears that he continued the practice till he ſat alone, till every ſcholar declined coming. He preſſed on them to conſider the advantages that accrued to ſociety, as well as to the individuals, from the minds of youth being ſtored with religious knowledge. In conſequence of this, a veſtry meeting was held, to conſider the manner in which the buſineſs was to be conducted. This was followed on the 26th of laſt month, by the Mayor and Alderman, the Vicar and Churchwardens going about to ſolicit donations, or yearly ſubſcriptions to defray the expence of a Sunday's ſchool —but before they had well begun they got more than enough. This will be wholly under epiſcopal management.

I hope, Sir, the efforts of chriſtian benevolence in this and other nations, together with the judgments of God which are abroad in the earth, will, under the conduct of Divine providence and grace, have the good effect of making the young thoughtful, and the aged conſider their ways, and the world advance in a ſtate of preparation for that coming of the kingdom of God which Chriſtians have been directed to pray for, when his will ſhall be done on earth as it is done in heaven.

From viewing the preſent deplorable ſtate of the world in general, and the ſanguinary ſcenes which in Europe have for a long time paſt been preſented to our view, how relieving! how conſolatory! to ſtretch our views forward to that happy time when there ſhall be nothing to hurt or deſtroy.

Wiſhing you much ſucceſs in conducting your valuable publication,

I remain, Sir, your conſtant Reader, A. Z.

SUNDAY SCHOOLS.

THE utility of Sunday Schools is obviouſly demonſtrable, eſpecially where religious inſtruction is combined with ſchool learning. They are not only means under *God* to bring up the *riſing generation* in his fear, but in this way God is pleaſed to bring many Parents under the joyful ſound of the Goſpel, in conſequence of having their Children educated. And we are happy to ſee both Miniſters and Laymen exert themſelves in the revival of Catechetical Lectures.

Threeſcore Children are now educating in the Sunday School, lately eſtabliſhed at the new Chapel, ILCHESTER, and it is hoped a bleſſing attends it. The Chapel is well attended, and conſequently great hopes entertained of a ſeed ſpringing up there by and by, to the honour and glory of the Lord.

ROTHERHAM

ROTHERHAM INDEPENDENT ACADEMY.

THIS Academy was opened November 5th, 1795; and its general Plan has already been made public. It may be proper, however, to mention that the great Object of this Inſtitution is, to prepare young men of real piety, and approved talents, for the more uſeful exerciſe of the chriſtian Miniſtry. To attain this end, ſtrict attention has been given, by the different Committees, appointed to ſuperintend the affairs of the Academy, aided by the Tutors, to the religious character and abilities of thoſe young men who have been admitted. Lectures on Theology, and other uſeful ſciences, have been regularly given by Dr. Williams, the Divinity Tutor; and on claſſical literature by the Rev. Mr. Phillips. The friends of the Inſtitution, who have attended the annual examinations, have been much gratified by obſerving the great improvement, which has been made by the Students, in the different branches of knowledge, to which their attention has been directed. They have alſo had the pleaſure to obſerve, and learn, that the general deportment of the young men is expreſſive of ſolid piety, and their public exerciſes of zealous attachment to the peculiar and glorious doctrines of the Goſpel.

Under the direction of the divinity Tutor, the Senior ſtudents have been employed on the Sabbath, in ſpreading the Goſpel in Towns and Villages adjacent to the Academy. Theſe exertions have been very uſeful already. In the general, 14 or 15 places have been ſupplied in rotation, and two congregations, one at Doncaſter, and another at Thorne, which have been raiſed by them, are likely to become very reſpectable. A Chapel has been already erected at Doncaſter, which was opened in June 1798; and another in the ſame year, at Weſt Melton. It is alſo highly neceſſary that one ſhould be built at Thorne. The junior Students have been alſo employed in attending prayer meetings, held in the adjacent villages, eſpecially on the evenings of the Lord's-day, in which they generally addreſs the company by a ſhort, ſerious, and affectionate exhortation; which plan promiſes much good to ſouls.

It cannot be expected that a plan of education, ſo liberal and extenſive as the preſent, ſhould be carried into full effect without conſiderable expence.* We therefore hope that this conſideration will induce many liberally to exert themſelves for carrying on this deſirable and important cauſe.

RICHARD ALLIOTT.
JAMES BODEN.

HAMPSHIRE ASSOCIATION.

ON Wedneſday, 18th September, was held at Goſport, the Autumn Meeting of the Hampſhire Aſſociation. On the preceding evening a ſermon was preached by Mr. Adams, of Sarum, from Heb. ii. 9. At half paſt ſix on Wedneſday morning, a Congregation of near 400 people met, and Mr. Allen, of Pitsfield, in New England, preached from Rev. ii. 1. At noon, Mr. Kingſbury, of Southampton, delivered a diſcourſe on the reſurrection of the dead, from 1 Cor. xv. The Lord's Supper was afterwards adminiſtered to the members of the different churches in the connection, and to Chriſtians of various denominations, epiſcopalians, preſbyterians, methodiſts, and baptiſts, who were preſent on the occaſion.—Eight Miniſters engaged in the courſe of the adminiſtration. There was public worſhip again in the evening; and Mr. Steven, of London, addreſſed

* Upon auditing the accounts, to the 30th of June 1799, there appears to be a balance of 127l. 10s. due to the Treaſurer.

dreſſed a very large and attentive audience from Habakuk, iii. 17, 18.—There were near twenty Miniſters that took a part in the different ſervices. During the time of the aſſociation, the Society for propagating the Goſpel in the County, had four different meetings, and formed various plans for diffuſing pure and undefiled religion in their neighbourhood.

ORDINATIONS.

ON Wedneſday, 11th December, 1799, Mr. P. Thomſon, preacher of the Goſpel, under the inſpection of the Aſſociate Synod, in conſequence of an unanimous call from the congregation that meets in Cliff-Lane, Whitby, Yorkſhire, was ordained at Coldſtream, by ſolemn prayer and the laying on the hands of the Preſbytery, to the office of the holy miniſtry, and to the paſtoral charge of that congregation. Mr. Greig, of Stitchill, preached the ordination ſermon, from 2 Cor. iv. 5. He then aſked the queſtions in the formula uſed in the Seceſſion Church, offered up the ordination prayer, and concluded with a ſolemn addreſs to Mr. Thomſon, to fulfil the miniſtry he had received of the Lord Jeſus Chriſt, and to teſtify with all fidelity, the Goſpel of the Grace of God. Mr. Daviſon, of Dunſe, ſucceeded and preached an appropriate ſermon from Acts xvi. 9. and then diſmiſſed the congregation in the uſual manner.—As the Preſbytery of Coldſtream had, in concurrence with the congregation in Whitby, ordained Mr. Thomſon in Scotland, the winter ſeaſon being inconvenient for them to travel ſo far into England, they appointed Mr. Ure, of Ayton, to accompany Mr. Thomſon to Whitby, and to introduce him to the ſpiritual overſight of his charge. This congregation had been for years deſtitute of a paſtor, and patiently ſtruggled with many difficulties. Their eyes now ſee their teacher. May they long enjoy their privileges; and have grace to improve them.

GREAT YARMOUTH.

On Tueſday, Nov. 19, 1799, was ſet apart, after an unanimous call, the Rev. John Barton, late of Newmarket, to the paſtoral office, over the independent church and congregation meeting for religious worſhip in this place. The Rev. Mr. Gardener, of Southwold, introduced the ſervice by prayer, and reading ſuitable portions of ſcripture, and aſked the uſual queſtions; the Rev. Daniel Bocking prayed the general prayer; the Rev. Mr. Phillips, of Norwich, preached the ſermon on the occaſion, from Rom. x. 17.; the Rev. Mr. Shepherd, of Wrentham, concluded the ſervice by prayer. In the evening the miniſters and people again aſſembled, when the Rev. Mr. Gardener preached a lecture, founded on Mal. iii. 14. The whole of the ſervices were conducted with much ſerioufneſs and attended with great union amongſt miniſters and people.

HULL.

TO the honour of the truth as it is in Jeſus, and as an evidence of its effects and influence upon the human mind, we have with pleaſure to record, that the Church and Congregation in Hull, under the paſtoral charge of the Rev. G. Lambert, have, in the courſe of the preſent year, raiſed amongſt themſelves (beſides other collections) above 500l. for paying off the debt, and in repairing the place in which they meet for public worſhip. We wiſh that ſo laudable an example may be followed according to their ability, by all thoſe who love and prize the Goſpel.

DISTRIBUTION

DISTRIBUTION OF PROFITS.

ON Monday, January 13, a meeting of the Truſtees was held for the diſtribution of the profits of this Magazine, and the following caſes, being properly recommended, were attended to and relieved.

Widows.	*Denominations.*	*Recommended by*	
H. A.	Methodiſt	Mr. Brewer	5
S.	Ditto	Dr. Haweis	5
M. C.	Ditto	Mr. Platt	5
M. S.	Independent	Mr. Burder	5
M. S.	Ditto	Mr. Eyre	5
M. T.	Ditto	Mr. Roby	5
P. C.	Ditto	Mr. Lambert	5
E. M.	Ditto	Mr. Kingſbury	5
L.	Ditto	Mr. Bogue	5
W.	Ditto	Ditto	5
A. C.	Ditto	Mr. Wilks	5
S.	Ditto	Mr. Cockin	5
A. M.	Ditto	Mr. Fuller	5
M. G.	Baptiſt	Ditto	5
E. P.	Ditto	Ditto	3
M. T.	Ditto	Ditto	5
A. W.	Ditto	Mr. Wilks	5
E. J.	Ditto	Mr. Greatheed	5
J. H.	Ditto	Ditto	5
E. M.	Ditto	Mr. Eyre	5
D.	Ditto	Mr. Jefferſon	5
B.	Ditto	Mr. Brewer	5
M. F.	Ditto	Mr. Wilks	2
A. G.	Ditto	Mr. Townſend	5
R.	Ditto	Mr. Simpſon	2
M. W.	Ditto	Mr. Wilkes	5
M. W.	Preſbyterian	Mr. Kingſbury	5
A.	Ditto	Mr. Waugh	5
E. D.	Ditto	Ditto	5
H.	Ditto	Mr. Duncanſon	5
A.	Ditto	Ditto	5
C.	Ditto	Smart	5
D.	Ditto	Ditto	5

The Truſtees alſo voted

To the Moravian Miſſion at Bavian's Kloof	20
To the Siſters at Hernhuth - - -	10
To the Baptiſt Miſſionary Society, toward tranſlating the Scriptures into Bengalee - -	20

OBITUARY.

MR. STEPHEN FOAT.

DIED, May 25, 1799, Mr. Stephen Foat, of Ramſgate, aged 33 years.—He had very ſerious impreſſions at an early age, which led him to aſſociate with a ſmall general baptiſt congregation in Ramſgate; but being convinced of the ſuperior excellence of the doctrines of free grace, he left that connection,

connection, about four years ago, and joined the independent church, under the paſtoral care of Mr. G. Townſend, of which he was a very worthy and active member; exemplifying the genuine tendency of the truths he heard. His attachment to the means of grace, both public and private, was evidenced by a uniform attendance on them, and his conduct in life was a full proof that he did not wait upon the Lord in vain. On Thurſday, May 16, he was taken ill: on his firſt interview with one of his brothers, he with great compoſure ſaid, "Brother, I am going home." On being anſwered, "I hope 'tis ſo much the better," he replied, "Of that, I have no doubt in the leaſt. I have had many ſtruggles with the fears of death, but now I am quite free from them, I can ſmile on death, for Chriſt ſmiles on my ſoul." Another brother aſking if he felt any deſire to continue longer on earth, he anſwered, "I would not ſtay for ten thouſand worlds." He then with great faithfulneſs and affection, reproved ſome friends preſent for their backwardneſs in the means of grace, and lamented that he had ſo frequently found their ſeats empty in the church.

On the Wedneſday preceding his releaſe from a body of ſin and death, to a friend who frequently attended him in his illneſs he ſaid, he had experienced a very trying night, but the Lord had ſupported him with many ſweet promiſes, particularly this, "I am thy ſhield and thy exceeding great reward." To the ſame friend, ſpeaking about the temptations of Satan, and the corruptions of the heart, he added, "Glory be to God in the higheſt, that my ſalvation is all of free, ſovereign grace!" Another friend aſking him if he ſtill enjoyed the preſence of God, he ſaid, "Yes, he is a good, good God indeed, to my ſoul." Some time after another friend aſked him reſpecting his hope, he anſwered, "My hope is in Jeſus, lifted up on the pole of the Goſpel, I have no other hope, nor do I want any other. I have been ſeverely tempted, I have been through fire and water, but I have experienced the truth of that promiſe, 'When thou paſſeſt through the waters, I will be with thee; and through the rivers, they ſhall not overflow thee. When thou walkeſt through the fire thou ſhalt not be burned, neither ſhall the flame kindle upon thee.' The Lord has been with me, O he is indeed a good God!"

Being viſited at his own deſire by a Chriſtian friend, with whom he had enjoyed much religious fellowſhip, he thus addreſſed him, "My dear Brother G——, I am glad to ſee you, I longed to ſee you, that we might rejoice together in our dear Redeemer. O what has my dear Redeemer done for my poor ſoul! what a day is this! never did I experience what I do now; we have often my dear brother enjoyed the Lord's preſence together. Your prayers have very often warmed my heart, but what I now enjoy exceeds all I ever felt before. This is the *reality of our bleſſed religion! this is the power of God!* O, nothing leſs than the power of God could make me a once rebellious ſinner rejoice, as I now do in my precious Redeemer! *O my precious Redeemer!*" (repeating the ſame ſeveral times.) "I long to be gone, to be with my dear Redeemer. Oh! how ſhall I love him, how ſhall I praiſe him? if I had a voice to reach acroſs the ocean I would exert it, if I had opportunity in telling poor periſhing ſinners what comfort I enjoy in my dear Redeemer. Oh! I am going to my dear Redeemer. Let it be told, oh! let it be told to poor ſinners, when I am dead, what Chriſt has done for my ſoul: and at my funeral let that ſweet hymn be ſung, that crowns *my dear Redeemer Lord of All.*" The rapid progreſs of his diſorder prevented any further regular converſation, though at intervals, he very frequently expreſſed himſelf in the ſame animated manner till May 25, when he calmly fell aſleep in the arms of Jeſus. G. T.

Ramſgate.

POETRY.

POETRY.

ODE ON CHRISTMAS DAY.

YE Nymphs of Salem, who, with hallow'd lays,
The fame of royal victors love to praiſe,
O now, with ſweeter, ſofter muſic ſing
A tender, peaceful, infant King.
Let all your tuneful timbrels ſpeak,
His praiſe in harmony be told;
With hymns the ſacred cradle deck,
Which eaſtern Monarchs ſtrew'd with gold!

The mighty wonders are reveal'd
Which Bards in viſionary ſcenes beheld:
An unknown ſtar leads on the auſpicious morn:
A Virgin has conceiv'd!—a God is born!
O Conſcious Earth!
See with ſmiles the glorious birth!
And teeming at the ſight, profuſely ſpread
Thy fragrant offspring o'er each dewy mead!
Freſh-riſing greens the ſandy deſart fill!
And, like the valley, blooms each barren hill!

Deſtructive, mad, unchriſtian jars
And love of battle, ceaſe!
The tumult and the rage of wars,
Be huſh'd in univerſal PEACE!
Silence! diſtracted world: attend, attend!
God does again in the *ſtill voice* deſcend!

He comes!—not ſo of old he came,
Wrapt in terror, clad in flame!
When, with th' almighty burthen preſſ'd
All Sinai trembled, and the God confeſſ'd.
Kind and bounteous he appears,
Exciting love, diſpelling tears;
Pitying, gentle, tender, mild;
And leaſt he ſhould too awful be
Dreſt in paternal Majeſty,
Puts on the image of a child!
An humble title condeſcends to own,
And *David's Lord* reſigns for *David's Son!*

Oh! thou afflicted boſom! be at reſt!
No tear be ſeen; be ev'ry ſigh ſuppreſt!
Thou voice of wailing, O be heard no-more!
Ye wretches ſmile, who never ſmil'd be-before!
And you, O you! whom ſtorms have never toſſ'd,
Untouch'd by grief, by no misfortune croſſ'd,
In new delights your ſmiling hours employ,
Augment your mirth, exult with double joy!
For he who brings to ev'ry ſorrow eaſe,
Makes chains ſeem light, and loathſome priſons pleaſe;
Encreaſes pleaſure, as he leſſens woe;
And bids the happy be more happy now.

MARKET DRAYTON, W. G.
Dec. 25th, 1799.

LINES FOR NEW YEAR'S DAY.

LORD in thy preſence we appear
To celebrate the op'ning year;
Thy name we praiſe while we confeſs
Thy ſparing goodneſs and thy grace.

Encircled with thy mercies, Lord,
And favour'd with thy goſpel word,
What ſongs of praiſes ſhall we bring
To thee our Father, God, and King.

A year of bleſſings we have ſeen,
How good, how gracious thou haſt been!
But ah! how little fruit we ſee
Of love or gratitude to thee.

The ſilent grave—the ſumptuous tomb—
The ſolemn ſentence, final doom,
Adjudged to thouſands, preſent here
In life and health the cloſed year.

We bleſs thy name with all our pow'rs,
For all thy gifts to us and ours;
To thee we look, on thee depend,
For all we need till time ſhall end.

And when the year of life is o'er,
Reveal thy grace, thy love, thy pow'r;
Thy great ſalvation, let us ſee,
And cloſe our years our lives with thee.

B. G.

EXAMINATION.

DOST aſk, my Soul, how ſtands thy ſtate,
Should Death diſmiſs thee now?
Shall Heav'n or Hell decide thy fate?
And doſt thou long to know?

Come let us ſearch in Grace's ſchool,
Who are the ſons of God;
Examine cloſe by Scripture rule,
And ſpread thy caſe abroad.

Though doom'd to dwell with wicked men,
A lewd blaſpheming crew;
Why ſtill the painful thought maintain,
That God's forſaken you?

Have not I heard thee oft bemoan
Thy lot in ſuch a place?
Sighing with many a bitter groan
T'enjoy the means of grace?

Then ſure, ſome love there muſt remain,
In hearts thus griev'd like thine;
That daily mourn to live with men
Who ſcoff at things divine.

For light can ne'er with darkneſs dwell;
Nor can the ſons of grace
Have fellowſhip with thoſe of Hell;
A God-provoking race.

When ſin had led thy heart aſtray,
And drove thee far from God;
Did not the Spirit ſhew the way,
To Chriſt's atoning blood?

As thou didſt wipe the falling tear,
Thy ſtate in darkneſs veil'd;
Did not a Saviour's love appear?
Was not thy pardon ſeal'd?

What treaſures has thy faith beheld
In Love's eternal mine;
When, through the promiſe, God has ſmil'd,
And told thee all was thine?

For thou haſt felt the joys that flow
From earneſts of his love;
And having had a taſte below,
Thou'lt ſurely feaſt above.

How oft thy cries in painful hour,
Have reach'd the ear of Heaven?
As oft thy God has ſhewn his pow'r,
And ſpeedy anſwer given.

When pining ſickneſs brought thee low,
And dangers threaten'd round,
No friend at hand to ward the blow,
Or ſuccour to be found:

What wond'rous acts of providence,
The Lord did then diſplay;
Prov'd a ſure refuge of defence,
And drove thy fears away.

When late the cannon's dreadful roar,
Thunder'd along the main,
Re-echoed from St. Vincent's ſhore,
To tell the thouſands ſlain:

Did not the Lord, on that dread day,
Thy head from danger ſhield?
Inſpire thy courage, bid thee pray,
And force the foe to yield?

If God intended to deſtroy,
Such love he ne'er had ſhown,
By favours which his ſaints enjoy,
He marks them for his own.

Take courage then, my Soul, and ſay,
"If God ſhall be my aid,
"Of threat'ning death, or judgment day,
"No more I'll be afraid."

Off Liſbon. NAUTICUS.

ON SEEING THE FOLLOWING INSCRIPTION ON A SUN-DIAL:

"*Be gone about your buſineſs.*"

IF attentive ear we lend,
And to Time's ſtill voice attend;
We ſhall truth important learn,
And the worth of Time diſcern.

"Be about your buſineſs gone,"
Shun to imitate the drone;
Such as Time will idly waſte,
Never can its bleſſings taſte.

Do whate'er thy hand ſhall find,
With thy might and ſoul and mind;
Now in works of love abound,
None can in the grave be found.

When from Duty's calls I ſhrink,
Silent Monitor, I'll think
On thy counſel, truly wiſe,
And at Duty's call ariſe. S.

T. Gillet, Printer, Saliſbury-Square.

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The Rev.d JOHN BAILEY

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BIOGRAPHY.

MEMOIR OF THE LATE REV. THOMAS BRYSON.

MR. THOMAS BRYSON was born at Dalkeith, in Scotland; his parents, though poor, were honeſt and induſtrious; and gave him an education equal to what in general falls to the ſhare of children in ſuch circumſtances. About the age of fourteen he was apprenticed to a ſilk dyer in London. While in this ſituation he went to hear the Rev. Mr. Mead, at the Little Minories church, under whoſe miniſtry, it is underſtood, he firſt received the ſaving knowledge of the truth. The family in which he lived uſed to attend the pariſh church, and he accompanied them, at leaſt, once on the Lord's day, though reluctantly, as the tenor of the preaching was contrary to his views of divine truth.

After he had been ſometime under ſerious impreſſions, he joined the ſociety in Jewry-ſtreet, under the care of the late Rev. Mr. Aldridge. It was in one of the diviſions of that ſociety the writer of this memoir firſt became acquainted with him; for there was ſomething ſo ſerious, and at the ſame time ſo honeſt and ſimple in his manner, that he much attracted his attention.

This ſociety had frequent prayer meetings, in which alſo exhortations were delivered; theſe proved a nurſery to the opening talent of Mr. B. and ſome other young men, who afterwards went into the miniſtry, both in the eſtabliſhment, and among the diſſenters. Some of theſe who were much attached to each other, uſed frequently to meet at Mr. B.'s mother's, where they ſome times gave their thoughts upon a paſſage of ſcripture, and at other times upon a queſtion in the Aſſembly's ſhorter catechiſm.

Mr. B. now began to preach occaſionally, and being conſidered as a young man of promiſing abilities, he was recommended to Lady Huntingdon, as a ſuitable perſon to go to her college in Wales. But her Ladyſhip finding he preached with acceptance, inſtead of ſending him immediately to college, ſent him to Braunſtone, in Northamptonſhire. Here he laboured with indefatigable zeal, preaching almoſt every night in the week, beſide on Lord's days. At this period he uſually roſe at five o'clock in the morning, in order to redeem as much time as poſſible for ſtudy, and for the improvement of his mind.

About January, 1780, he was removed to Yelvertoft, in the ſame county; three months after to Stamford, in Lincolnſhire, and from thence to the college in Wales. His ſtay here was, like that of moſt of his contemporaries, but ſhort; as he ſoon after was ſent to York, from thence to Lancaſter, and then into the Weſt of England. In all thoſe places he was conſtant and zealous in preaching, and there is every reaſon to believe that he laboured not in vain.

After a while we find him at Derby, where alſo he was at firſt ſucceſsful; but ſome unpleaſant diſputes ariſing, a ſeparation was the conſequence. Here, however, he became acquainted with a Miſs Brownrigg, whom he afterwards married, and who proved a prudent and affectionate wife and mother. She died on May 22, 1795, four of her children died in infancy. One daughter ſurvives to lament the loſs of both her parents. May the fear and bleſſing of their God be her portion!

From Derby he removed to London, in obedience to a call in Providence, to the independent meeting in the new road, St. George's in the eaſt; where, being ſettled as paſtor, he applied himſelf to the duties of his ſtation with great zeal and diligence; preaching three times on the Lord's-day, and once in the week; beſides having one night for prayer, and another for chriſtian converſation.—He preached alſo occaſionally at many other places in London and its vicinity; for though he had a ſettled charge of his own, he embraced every opportunity of going about and doing good. His journey through the county of Kent a few ſummers ago is well known. His intention was to proclaim the glad tidings of the Goſpel in the dark parts of that county. Accordingly he went forth, preaching in all the places where he could get acceſs, ſometimes in rooms, and at other times in the open air. Thus was he inſtant in

ſeaſon

ſeaſon and out of ſeaſon, earneſtly deſirous to awaken impenitent ſinners, and bring them to Chriſt. And it is with pleaſure we add, that his labours were not only generally acceptable, but alſo uſeful, as the many ſeals to his miniſtry witneſs, both in his own and other congregations. The honourable and voluntary teſtimony of many of the church and congregation over which he preſided, and the many tears which they ſhed round his grave, evince that he was much eſteemed and beloved by them for his work's ſake.

As a man, he had ſtrong mental powers, and an enlarged capacity, often penetrating into ſubjects with a peculiar acumen. When in health he was rather of a chearful diſpoſition than otherwiſe. He did not caſt a ſhade over religion by ſullen ſilence or gloomy melancholy; and though he was ſometimes ſmart in his repartees, yet the circle in which he moved was profited, as well as enlivened, by his converſation.

As a chriſtian, his judgment was ſound in doctrinal truth. He had not learnt his ſyſtem in any human ſchool; his mind being illuminated by the bright rays of divine revelation. But it was not the theory of chriſtianity only that he knew; his heart was deeply impreſſed with its power and purity; and his walk and converſation were ſuch as became the goſpel of Jeſus. His conſcience was tender, and thoſe who lived with him can teſtify, that he was very conſcientious in the performance of duties which many conſider as trivial; and which, in their view, *may be* neglected without criminality.

As a miniſter, he poſſeſſed conſiderable abilities. He was fond of ſtudy, and by cloſe application, had laid a good foundation for the diſcharge of his important work. He had not only made himſelf acquainted with the learned languages, but was well ſkilled in theological controverſies, and eccleſiaſtical hiſtory. He did not loſe his time in trifling converſation, unneceſſary viſiting, and uſeleſs purſuits; but always was endeavouring to add ſomething to his intellectual ſtore. An intimate friend with whom he lived during the latter part of his time, has obſerved, that he hardly ever ſaw him ſit two minutes together without a book in his hand; and that his manner of reading was not deſultory, but he endeavoured to make himſelf maſter of the ſubject as he went on.

One thing deſerves to be recorded, and indeed imitated, which is, that he made all his ſtudies ſubſervient to his *pulpit work*. Though he was very fond of natural philoſophy, hiſtory,

hiſtory, rhetoric, &c. yet, inſtead of letting theſe things lead him from his favourite work, he made uſe of them as ſteps to arrive at truth, and found himſelf thereby the more able to ſtate and defend it. It is alſo to be remarked, that though he poſſeſſed a quick invention and ready utterance, yet his ſermons generally ſhewed that he ſtudied, and well inveſtigated his ſubject, before he came into the pulpit.

He had not indeed a ſtrong voice, nor did he think that vociferation was always neceſſary. But the variety which he always produced, his alarming addreſſes to the conſcience of the impenitent, his keen reproofs to the formal hypocrite, the conſolation he tendered to the diſtreſſed mind, together with the animation and zeal he always manifeſted, made him acceptable to the friends of goſpel truth. Few men were ever more faithful than he was in the diſcharge of his commiſſion, either in the pulpit or out of it. And it is a fact, that the ſtrong manner in which he would ſometimes enforce the truth, cauſed many "to be offended at him."

After all, however, that we have ſaid of his knowledge, piety, and zeal, we would not offer up the incenſe of adulation at the ſhrine of any human being. He was a man of like paſſions with others. He had a natural acerbity of temper, which was ſometimes a ſource of grief both to himſelf and his friends. This, we believe, was heightened by the weakneſs of his animal frame, and the indiſpoſition to which he was frequently ſubject. But here may we not aſk, Have not the beſt of men their infirmities, and would not our friend have been an extraordinary character if he had been without? Let us, then, drop the tear of ſorrow over the evil effects of ſin in our nature, while candour buries the remembrance of thoſe faults from which none are abſolutely exempt in the preſent ſtate.—His bodily habit was always ſpare, and to appearance, conſumptive. He was very neglectful of himſelf, not only by labouring beyond his ſtrength; but alſo in expoſing himſelf to the cold and wet after preaching; often going without a great coat even in winter, and only ſmiling at the remonſtrances and ſolicitude of his friends, who wiſhed him to be more careful of himſelf. In the ſummer of 1798, finding himſelf but weak he went into Scotland, in hopes the change of air would be ſerviceable to him. He returned much recovered, and again engaged in his public work. After this he reſided at Hackney for ſome months, until the return of his diſorder, which occaſioned his removing nearer to his meeting. But he had not long left Hackney before he found his complaint ſo much

much increaſed that he was obliged finally to give up preaching. The laſt ſermon he delivered was on February 3, 1799, from John vi. 35. "I am the bread," &c. Once after this, however, he adminiſtered the Lord's ſupper, which was on March the 3d following. This was the laſt ſervice he performed of a public nature. He enlarged much on the ſubjects of life and death, and ſpoke in ſuch an affecting and feeling manner as to make a laſting impreſſion on the minds of his hearers.

He was no ſooner confined to the houſe than a painful conflict began in his experience. Death had always in ſome meaſure been to him an object of dread, not ſo much the iſſue of it, as the article of death itſelf. It is pleaſing to our families and chriſtian friends, and very deſirable for ourſelves, that we ſhould not only enjoy in our dying hours a calm and ſerene frame of mind, but alſo that we ſhould poſſeſs ſuch a ſtrong aſſurance of our intereſt in Jeſus, and ſuch a ſweet and heavenly foretaſte of glory as to be crying, "Why is his chariot ſo long in coming?" This is the delightful experience of ſome, but this was not altogether the privilege of our deceaſed friend. His laſt ſcenes were, for the moſt part, painful and trying. For ſuch was the nature of his diſorder, that it depreſſed his ſpirits, and rendered him incapable of converſing with his friends who wiſhed to ſee him. Accordingly he admitted but few, obſerving, that *a number of friends would come to ſee him out of affection, and expect him to converſe with them, but that he really was not able.*

One who was near him throughout his laſt illneſs gives the following account:—April 15, he ſaid, "I am ſinking apace.—What can all theſe ſenſations mean?—My work appears to be finiſhed.—The Lord make me reſigned to the whole of his will!" April 16, his mind was dark and uncomfortable, and he ſaid, "O my Father, have pity, will a gracious God lift up the light of his countenance upon me?" April 19, he ſpake much of the love of God in Chriſt, and exultingly cried, "Other refuge have I none." The following day he ſpake nearly theſe words, "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's:" Rom. xiv. 8. "Bleſſed words, Lord, ſeal home theſe truths to my ſoul, and then thy will be done!" A little after he ſaid, "Lord, take from me all doubts, and thoſe gloomy thoughts of the grave. Lord, keep me from ſinning." April 21, he took his friend by the hand, and

with expreſſive looks ſaid, "I am a dying man.—I have a charge to leave with you.—Give my love to all my dear people, tell them I thank them for all their kindneſs to me; but they can do no more for me: hope they will be kind to my little girl." On the 22d he ſaid, "*This is heavenly work:*" and continued upon the whole more comfortable, though not without ſome intervals of conflict, till the evening of the 24th, when his breath ſuddenly ſtopped without a groan. He was buried May 2, in the ground adjoining his meeting, ſurrounded by a large congregation of mourners and ſpectators, who, as already hinted, expreſſed much concern and ſerioufneſs. Mr. Matthew Wilks gave an addreſs, and Mr. Crole engaged in prayer. On Lord's-day afternoon, May 12, Mr. Townſend preached his funeral ſermon from Rom. xiv. 8.

It may be added, Mr. Bryſon wrote, as well as preached, the doctrines of the goſpel. In 1792 he publiſhed an animated addreſs to youth. In 1794 ſeveral ſermons on the 8th chapter to the Romans, and ſince, a funeral ſermon for the late Rev. Mr. Alldridge.

The following epitaph is inſcribed upon his tomb:

Sacred to the memory
of the Rev. T. BRYSON;
late miniſter
of the independent meeting,
adjoining this place.

AS A MAN,
he was highly eſteem'd
for the capacious powers he poſſeſs'd
and the amiable character he bore;
AS A CHRISTIAN
he was juſtly conſider'd
as conſcientious, pious, and circumſpect;
AS A MINISTER OF THE GOSPEL
His qualifications were great and extenſive,
Clear in his underſtanding,
Quick in his perception,
A judgment well inform'd and matur'd,
join'd with an ardent love to truth,
and fir'd with a generous zeal to do good,
HE STOOD FORTH
as the bold oppoſer of error,
the faithful monitor of the wicked,
and the able defender of goſpel truth.

UNDER

UNDER THE DIVINE INFLUENCE,
he was evangelic in his doctrines,
deep in his experience,
uniform in his conduct,
and abundantly ſucceſsful in his labours.
After 15 years ſpent in love and union,
peace and proſperity,
Among the affectionate people of his charge,
he was call'd from this world to a better,
on April 24th, 1799. Aged 40 years.

Reader. Prepare to meet thy GOD.

ON CHRISTIAN CONVERSATION.

"*Let your ſpeech be always with grace, ſeaſoned with ſalt.*"
Coloſſians, ch. iv. v. 6.

WHEN we contemplate the dignity and importance of the chriſtian character, conſidered in its relation to Chriſt our living head, from whom all its glory, and all its excellence are derived; we are conſtrained to acknowledge that it ought to be the peculiar care of every believer in Jeſus, to act in all points conſiſtently with the high rank to which he is exalted; and to maintain his importance in the eyes of an obſerving world. We do not mean by this, that he ſhould behave with ſupercilious diſdain, or forbidding reſerve towards thoſe who are not partakers of the privileges he enjoys; for a diſpoſition of this kind, by whomſoever manifeſted, is ſo very different from real dignity, or true greatneſs, that it is the true characteriſtic of a little mind, and will always draw down contempt inſtead of reſpect upon its poſſeſſor. Far, very far, be ſuch a ſpirit from the humble followers of a meek and lowly Saviour; rather let them ſtudy to convince the world by their lives and converſation, that the religion of the goſpel is a religion of univerſal love and unbounded benevolence; and that although the errors or the wickedneſs of man, may ſometimes have concealed her beauties under a maſk of gloomy ſuperſtition, ſhe is, when viewed in her own undiſguiſed form, altogether amiable; and worthy of the admiration and love of every rational and immortal creature.

It was with this view that the inſpired Apoſtle gave to his Coloſſian converts the injunction which we have ſelected for our motto: "Let your ſpeech be always with grace, ſea-

ſoned with ſalt." Perhaps the word *grace* in this connection may bear a double acceptation: it may, primarily, refer to the *grace of God*, and ſignify, that this ſhould always make a part, and a very diſtinguiſhing part, of the chriſtian's converſation; that we ſhould delight to talk of that wonderful love which has reſcued us from the bondage of ſin, and the heavy yoke of Satan, and brought us into the glorious liberty and exalted privileges of the ſons and daughters of the Lord Almighty; and that it ought to be the conſtant deſire of our ſouls, and the uniform aim of our tongues, to bring others to taſte that grace which we have proved to be the only ſource of real happineſs; and to ſerve that maſter, whoſe yoke we know to be eaſy, and whoſe ſervice we find to be perfect freedom.

But it may alſo imply that our ſpeech ſhould be *graceful* in the common acceptation of the word; never affecting, nor indulging that ſour auſterity and cynical moroſeneſs, which cannot fail to diſguſt; but conforming to the ſocial habits and innocent chearfulneſs of civilized life; and thus, by mixing the law of kindneſs, and the mildneſs of affability with our words, we ſhould endeavour to conciliate the affections, while we ſtudy to promote the immortal intereſts of thoſe with whom we aſſociate. Religion is by no means an enemy to the charms of eloquence, or the refinements of true politeneſs; and we will venture to aſſert, that this life can afford no enjoyment, (communion with God excepted) that can ſurpaſs, and but few that can equal, the ſociety and converſation of a ſelect party of chriſtians, whoſe minds have been cultivated by a liberal education, and expanded by the grace of God.

But, leſt ſome of the preceding remarks ſhould be thought by any to give a ſanction to trifling or uſeleſs diſcourſe, we haſten to the latter part of the apoſtolic advice: "Let your ſpeech be,——ſeaſoned with ſalt." To enter more fully into the meaning of this expreſſion, it may not be amiſs to notice a few of the moſt uſeful qualities of ſalt; and firſt, it is calculated to give a pleaſing reliſh to our food, and render it more ſavoury and delightful to our palate. Now, the mental appetite of every regenerated perſon is, in a greater or leſs degree, ſpiritualized and refined; and fitted to receive its only or chief enjoyment, from ſpiritual and divine things; and this hunger and thirſt after righteouſneſs, (as it is ſtiled, Matt. v. 6.) will increaſe the more it is gratified. Surely then, this verſe intimates to us, that we ought to feed this deſire of the ſoul in

in ourſelves and others, by dwelling upon ſuch topics as are moſt full of the ſavour of religion; and highly ſeaſoned (if I may be allowed the expreſſion) with goſpel truth and piety.—Again, another of the diſtinguiſhing virtues of ſalt is to preſerve from corruption and putrefaction; and does not the figure here uſed by the apoſtle taken in this ſenſe, imply that the diſcourſe of chriſtians ought to be ſuch as may have a tendency to keep themſelves and their connexions from falling into the vices and follies of the world; and from being tainted with "the corruptions which are therein, through luſt?" Would it not be our wiſdom, my dear fellow travellers towards Zion, to endeavour daily to fix our attention, and engage our minds upon thoſe things which may more and more draw off our affections from earthly, and ſettle them upon heavenly objects; and to be continually ſeeking a greater proficiency in the language of that country wherein we hope we have an eternal inheritance, purchaſed for us by the precious blood of Chriſt?

It may, however, by way of caution be remarked, that although the converſation of the chriſtian ſhould in all companies be ſuch as may adorn the doctrines of God his Saviour; and diſtinguiſh him from the triflers of the world: yet, the more ſavory and experimental parts of religion are not to be promiſcuouſly and injudiciouſly introduced in every place to which the common affairs of life may call him, but ſhould be brought forward in their proper ſeaſon; chiefly, when a ſociety of believers are met together, and having ſhut out the world and all its little concerns are, or ought to be, employed in magnifying their beloved Lord, and relating to each other what he has done for their ſouls.

That at ſuch times, and in ſuch company, unprofitable diſcourſe ſhould ever be countenanced, is a circumſtance that can never be ſufficiently lamented; and ſurely we may without danger of offence, venture to ſay that it behoves every believer to be careful that the chearfulneſs and joy which ſuch interviews are naturally calculated to inſpire, be not ſuffered to degenerate into levity; this watchfulneſs is more peculiarly incumbent upon Miniſters of the Goſpel. To theſe, as ſhepherds ſent by Chriſt, the ſheep of his flock are continually looking up for example, as well as for inſtruction: and, although we acknowledge that this idea is carried too far when it leads us to expect the perfection of angels, from thoſe who are ſubject to the infirmities of men; we are yet perſuaded that, when kept within

within due bounds, it is certainly reaſonable; for ſurely the teacher ought to be wiſer than the ſcholar. The ſhepherd may be expected to know more than the flock; and as example is known to be more prevalent than precept, is it not unnatural for a believer to regard his Miniſter's converſation as a ſort of vocabulary by which he may regulate his own? How diſtreſſing are the reflections of a private character in the church of Chriſt; (and here, alas! the writer ſpeaks from painful experience:) how much more poignant muſt be the feelings of a miniſter when, retiring from a party of his fellow diſciples, and examining what benefit he has received, or imparted in the interview, he is conſtrained to acknowledge to his God, and to his own conſcience, that he has ſuffered the hours to paſs away without introducing or promoting any topic that could tend to the improvement of his own mind, or the edification of his companions! O that the great Head of the Church may condeſcend to bleſs theſe feeble hints to every reader, that we may all reſolve, (in dependance upon divine aſſiſtance,) henceforward to make it our habitual ſtudy, and our conſtant prayer to cultivate ſuch ſubjects of diſcourſe in our ſocial interviews, "wherewith one may edify another;" and thus to imitate, as far as his grace ſhall enable us, the example of him who "ſpake as never man ſpake,"

Sandwich. E. T.

DEAF AND DUMB CHRISTIAN.

To the Editor.

SIR, *St. Neot's, Feb.* 5, 1800.

If you think this deſerving of a place in the Evangelical Magazine, you will undoubtedly publiſh it.

Your's, WILLIAM GORDON.

THE Rev. Mr. Samuel Davies, in Hanover County, Virginia, who was for ſome time in England, publiſhed a ſmall pamphlet in 1751, which he ſtiles, "The State of Religion among the Proteſtant Diſſenters in Virginia," in which, among other particulars, he mentions this ſingular caſe, viz:

"There is one *Iſaac Oliver* here, a miracle of a man, whoſe hiſtory, could I write it intelligibly to you, would be very entertaining. He has been deaf and dumb from his birth, and is now grown up to manhood. The want of the faculties

faculties of hearing and ſpeech rendered him wholly incapable of all human converſe and inſtruction, except by *ſigns;* and as for the moſt of divine things, they ſeem to me of ſo abſtract and ſpiritual a nature, that the firſt notions of them can never be conveyed by this obſcure medium: and yet (I mention it with grateful wonder) I have the utmoſt reaſon to believe he is truly gracious, and alſo acquainted with moſt of the doctrines of chriſtianity, and many matters of fact related in the hiſtorical part of the bible. I, myſelf, have ſeen him repreſent the crucifixion of Chriſt, the ſwallowing and ejection of *Jonah* by the whale, &c. in ſuch ſignificant ſigns, that I could not but underſtand them. Some of his ſigns, whereby he deſcribed heaven and hell, were alſo intelligible to me; but many of them about other things I could make nothing of. Thoſe that live in the houſe with him can hold an intelligible converſation with him, and he with them, upon moſt of things, with ſurprizing readineſs; and he has undoubtedly the moſt ſignificant geſtures of any man I ever ſaw in my life, which his relations underſtand by repeated obſervation, and uſe them to communicate their thoughts to him. There is ſo much of the devout ardour of his ſoul diſcovered in him at times as is really affecting; and I have ſeen him converſe in ſigns about the love and ſufferings of Chriſt till he has been tranſported with earneſtneſs, and diſſolved into affectionate tears. Mr. *Morris*, with whom he lives, has told me, that *Iſaac* informs him that he had theſe diſcoveries of divine things made to him while in bed, probably in a dream; and that eight years ago he appeared remarkably changed in temper and conduct. He ſeems ever ſince very conſcientious in the whole of his behaviour; generally delights to attend public and domeſtic worſhip, though he cannot hear a word; and is obſerved, ſometimes, to retire for ſecret devotion; though he ſignifies that he is praying with his heart, when about his buſineſs or in company; which is peculiarly practicable to him, as in all places he enjoys the undiſturbed ſerenity of retirement. He diſcovers an expert genius in thoſe things he is capable of, particularly in ſundry mechanical employments; and his paſſions ſeem very vigorous: in any paſſionate emotions, his whole viſage and all his geſtures are ſurprizingly expreſſive of the temper of his mind; ſo that he ſeems to ſtand in the leaſt need of the faculty of ſpeech of any man I have known.

"I could relate ſundry other remarkable peculiarities concerning him; but as they are unintelligible to myſelf, or might

ſeem

ſeem incredible to thoſe that are unacquainted with him, I omit them.* So much however, I know of him, that I cannot but look upon him as a miraculous monument of almighty grace, that can perform its beneficent purpoſes on mankind, notwithſtanding the greateſt natural or moral impediments; and I ſubmit it to others' judgment, whether a perſon ſo incapable of external inſtructions, could be brought to know the myſteries of the kingdom of heaven any other way than by immediate revelation.—Beſides, the people here, ſundry of my brethren, who have been here, particularly the Rev. Meſſrs. *Samuel Blair* and *John Roan*, can atteſt this relation; though to ſome it may appear an hyperbolical affectation of the *marvellous:* or the effect of popular ſuperſtition, which is wont to aſcribe ſomething prophetic, or divine, to thoſe that labour under ſuch natural defects."

EXTRACT OF A LETTER FROM DR. ROBBINS.

To the Editor.

DEAR SIR,

IT is ſuitable to one part of the deſign of your Miſcellany, to mention that certain intelligence has been received, of the death of Dr. Chandler Robbins, of Plymouth, Maſſachuſetts, in America. This valuable man of God, concerning whoſe labours and ſucceſs, you have had ſome valuable communications in former parts of the Evangelical

* 'Tis the general opinion of thoſe that are acquainted with him, and eſpecially of the family where he lives, who have beſt opportunities of obſerving him, that he can read. The firſt evidence of it appeared when he ſeemed to be firſt under religious impreſſions; for he was then obſerved to be frequently taking the bible and looking into it; and ever ſince he gives the following evidences of it: he frequently looks into the bible, or other good books, with great intenſeneſs; and ſometimes points with his finger to ſome particular ſentences, and tries to perſuade others to read them; and theſe ſentences, as the family tells me, are peculiarly affecting, and worthy of diſtinct notice. If you put a book into his hand inverted, he will immediately turn it into a proper poſition. When a hiſtory, or the like, is put into his hand, after looking into it a little while, he throws it away, with ſigns of its uſeleſſneſs; but give him a bible, though it were of a ſize and character he never ſaw before, or ſome other good book upon religious ſubjects, he hugs it in his boſom with ſigns of the moſt endeared approbation. He intimates, by ſigns, that the Almanack treats of the ſun, moon, and ſtars, the weather, &c. I have opened the bible in *Jonah*, and ſhewn it him; and after a little peruſal, he has given me a very lively deſcription of the fate of that prophet.

Magazine

Magazine, is ſtated to have left this vale of tears in June 1799. His friends in England have not yet obtained any account of his ſpiritual ſtate, or comforts at the time of his departure: But, that his loſs was equally deplored by the people of his charge, and the inhabitants of the town.—It may, however, be intereſting to ſome, and I hope inſtructive to all, to inſert the following extract from the laſt letter I was favoured with from him; and which was written about twelve months before his death.

"I have, indeed, my good brother, enjoyed but very little health for a great many months paſt. Naturally of a feeble conſtitution, it has pleaſed a merciful and righteous God to viſit me with a greater degree of weakneſs and bodily indiſpoſition for twenty months paſt than I ever experienced before, ſince my ſettlement in the miniſtry; and with diſorders of a different kind from what I have had before: which, though not extremely painful, yet have been attended with a very great degree of lowneſs and depreſſion of ſpirits; a diſcouraged and diſheartened ſtate of mind: ſo that I have been incapable of any ſort of cloſe attention to any ſubject or buſineſs. But I can ſay in all this ſeries of trials, the greateſt of them all has been ſuch a want of that entire, ſweet, joyful reſignation to the will of God as would make me as willing to be ſick as in health, eſpecially ſince this is his will. O what a painful, what a horrible burden, as well as ſin, it is to feel the leaſt degree of impatience under the *rod* of a heavenly Father, who knows it is as needful as food for his children. Hence, to be in any meaſure diſcontented with his dealings, and not even to *rejoice* in tribulations which He ſends, who is infinite Rectitude itſelf, who is *Love;* argues ſuch baſe ingratitude, folly, and wickedneſs, as wants a name ſuitably to expreſs its malignity and vileneſs. Indeed, my Brother, when I have felt a ſad degree of the workings of ſuch a ſpirit, it has brought an additional darkneſs and gloom upon my mind, and led me at times to query whether this can conſiſt with true love to God; and thence to a long train of diſcouraging, dark, and painful reflections, which, in my weak ſtate of body, I am perſuaded the great adverſary has not failed to take advantage of.—O! what a world do we live in! How unlike to that ſtate, where perfect love ſhall caſt out all fear!—Yet it is right.—'Tis beſt that we meet with theſe things. All is under the direction of infinite wiſdom, love, and power. And as to *fear*, it is very neceſſary we ſhould exerciſe it. 'Let us, therefore, fear, leſt a promiſe being left us, we ſhould ſeem to come

ſhort of it.' And, I am perſuaded, thoſe perſons who know nothing of this fear, muſt be very ignorant of *themſelves*, of the great and inexpreſſible *evil of ſin*, and of the infinite *purity, juſtice, and grace of God*. A proper, becoming, heartfelt ſenſe of theſe things, muſt excite a holy jealouſy, a reverential fear, great ſelf-diffidence, and even loathing of ourſelves, with the deepeſt abaſement before God. And yet all this in perfect conſiſtence with the moſt *encouraging hope* and *filial confidence* in God as our heavenly Father, who *taketh pleaſure in them that fear him*, (mark the word), *and in them that hope in his mercy*. O that you and I, my dear friend and brother, may feel the joint operation, the ſweet concurring influence of that *fear*, *hope*, and *confidence!* This will prepare us both for duty and for ſuffering the will of God. This will make us good chriſtians and good miniſters; for the natural and certain effect of this operation, will be deep *humility* and *ſelf-renunciation* before God. And this, you know, Sir, is the chief ornament, as well as the greateſt evidence of a true child of God."

Having given you the above fragment, I will cloſe by obſerving, that it evidently diſcovers the operations of divine grace to be the ſame in perſons of all countries, ages, and conditions of life. That all true believers, however eminent in piety or uſefulneſs, grow more humble as they approach nearer to God and glory. And notwithſtanding the gloom which ſeems at the above time to have hung over Dr. R.'s mind, I truſt we ſhall hear in due time, that his end was peaceful and triumphant. I am, dear Sir, your's,

Hanley, Jan. 29, 1800. ROBERT LITTLE.

LETTER TO A FRIEND.

MY DEAR FRIEND,

I WAS diſappointed and mortified, that I had not an opportunity of ſeeing you again at H——, before my return home; and I am not a little aſhamed of having neglected you by my long ſilence ſince that period. But I ſhall not ſpend time in making apologies or aſſigning reaſons; although I might ſoften, if not juſtify a circumſtance ſo calculated to create *hard thoughts*. The opportunity now afforded me of proving that I do not forget my own profeſſions, and that I am not inſenſible of your confidence, I will endeavour to improve in attention to ſome objects which I am ſure you will deem of far greater importance, and by which I ſhall probably make the beſt atonement for my former indolence.

The

The thoughts of writing to you has naturally brought to my recollection the many afflicting changes that have taken place in your domeſtic relations ſince the commencement of our friendſhip. The variety of them, and the rapidity with which they have ſucceeded each other, muſt live in our remembrance, as incentives to humiliation and confidence in God on this ſide the grave, and as ſources of gratitude to his covenant name in the ſociety of juſt men made perfect. I ſhould not mention, nor in the moſt diſtant manner advert to your days of trouble, were I not ſatisfied as I am, that they have been ſanctified by the unerring wiſdom and faithful love of our Father who is in heaven; and that when the decreed period of them ſhall arrive, they will yield you an abundant harveſt of light and joy. If the clouds be not yet diſperſed; if you be not yet reſtored to your former tranquility and happineſs; if your houſe be ſtill not ſo with God, as you are deſirous it ſhould be, you can nevertheleſs ſay, I truſt, with unpreſumptuous confidence—"He hath made with me a covenant, *everlaſting* in its date, *harmonious* in all its parts, and *ſure* in all its promiſed immunities and bleſſings".—While in one hand you have borne the cup of adverſity, which muſt ſoon be exhauſted; in the other you have carried the cup of ſalvation, which, like the widow's barrel of meal and cruſe of oil, has ſeemed to increaſe as you have poured out; which cannot be decreaſed by the exigencies of time, nor the duration of eternity.

It is only the loweſt ſtate of ſuffering which is incapable of alleviation by *contraſt*. We are often ready enough to compare ourſelves with others in a phariſaical view; let us do ſo to increaſe our thankful enjoyments of the bleſſings, by which we are diſcriminated from others. You know I am a frequent viſitor to the houſe of mourning; it is an extenſive houſe and crowded with inhabitants. Some, in the flower of their age, are pining away under accumulated diſeaſe, and rapidly haſtening to their long home; others, like Lazarus, are both oppreſſed with diſeaſe and periſhing with hunger; in one apartment the huſband and wife, with their numerous offspring, in ſilence reflect upon each other the darkneſs of the deſpair that preys within; in another are widows and orphans making bitter lamentations over the loſs of their chief earthly ſupport, and bewailing their melancholy dependance on a precarious liberality; in a third, Rachel is devoted to weeping and deſpondency, becauſe ſhe is bereaved of her children; and here is many a

David contemplating, with a breaking heart, the blaſted withered hopes he had ſo fondly cheriſhed, for a fallen loſt Abſalom. Some who now occupy this houſe of mourning, ſet out in life with the beſt formed plans, with the faireſt proſpects, and for a long ſeaſon their progreſs was damped by no frowning providence; but when they had juſt riſen to the poſſeſſion of their wiſhes, like a ſhip driven from anchor at the mouth of the haven, and forced out again to ſea by ſudden contrary winds, they are doomed to ſpend the poor remains of life in contending with the buffetings of adverſity, and to exemplify the *reign* of confuſion and woe. But here, I am only a viſitor, not a reſident. No, the lines are fallen unto me in pleaſant places. I have a goodly heritage! I ſhould greatly rejoice, were *you* able to adopt this language in its *full* meaning; nevertheleſs, try how happy you can make yourſelf by *contraſt*. Think not ſo much of what you have loſt as of what is left; and learn the leſſons of contentment and gratitude from the *far weightier ſufferings of others*.

> Two heav'ns a true contented man ſurround,
> One here, and one hereafter to be found:
> One in his own meek boſom here on earth,
> And one in Abra'm's, at his future birth.

I am juſt returned from a viſit to my poor friend Cornelius. He is now poor indeed! Although laſt month he was as happy as your correſpondent, in one, formed by nature, education, and grace to alleviate his cares, and adminiſter to the increaſe of his conſolation for both worlds; a malignant fever put a period to her valuable exiſtence, before he had thought on the *probability* of ſuch a melancholy event. I was at firſt fearful, (for he is a man of uncommonly ſuſceptible ſpirit) that ſo ſudden and weighty a ſtroke would prove too much for a mind formed like his. But he knew where to look for the hand that had inflicted it, and aſſured himſelf that the ſame hand would ſuſtain him under all its conſequent ſorrows. Two children ſurvived the mother; two more lovely children you never knew. But ſoon, as you have ſeen ſome tender plants in the heat of ſummer when deprived of their protecting ſhade, they began to droop, and in one week the ſame diſeaſe which had proved ſo fatal to the *huſband*, attacked and ſucceſſively deſtroyed, the hopes of the *father*. When I enquired into the ſtate of his mind, as to theſe domeſtic afflictions, his reply was ſhort, but ſuch as I would never forget while expoſed to the ſame mournful diſpenſations. "You ſee,"

ſaid

ſaid he, what a deſolate place this houſe is become! You ſee to what a ſtate of poverty I am reduced by a few days! How little we thought in our laſt interview of ſuch a change! But I ſubmit—not becauſe I could not *prevent* what has happened—not becauſe I cannot *recall* what is taken away; but becauſe it is the will of God, *my* God: and that all the operations of his will, are inſeparable from my ſecurity in his love, and my poſſeſſion of that inheritance, where no diſtreſs is known or feared."—Such is the power of religion!—and ſuch the ſuperiority of its ſubjects amidſt the darkeſt events of life; and may I not add, ſuch has been *your* ſuperiority! In *body* and *mind* your ſtrength has been proportioned to your day—and while you were deploring the wreck of created enjoyment, you could ſing the ſufficiency of eternal grace. Had you then lived without the knowledge of ſalvation, without God, and without hope in the world; you muſt have found an early grave, or only have exemplified by your continuance in life, the folly of rebellion, or the miſery of deſpondency. But like the ancient people of God, who walked upon dry land in the midſt of the ſea, you have obtained firm footing amidſt the ſeas of trouble into which you have been brought, and enjoyed ſecurity and comfort where others often meet their ruin.—O remember the years of the right hand of the Moſt High.

> With peaceful mind thy race of duty run;
> God nothing does, nor ſuffers to be done,
> But what thou wouldſt thyſelf, if thou couldſt ſee
> Through all events of things, as well as he.

Paſt mercies lay a ſovereign claim to your future confidence, to your endleſs praiſe. In every *diſappointment* you have experienced, adore the wiſe and gracious *decree* of your heavenly Father; duly conſider how much you owe of your *ſpiritual* riches to your loſs of temporal poſſeſſions; recount, if you can, the bleſſings that may be extracted by the hand of faith from the croſſes you are called to bear; and live in daily anticipation of the glory that ſhall be revealed after you have fought the good fight, and finiſhed your courſe. If, as is not improbable, you are ſtill to ſuffer in your relative connexions, continue your applications to the throne of God, and your reliance upon his faithful word. Indulge no deſponding, murmuring thoughts. Your will find a never failing reſource in the friendſhip of Jeſus, an inexhauſtible plenitude of grace in his fulneſs.—He who turned water into wine at the marriage of Cana, will

will change the waters of affliction into the wine of conſolation and joy; and he will keep the beſt wine for you till the laſt. But it is high time to conclude this long letter; receive it as a tribute from the ſympathy and affection of friendſhip, and believe me yours ſincerely through all the changes of mortality,

Leeds, 31*ſt Jan.* 1800. BENEVOLUS.

FARTHER REMARKS ON ACTS XVII. 2.

To the Editor of the Evangelical Magazine.

SIR,

I OBSERVE in a late number of your uſeful publication, ſome critical remarks on the above text. I ſubmit to you a few obſervations tending to eſtabliſh the propriety of the common tranſlation.

In that chapter we are informed that Paul and Silas came to Theſſalonica, where was a ſynagogue of the Jews, verſe 1-3. For three ſabbaths, he proved from the ſcriptures, that Chriſt muſt needs have ſuffered and riſen again from the dead; that theſe things had been fulfilled in Jeſus and that he was the Chriſt.

Some Jews believed, but the great bulk of them appear to have been hardened, and they raiſed ſuch an uproar that the brethren were conſtrained to ſend away Paul and Silas by night to Berea, where alſo they began to preach in the Jewiſh ſynagogue, verſe 10; and "Theſe, it is added, were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether theſe things were ſo; therefore *many* of them believed."

This is certainly the obvious meaning of the words, nor do the arguments adduced warrant us to depart from it.—The compariſon between the Theſſalonians and Bereans does not reſpect the inhabitants in general, nor even the churches, but is wholly confined to the Jews.

Calvin applies the 12th verſe alſo to the Theſſalonians; indeed it is evidently a continuation of the 11th, and thus nothing is ſaid of the ſucceſs of the goſpel in Berea, although Paul's preaching there excited his perſecutors to follow him, verſe 13. Beſides this would make verſe 12 nearly a repetition of the 4th. All theſe difficulties are avoided by the common tranſlation.

The

The Apoſtle's ſtay in Theſſalonica does not appear to have been ſo ſhort as Calvin ſuppoſes. He only preached indeed, in the ſynagogue three ſabbaths, but the bulk of the church had been idolatrous Gentiles, 1 Theſſ. i. 9. and therefore we muſt ſuppoſe, that Paul having fully preached the goſpel to the Jews, turned to the Gentiles, Acts xiii. 46; this, as on other occaſions, excited the malice and envy of the Jews, and to this he alludes 1 Theſſ. ii. 16.—Beſides, had his ſtay been ſo ſhort, how could he have needed and received repeated ſupplies from Philippi, Phil. iv. 16. Again, had the converts at Theſſalonica been of the moſt noble ſort of the people, would it not have reflected much on their liberality, that their ſpiritual father ſhould not only have wrought night and day to avoid being chargeable to them, 1 Theſſ. ii. 9. but ſhould alſo have his neceſſities relieved by another church, eſpecially as the churches of Macedonia to which both belonged were very poor, 2 Cor. viii. 2.

That the primary ſenſe of εὐγενὴς is noble by birth will not be diſputed; but it is cuſtomary in every language to uſe words with conſiderable latitude. Thus a *noble* writer or orator may either mean one who excells in theſe arts, or a nobleman who writes or harangues. As the word only occurs in two places in the New Teſtament, beſides our text, no great ſtreſs can be laid upon the meaning being exactly aſcertained. Parkhurſt gives an inſtance of its being explained by Ariſtotle, as ſometimes ſignifying generous, ingenuous.

As to the argument from the epiſtles being addreſſed to Theſſalonica rather than Berea, it is probable the church in the former was conſiderably larger, as Theſſalonica was the metropolis of all the countries comprehended in the province of Macedonia, the reſidence of the Pro-conſul, and remarkable for the number of its inhabitants. The church there had alſo flouriſhed much, ſo that they were examples to all who believed, in Macedonia and Achaia; 1 Theſſ. i. 7, 8. It was therefore on every account the moſt proper place to which an epiſtle, which was to be read to all the holy brethren 1 Theſſ. v. 27. could be ſent. On the whole, I think the Jews at Berea entitled to the honour they have hitherto received. Wherever the goſpel is faithfully preached, *ſome*, as at Theſſalonica, will believe; but where the preacher is liſtened to with candour, and his doctrines compared with the word of God, we have evi-

dence

dence that God has prepared men's hearts for the reception of the truth; and *many*, as of the Jews at Berea, shall believe and be saved.

January 14th, 1800. APELLES.

THE DYING DECLARATION OF A POPISH CARDINAL, RESPECTING JUSTIFICATION.

OR,

DEATH SWEEPING AWAY THE COBWEB OF HUMAN MERIT.

SOME time ago you inserted the remarkable concession of *Cardinal Bellarmine*, who after taking much useless pains in pleading the cause of human merit, admits "that it is safest to trust to the merits of Christ." I send you now a similar declaration made by *Cardinal Hosius*, who, under Pope Pius IV. presided at that infamous Council of Trent, in which all the abominable errors and superstitions of the papal church were confirmed. That great man, when death approached, seems to have dreaded a dependence on his own righteousness, although he had before pleaded for it. In his last will are these words, "I approach the "throne of thy grace, O Father of mercies and of all con- "solation, to the end that I may obtain mercy, and find "grace in thy sight! I am not worthy that thou shouldest "behold me with the eyes of thy majesty; but, as it is "most worthy, that for the sake of his death and passion "thou shouldest not only look upon me but crown me "also; it is therefore that I come unto thee, most dear "Father, and that without any merits, but those inestima- "ble ones of thy son Jesus Christ, my Lord and my Re- "deemer. I bring thee the merit of that death, wherein "alone I place all my hope and my confidence: *that* is "my righteousness, my satisfaction, my redemption, and "my propitiation. The death of the Lord is my merit." "So true is it," says Doctor Alix, "that conscience cannot "always be seduced by the errors of the understanding."

ANECDOTE.

A Soldier was lately brought under concern for his soul, and becoming visibly religious, met with no little railing both from his comrades and officers. He was the servant of one of the latter. At length his master asked him,

him, "Richard, what good has your religion done you?" ——The ſoldier made this diſcreet anſwer: "Sir, before I was religious, I uſed to get drunk; now I am ſober. I uſed to neglect your buſineſs; now I perform it diligently." The officer was ſilenced, and ſeemed to be ſatisfied. *For, ſo is the will of God, that with* WELL DOING *ye may put to ſilence the ignorance of fooliſh men:*— 1 Peter, ii. 15.

REMARKS ON 1 JOHN, XII. 42.

"And he brought him to Jeſus."

OF all characters there are none more generous and compaſſionate than the people of God; their pity extends not merely to the bodies and external calamities of others, but they poſſeſs a noble principle of regard to their immortal ſouls. Having participated the grace of God themſelves, they are anxious that others alſo may become objects of the ſame. They find ſuch excellencies in Jeſus, ſuch glories in his character, ſuch a ſuitability in his offices, ſuch happy liberty in his ſervice, that they wiſh to bring their fellow mortals to him, that they may alſo admire his perſon, taſte his goodneſs, feel the power of his love, and live to his praiſe. So it was with Andrew when he brought Peter to Jeſus; and ſo it will be with every one that knows any thing of the value of his immortal ſoul; and the love of his Lord and Maſter, Jeſus Chriſt. But let us make a few remarks on this ſubject. And,

1ſt. In bringing men to Jeſus, it muſt be remembered that we are only the *inſtruments;* God is the chief cauſe. The treaſure of the goſpel is put into earthen veſſels, that the excellency of the power may be of God, and not of men. The apoſtle Paul, notwithſtanding his extenſive knowledge, his ſhining talents, his uſeful labours, declares all to be of grace. And, indeed, whatever ſucceſs we have in this way, we muſt not attribute it to the powers of *our* minds, the ſtrength of *our* arguments, the manner of communicating our thoughts, or the admired eloquence we may be poſſeſſed of. Theſe are only means which would ever be fruitleſs, were it not for the bleſſing of him whoſe only prerogative it is, to open the eyes, and change the hearts of the children of men. "Paul may plant and Apollos water, but God giveth the increaſe." He only who made man can create him anew in Chriſt Jeſus. He only, who fully underſtands the hardneſs of the human heart, can ſoften it.

Let us therefore give him the glory, while we are careful to uſe the means he hath appointed for that end; which leads me to obſerve,

2d. That there are various *ways* in which we ſhould endeavour to bring men to Chriſt. Public preaching is a mean much bleſſed for this purpoſe. Do we ſuſtain the miniſterial character?—Do we call ourſelves the Ambaſſadors of God, the preachers of the Goſpel?—Let us not trifle—Let us remember the end of our office; not to diſplay our own talents, not to obſcure the glory of God, by the gifts of the *man*, not to waſte precious time in gratifying unſanctified fancies, and curious hearers; but to bring ſinners to Jeſus. Miniſters, riſe and be doing good. It is not a time to ſpeculate, to be lax, to be unconcerned: time is going, and ſinners ſtand upon the brink of eternal woe and deſpair! Warn them, reprove, exhort them; pluck them as brands from the burning; yea, unite every effort to bring them to Jeſus.—Are we in a private capacity; ſtill there are ways for us, as inſtruments, to bring men to Chriſt. Let us pray for them; ſhall we behold them in the greateſt danger, in the moſt miſerable ſituation, and yet never lift up our hearts to God for them?—Oh, let us pray earneſtly, continually, yea, unitedly, for *them*, who will not pray for themſelves; and who can tell how ſoon God may hear and anſwer our prayers? Religious converſation may alſo be uſed as a mean. Shall we ſee our friends, our relations, our acquaintance, in the broad way, and yet never once invite, reaſon, or expoſtulate with them. Shall we contentedly let them go on in that fatal path? Do *we* talk of kindneſs and ſenſibility; oh, what feeling have we for them, for their precious ſouls; if we never ſo much as once uſe a prudent mean to bring them to Jeſus? O let us drop a friendly hint now and then *for Chriſt*, who hath done ſo much for *us*; and above all, as another mean, let our *lives* correſpond with our lips. The conduct is a powerful preacher, and will ſometimes make a greater and more laſting impreſſion than the moſt pathetic harangue, the moſt eloquent ſermon. Let us unite this, therefore, with the reſt, in order to obtain the end. But let it be obſerved,

3d. That it is the duty of all to endeavour to bring men to *Jeſus*. Miniſters lead your flock to Jeſus. Shew the miſerable ſinner that it is He alone can make him happy, and do him good. Bring the backſlider to him who hath ſaid, he will heal his backſlidings. Direct the diſconſolate

late to that gracious friend who hath declared he "will not break the bruiſed reed, nor quench the ſmoaking flax."—Parents bring your children to Jeſus. What can you do better for them? Will you indulge their vain deſires of worldly glory? Will you ſuffer them to go on according to the deſires of their own hearts. Will you ſuffer them to aſſociate with the worſt of company, and never pray for them, never reaſon with or exerciſe your lawful authority over them? O beware, leſt natural affection ſhould uſurp the place of ſpiritual. If you wiſh them to be happy, honourable, holy characters, bring them to Jeſus. Maſters, point your ſervants to Jeſus. You have the charge of their ſouls; pray with, and for them, in your families. Can you bear to hear them take the name of Jeſus in vain, and not reprove them? Can you quietly ſee them injuring their own ſouls, and not make one effort to bring them to Jeſus? O, uſe the means, and who can tell what ſucceſs you may meet with? Children, who know the truth, and have ungodly parents, with all conſiſtent deference, labour to be uſeful to them. Let the love you bear to them excite you to this duty, and what a joyful period that will be if God ſhould make you the inſtrument of the converſion of your beloved parents! Yea, let every individual keep this in view; your ſituation cannot be ſo high or ſo low, ſo conſpicuous or ſo obſcure, but what you may do ſome good in this way; and, for your encouragement, let me obſerve,

4th. That it is the moſt noble and honourable ſervice in which we can be employed, to bring men to Jeſus. There is no character in all the world ſo dignified as he who is thus uſeful. Judges upon the bench, Generals in their armies, Ambaſſadors in their courts, Kings upon their thrones, all ſink into nothing, when compared to the matchleſs dignity of ſuch noble characters; yea, Angels in glory have not this honour, in the full ſenſe, that *they* have, whom God bleſſes in this work. It is true their difficulties are many, their enemies various, their trials ſucceſſive; but theſe are not worth noticing when compared with their ſucceſs, felicity, and honour; for, it is ſaid, "they ſhall ſhine as the ſtars, for ever and ever." But, we obſerve,

Finally, That the *end* for which we bring men to Jeſus, is the moſt glorious and advantageous. Here much, indeed, might be ſaid; but let it ſuffice to remark, that the bleſſings ſuch are partakers of are unſpeakable, are eternal. They ſhall be waſhed in his precious blood, cloathed with the immaculate robe of his righteouſneſs, and ſanctified by

his Spirit; they ſhall be directed by his infinite wiſdom, protected by his omnipotent arm, ſupplied by the riches of his grace; ſhall enjoy the moſt permanent peace here, and the moſt unbounded happineſs in the world of glory hereafter! Surely, then, to be *only the inſtrument* of ſuch good as *this*, is worth labouring for in any part of the world, among any kind of people, and in the midſt of the greateſt difficulties. Let us then, preachers and hearers, rich and poor, old and young, all unite our endeavours to bring men to Jeſus. Amen. LECTOR.

MR. EDITOR.

SIR,

I AM in the habit of writing ſhort hand:—At the laſt races in Mancheſter curioſity induced me to hear the Rev. Mr. S. of that place; he preached from Matt. vi. 13. "Lead us not into temptation, but deliver us from evil." I took down the principal parts of his diſcourſe, the effect of which was, under the bleſſing of the Spirit, a diſcovery of my ſpiritual ruin and danger. It altered my intention of adding to the giddy groupe on the race-courſe, though I came more than twenty miles for that purpoſe, and I truſt I have bidden adieu to ſuch amuſements for ever. The exordium to his diſcourſe I think peculiarly ſtriking. If you are of the ſame opinion, you will inſert it in your uſeful Magazine, and thus oblige many friends to whom I have read it, but eſpecially

A REPENTING PRODIGAL.

"Will you excuſe me, my friends, if I tell you what paſſed in my mind while ſtudying this important part of Scripture? I was led back in imagination to that intereſting period when Adam, our great progenitor, received his exiſtence.—I beheld him in the garden of Eden, happy in the enjoyment of God, happy in the poſſeſſion of holineſs; preſently afterwards I ſaw him expelled thoſe bleſſed ſcenes; I ſaw horror, guilt, remorſe in his countenance. I heard Abraham, the father of the faithful, prevaricate, and tutor his wife in the arts of deception.—I beheld a David unmindful of his duty, profeſſion, or danger, the ſlave of ſenſual appetite, the intriguing adulterer, the deſigning murderer. I ſaw a Solomon, the wiſeſt of mortals, proſtituting his fine, his almoſt god-like powers, and employing them in the moſt deſpicable purſuits; giving himſelf up to idolatry, wine, and women.—I heard a Peter ſwear,

ſwear, the diſciple ſunk into the liar, the boaſting champion changed into the cowardly deſerter, the friend the companion of Jeſus, denying his Lord. Confounded and alarmed I enquired the reaſon of this:—Why Adam was baniſhed Paradiſe?—Why Abraham proved unfaithful?—How David contracted the double ſtain of infamy?—Solomon turned libertine?—Peter a blaſphemer?—The Scripture told me it was owing to the force of temptation.—From this lower world my imagination ſoared to the celeſtial regions; methought I heard their tranſporting ſongs, I witneſſed their extatic raptures, I liſtened to their language, and one great ſubject of their exultation was 'through manifold temptations we have entered the kingdom.' From Heaven my view was directed to the horrid gulph of darkneſs, I would have read their tragic hiſtory, but I durſt not; yet, amidſt their inceſſant howlings, one ſentiment was audible, 'We have been led captive by the Devil at his will, we are fallen the miſerable victims of temptation.' Again, 'I looked around me, and I ſaw, with pain, thouſands of my fellow men liſtening to the tale of deception, and walking in the paths of the deſtroyer:' I anticipated their end; my heart trembled—Among the reſt did I forget myſelf?—Did I forget you, my dear brethren?—No; but I ſaw both myſelf and you in a dangerous world, ſurrounded with enemies, ever liable to temptations, prone to wander; and I knew without omnipotent grace, we could not ſtand. Enough—I felt the force of the petition, and was involuntarily led to pray (may you all pray with me) Almighty Father, lead us not into temptation, but deliver us from evil."

SELECT SENTENCES.

THE way to obtain *ſpiritual* bleſſings is to be importunate for them; but the way to obtain *temporal* bleſſings is to be indifferent to them. Solomon had wiſdom given him, becauſe he aſked it; and wealth, becauſe he did not aſk it. *Henry.*

When God deſigns mercy he ſtirs up prayer. *Idem.*

When God's favours are coming toward us, we ſhould meet them with our praiſes. *Idem.*

They who know how to value God's favours, are beſt prepared to receive them. *Idem.*

Holy Saviour and holy Saints! They the excellent of the earth; and He the ornament of heaven. *Dr. Watts.*

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

ESSAYS *on the moſt important Subjects of Religion. By* THOMAS SCOTT, *Chaplain to the Lock Hoſpital, 4th Edition, 8vo. Pages* 482. *Price* 6*s. boards.* Matthews, &c. 1800.

AMONG the productions for which the religious public is indebted to this able writer, few of them poſſeſs more intrinſic merit than theſe judicious eſſays. They are no leſs than twenty-five in number; and as they comprehend the moſt important ſubjects of chriſtianity, both doctrinal and practical, they may very properly be conſidered as forming a compendious ſyſtem of divinity. They were originally publiſhed in numbers, and obtained an extenſive circulation; but, being corrected and improved, are now preſented to the public, in an octavo volume, uniformly printed with the author's ſermons, which we ſome time ſince reviewed. We recommend them with pleaſure to the notice of our readers, eſpecially young divines, without making ourſelves reſponſible for every ſentiment they contain, particularly on the ſubject of baptiſm.

VILLAGE SERMONS: *or, Sixteen plain and ſhort Diſcourſes on the principal Doctrines of the Goſpel; intended for the Uſe of Families, Sunday Schools, &c. By* G. BURDER.—*Vol. IV.—with a general Index.* 12*mo.* 204 *pp.* 1*s.* 6*d.* Chapman. 1800.

WE have already expreſſed our opinion of the excellence and utility of this work, in reviewing the former volumes; and the preſent gives no reaſon for altering our ſentiments, nor for abatement in our approbation. The number of ſermons in the preſent volume is increaſed to ſixteen, in order to make in the whole fifty-two, correſponding with the number of Sundays in a year. The ſubjects are: The Penitent Thief—The World to come—Safety in the Ark—Excellency of the Knowledge of Chriſt—The Heart taken—Chriſt is All—Apoſtacy from Chriſt—Birth of Chriſt—Croſs of Chriſt—Reſurrection of Chriſt—Deſcent of the Holy Spirit—Chriſt our Benefactor—The Chriſtian Temper—Chriſtian Practice—Nonconformity to the World—Preparation for Death.

We obſerve, with pleaſure, that though all the diſcourſes of this writer are of a practical tendency, ſome of the preſent volume are more entirely ſo; and we perfectly agree with the author in the following reaſon for his ſelection of his ſubjects: "I look upon holineſs (ſays Mr. B.) as an eſſential part of Chriſt's ſalvation, and apprehend that the principles and duties of believers deſerve a place in our miniſtry, as well as the peculiar doctrines and privileges of the goſpel. And, I am ſorry that there ſhould be any advocates for the truth who are ſo ill-informed, or ſo ill-diſpoſed, as to wiſh to ſeparate what God has joined, or to treat the faithful preaching of practical religion as legal, low, or Arminian ſtuff."

A faithful NARRATIVE *of the ſurpriſing Work of God, in the Converſion of many hundred Souls in Northampton, and the neighbouring Towns and Villages of New Hampſhire, in New England. By the late Rev.* JONATHAN EDWARDS, 12*mo. Pages* 159, *Price* 1*s. boards.* Button.

THIS Narrative was originally introduced to the attention of the religious people of this country, by a recommendatory preface, written by

Dr. Watts and Dr. Guise. It has been so generally read, and so highly esteemed, as to render an account of its interesting contents unnecessary. Those who have not yet perused it, will be thankful for a new edition of a pamphlet, which we may venture to say, cannot be read by any one who has felt the power of godliness, without a considerable degree of profit and delight.

CHRISTIANÆ MILITIÆ VIATICUM: *or, a Brief Directory for Evangelical Ministers. By* J. RYLAND, *D. D. 2d Edition, 96 pp. very small, 9d. bound.* Button.

THIS little work has been already reviewed as anonymous; but is now avowed by its respectable author.

PERIODICAL ACCOUNTS *of the Baptist Mission Society, No. V. 8vo. 84 pp. 1s.* Button, 1799.

THIS number contains letters from the Baptist Missionaries in the East Indies, from March 23, 1797, to October 30, 1798; including, besides an account of their progress in the Mission, a variety of curious and interesting articles, relative to the natural history of India, the mythology and superstition of the Hindoos, answers to a variety of questions from the natives, relative to christianity, correspondence between Mr. Carey and the Missionaries on the coast of Malabar, resolutions and proceedings of the Committee in England, &c. &c.

The promised Presence of Christ with his People, a Source of Consolation under the most painful Bereavements: a SERMON, *delivered at the Baptist Meeting-House, Cannon-Street, Birmingham, on October 20, 1799, occasioned by the Death of the Rev. S. Pearce, A. M. late Pastor of the Church assembling there, who died October 10, in the 34th Year of his Age. By* JOHN RYLAND, *D. D. To which is prefixed, an* ORATION *delivered at the Grave, by the Rev.* J. BREWER, *8vo. 68 pp. 1s.* Button.

THESE pathetic Discourses are rendered the more interesting, by the name of the excellent man, by whose death they were occasioned; a name highly respected in the church, and which will be long remembered with sensible regret. The Sermon is founded on John xiv. 18, a text chosen by the dear deceased; and two of his letters, with a short narrative of his happy dying experience are subjoined. We only add, that the whole are printed *for the benefit of Mrs. Pearce, and five small children!*

PUBLIC WORSHIP *considered and enforced. By* JOSEPH KINGHORN, *12mo. Pages* 34. *Price 6d.* Button.

TO preserve the present professors of christianity from the fatal effects of indifference and infidelity, and to guard the rising generation against an early opposition to all religion, Mr. Kinghorn, with a laudable zeal, enforces an attendance on public worship, by the following considerations:— "It is one of God's appointed ways of receiving the homage of his creatures; has a great tendency to keep up in our minds a sense of his character and our situation; is an important means of promoting religious knowledge; is much connected with a Christian's moral improvement and comfort, even to the end of life; and is a central point where the professors of the religion of Christ visibly unite as his subjects, for the purposes of obeying the various parts of his will."

DR.

Dr. WATT's WORKS.

We are happy to learn that the Rev. Mr. Parſons, of Leeds, has given out propoſals for publiſhing by ſubſcription, a neat, uniform, complete, and yet cheap edition of Dr. Watts's Works, many of which are ſcarce and dear. The whole will be comprized in ſeven octavo volumes, each containing about 700 pagee, at only 6s. 6d. each. An elegant Portrait, with the Life of the Author, will be prefixed, and a general Index given with the laſt volume. The extent of the work and the liberal terms on which it is to be publiſhed, will require a large ſubſcription, which, we doubt not, may be eaſily obtained; but we conſider it as unneceſſary to enlarge, as the propoſals of the work will be ſtitched up with the preſent number of our Magazine.

OBITUARY.

RUTH COOPER.

ON Thurſday, March 28, 1799, died Ruth Cooper, of Haverill, Suffolk, in the 23d year of her age. She had been married about four years, and poſſeſſed a tolerable ſtate of health, till ſhe proved pregnant with her firſt child, which was about ſeven or eight months after marriage, and from that time till her death was more or leſs afflicted. She was the daughter of poor, but pious parents, who brought her up in the nurture and admonition of the Lord. But ſhe did not ſeem to have much ſeriouſneſs about her, till within the laſt few months of her life, when in a ſtate of pregnancy with her ſecond child, to which ſhe gave life at the expence of her own. She now ſeemed to give up herſelf very much to meditation on the ſcriptures, and made very ſerious enquiries concerning the good ways of God. She was taken very ill about three weeks before ſhe was brought to bed, inſomuch that her huſband had given over all hopes of her life. One night taking leave of her, and wiſhing her a good night, ſhe looked up to him, ſaying, "Ah! my dear, 'tis hard parting. We did not know how well we loved each other till now. But I hope I ſhall ſubmit. Dying is hard work. But

"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."

She added, "My dear, don't forget to pray for me, before you cloſe your eyes." The next morning the fever was very high, when ſhe ſaid,

"So when a raging fever burns,
"We ſhift from ſide to ſide by turns;
"But 'tis a poor relief we gain,
"To change the place but keep the pain."

At this time her ſiſter, who lived at the next village, was very ill. "Oh!" ſaid ſhe, "if I could ſee my dear ſiſter once again, I think it would be a little heaven below." She aſked for a bible, and found the 32d pſalm, and deſired her huſband to read it, which he did, and in the evening, at her deſire, prayed with her, and ſhe ſeemed pretty comfortable in mind. The next day ſhe was better, and the Lord helped her through the hour of nature's difficulty, beyond expectation. Her huſband went to her after ſhe was in bed, and aſked her how ſhe did; ſhe anſwered, "I am purely my dear, much better than ever I could have expected." He ſaid, "Well, my dear, then God has

has been better to you than your fears, as he always has been; and I hope you will not forget to give him the praiſe; and through his bleſſing I hope you will be raiſed again." She replied, "Ah! my dear, I hope I ſhall." She gathered ſtrength, though but ſlowly, and was very thankful to the Lord for every day ſhe was ſpared. She came down from her chamber on the Friday ſe'nnight after her delivery, appearing as well as could be expected. But on the next day ſhe was taken worſe, with a cold fit; ſhe ſeemed better on the day following, being Sunday; but on the Monday it appeared as if death had ſeized her. Her voice was altered, and ſhe was rather delirious for the greater part of this day; her huſband going to her bed-ſide, ſhe held out her hand, at the ſame time exclaiming, "Here is a poor, dear dying hand! Dying is hard work! 'Tis ſo hard to part!" On Tueſday ſhe ſeemed to be more compoſed, and deſired to ſee the Rev. Mr. Bowers, whoſe miniſtry ſhe uſed to attend; he came and prayed by her, and ſhe appeared to unite with him in earneſt. She ſaid to a friend, "I'll caſt myſelf at the feet of Jeſus, if I periſh, I periſh;" and dwelt very much upon the preciouſneſs of Chriſt, ſaying, "He is altogether lovely, the chiefeſt among ten thouſand." At times, however, ſhe was viſited with doubts and fears. Once ſhe ſaid to her father, "Oh! how ſilly I have been to ſlight the ordinances of God, and make light of the ſermons I have heard." Mr. B. aſked her if ſhe loved Jeſus Chriſt; ſhe ſaid, ſhe hoped ſhe did, and wiſhed to love him more. At another time ſhe ſaid to him, "I have been thinking what an evil thing ſin is, and what ſufferings Jeſus Chriſt bore.—What are my ſufferings compared with his?" The next day, Wedneſday, Mr. B. called again upon her, and aſked her if ſhe felt the ſame ſenſe of the preciouſneſs of Jeſus Chriſt now: "Yes, Sir," ſhe anſwered, "I hope I do." She ſeemed to be a great deal better this day. To another friend ſhe ſaid, "If I could but live to do more for Jeſus Chriſt, to glorify God more." Her friend replied, "When we have done all that we can do, we are unprofitable ſervants ſtill." "That," ſaid ſhe, "I am ſenſible of." On this night ſhe was in great pain, crying out, "Oh! Death, Death, come and eaſe me." Her mother ſaid, "You will ſoon be eaſy, child; but you muſt wait the Lord's time." On the Thurſday morning as ſhe was dying, her huſband repeated the lines ſhe had mentioned before, "Jeſus can make a dying bed," &c. and aſked her if ſhe found it ſo. At firſt ſhe anſwered rather confuſedly, "No;" but afterwards ſeemed more comfortable, and ſaid, "Father, take me to thyſelf." Mr. B. again prayed with her, and when he concluded, ſhe ſaid, "Amen and Amen," with a loud voice; after which ſhe aſked for her child, which being brought by its father, ſhe looked upon it, and then upon her huſband, with a look full of affectionate meaning, ſaying, "Take care of it." She ſeemed very compoſed and comfortable in mind, only at times her natural feelings ſeemed, as it were, to overcome her ſpiritual ones. After this her huſband finding that her ſpeech failed, and willing to know the ſtate of her mind, took her hand in his, and ſaid, "My dear, have you any reaſon to hope in your expiring moments, that when you are abſent from the body you ſhall be preſent with the Lord? I know you cannot ſpeak, but if you feel this hope, preſs my hand:" which ſhe did very hard. After this ſhe laid a minute or two, and looking up to her huſband, with an affectionate ſmile, he ſaid, "You love me, but I hope you love Jeſus Chriſt better; don't you?" She again preſſed his hand very hard.—This was the laſt ſign that was made, for about a quarter of an hour after ſhe departed without a ſtruggle or a groan. She was interred on Monday, April 1ſt, in the meeting-yard, and on Lord's-day following, her death was improved,

proved, in a diſcourſe from Prov. xxvii. 1. "Boaſt not thyſelf of to-morrow, for thou knoweſt not what a day may bring forth."

Haverill. J. C.

MISS GOULD.

ON March 29, 1799, died of a decline, Prudence Gould, daughter of the Rev. Wm. Gould, of Elbourne, in the County of Wilts, in the 21ſt year of her age.

For three years prior to her death, ſhe gave the moſt ſatisfactory proof of a work of grace having been begun in her. Her diſtreſs for ſin, her knowledge of divine truth, her ſpirituality of mind, and her propriety of conduct left her friends no reaſon to doubt her experimental acquaintance with divine things.

The Lord was eminently gracious to her through the whole of her illneſs. Her confidence was firm, and her experience, though ſubject to change, was truly comfortable upon the whole.

In the evening before her death, there was, indeed, ſome little interruption of that enjoyment with which ſhe had been favoured. At length ſhe ſaid, "Why ſhould I fear to die, if I have an intereſt in Chriſt?—Oh, how good is it to have a Saviour to go to!" To a friend ſhe ſaid, "Heavineſs may endure for a night, but joy cometh in the morning."—In the morning, when her father, in prayer with her, was obſerving, "God in many inſtances had been good to her;" ſhe cried out with peculiar emphaſis "Oh! he has! he has!" And as he was returning thanks for the ſame, her heart, overflowing with gratitude, ſhe again exclaimed "We can never praiſe him enough!" Some time after, ſhe ſaid to her father, "Oh father, I am going, I am going; I hope you will never riſe in judgment againſt me!" To which he replied, "No, my dear; I hope I ſhall have to ſay reſpecting you and your brothers and ſiſters, Here am I, Lord, and the children thou haſt given me." To which ſhe added, "I hope ſo." Looking on both her parents, ſhe ſaid, "I ſhall never do for you as you have done for me; oh! pray for me that the Lord may receive me." Mr. Gould then repeated ſome parts of God's word which were ſuitable and conſolatory, and the means of reviving her ſpirit, and removing all remaining fear. She then began to take her laſt affecting leave of her family, and the friends who were preſent: "Farewell, father," ſaid ſhe, "you will ſoon come after me. Farewell, mother." In like manner ſhe addreſſed her dear brothers and ſiſters, and the whole company by their reſpective names. Her mother, perceiving her quite exhauſted with exertion, deſired her to take a little refreſhment; ſhe declined accepting it, giving her to underſtand ſhe had now done with all created comfort. Her father, deſirous of having the fulleſt ſatisfaction as to the ſtate of her mind, again aſked her how ſhe felt herſelf; ſhe anſwered "Happy, happy, happy!" After this ſhe ſpake but little, but was heard to repeat, amidſt great weakneſs, part of her favourite hymn (the 22d of Dr. Doddridge)

> "'Tis mine, the covenant of his grace,
> "And every Promiſe mine," &c.

particularly that part,

> "Death thou may'ſt tear this rag of fleſh,
> "And ſink my fainting head," &c.

For ſome minutes after this ſhe appeared to be ſinking apace into the arms of death, when ſuddenly ſhe revived, a heavenly ſmile appeared in her countenance,

countenance, and with a look of inexpreſſible ſweetneſs, ſhe continued to ſurvey her weeping friends; and in ſome little time after ſhe gently fell aſleep in Jeſus.

Mr. Edwards preached her funeral ſermon on the Lord's day ſe'nnight following, at her father's meeting, to a crouded and attentive audience, from a text previouſly choſen by herſelf—Pſalm xxxi. 24. There was reaſon to hope the power of God was felt upon this ſolemn occaſion, and that the great number of young people who were then preſent, and were much affected, will have reaſon to bleſs God to eternity for the ſolemnities of that day. J. E.

MR. R. F.

THE ſubject of theſe memoirs, who died Aug. 23, 1799, was a native of Feverſham, in Kent, where he was unhappily left an orphan, at four years of age. An uncle, a man rather of an immoral character, had at firſt the care of him. But this uncle dying ſoon after, he fell into the hands of a ſerious aunt, a diſſenter, who afforded him the firſt rudiments of a decent education, and obliged him to attend the meeting with herſelf until twelve years of age. Here, it appears, he acquired ſome knowledge of the chriſtian religion, as to its divinity and excellence. But at this early period, before any ſubſtantial or permanent habits were formed, he was ſent up to London, and engaged in a houſe, where he was ſoon ridiculed, and laughed out of even the ſhadow of profeſſional religion; from hence he dated the foundation of all his ſubſequent irreligious and immoral conduct. This ſhould be a warning to parents and youth, to take care what connections they form at ſo early a period of their lives. In this ſituation he was furniſhed with plenty of money, and having no one to reſtrain him from violating the Lord's-day, he ſoon became the ſubject of every vicious habit, and at length turned out a moſt abandoned character; ſunk into debaucheries, ſabbath-breaking, drunkenneſs, and profane ſwearing; he now arrived at almoſt the utmoſt extent of profligacy and wickedneſs.

Growing up to manhood, and having ſome property of his own, he entered into buſineſs for himſelf. When, partly through ſome loſſes, but chiefly through extravagance and inattention to his affairs, he loſt all in a very few years. Hence, being obliged to begin the world again, he betook himſelf to another line of life, in which he failed a ſecond time; but having retained a high ſenſe of honour, (the only virtue perhaps he did retain) after his bankruptcy he paid many of his creditors their full demand, and deſigned to have paid them all, if his circumſtances ſhould ever permit. About this time (I think it was) he loſt his only ſon, to whom he was much attached. Though this providence did not work any ſaving change, yet after it he certainly was conſiderably altered for the better. But ſtill there were no ſigns of a regenerated heart, no reliſh for religious converſation, no acquaintance with the word, as the power of God unto ſalvation. However, his prejudices againſt religion began to ſubſide, and he came to hearing; ſometimes once on the Lord's-day, and ſometimes he would venture out twice in the day, till at laſt he became a conſtant hearer three times every Sabbath-day. Still, however, there appeared no evidence of a work of grace upon his ſoul, and being a man of much natural integrity, he was afraid that people ſhould think he was religious; but if he had any religion, it was his ſtudy to hide it, for he abhorred the character of an hypocrite.

More than twelve months ago he was ſeized with an alarming and dan-

gerous illneſs, from this he appeared to recover, and although thus chaſtiſed and favoured of the Lord, he had no fears of death, no abiding ſenſe of divine goodneſs in ſparing his life, nor any real concern for the ſalvation of his ſoul; however, two or three months before his death, having a relapſe of his diſorder, he began to diſcover ſome concern for his immortal ſpirit. Happy to hear that there was ſome proſpect of his ſeeking after God, we viſited him, found him more open and candid in the acknowledgment of his paſt irregularities, deſirous of ſpiritual inſtruction, and under ſome convictions as to the danger of his ſtate; but notwithſtanding all this, we were far from being ſatisfied that he had ſeen *himſelf*, his *ſins*, or the *Saviour*, in a proper point of view; much ignorance, ſelf-ſufficiency, and the old ſpirit ſeemed ſtill to remain in him. But the Lord was now (as the ſequel proved) at work upon his diſtreſſed ſoul; and gradually, in our ſubſequent viſits, we found him making progreſs in a deeper repentance, more earneſt deſires after his ſalvation, and much more delight in chriſtian converſation; deſiring the prayer of all, and being much refreſhed by the viſits of chriſtian friends; ſo that he appeared to gain in a few weeks as much real knowledge and ſound experience as ſome obtain in as many years. When the Spirit of God becomes teacher men learn apace. It was now evident to all about him that a very ſingular change had taken place, and that his convictions, ſelf diffidence, faith and hope, were all greatly increaſed, as ſome of the following obſervations will evince. He could now ſay, that for life and ſalvation he relied wholly upon the blood of Jeſus Chriſt; that he ſaw Chriſt in ſuch a light as he never ſaw, nor hoped to ſee before; to uſe his own expreſſion, he ſaw *all heaven* in Chriſt, and innumerable precious promiſes in him, free for his uſe. He lamented with deep ſorrow his paſt life, "he was inſtructed, he ſmote upon his thigh, he was aſhamed, yea, even confounded, becauſe he did bear the reproach of his youth." He ſeemed to think it a mercy that his converſion was delayed, until he was in ſuch circumſtances as prevented all fear, as to a return again unto the world and former irregularities; frequently admiring, with much humility, the mercy of God, which had ſnatched him from deſtruction at the eleventh hour, repeating with ardour, "The eleventh hour, the eleventh hour!" He was exceedingly anxious for that aſſurance, which he had heard others ſpeak of, and he believed it a privilege to be attained upon Goſpel principles. We are now come to the moſt affecting, and the cloſing ſcene of all; fleſh and heart were rapidly failing, articulation very difficult, indiſtinct, and hardly intelligible, excepting to thoſe who were daily with him. But as the outer man periſhed his ſoul evidently become more enlightened, ſerene, and heavenly. With his thoughts at one time wholly engroſſed with ſpiritual things, he fell aſleep: during this ſlumber he thought that he had died, and upon awaking ſuppoſed himſelf in heaven, and was much ſurpriſed when they offered him ſomething to drink, ſuppoſing nothing of this kind was wanted in the realms of bliſs; with much fervency, in unceaſing prayer, he continued to breathe after God, and we hope at laſt obtained the aſſurance he ſo much deſired; for the laſt words he was able to utter with any diſtinction, ſo as to be underſtood, were thoſe of the Pſalmiſt, "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. Who forgiveth all thine iniquities, and who healeth all thy diſeaſes." Soon after this a convulſive fit releaſed him from all the troubles of this life, and, we doubt not, tranſmitted his redeemed ſoul into the manſions of peace; there to heighten the triumphs of grace, and crown the Saviour with eternal glory.

A. C.

Lymington.

MIRIAM BISHOP,

BORN of poor, but now pious parents, in Downton, Wilts, received a few years ago a violent ſtrain through exertion, which injured her conſtitution, and frequently laid her on a bed of ſickneſs. About five years ago her mother was called by divine grace. Twelve months after her father was ſought out, and brought back to the Shepherd and Biſhop of Souls. Their example and influence brought their daughter under the means of grace, and from her conſtant attendance, it was thought ſhe loved them.

In the night of Aug. 25, ſhe was ſeized with excruciating pains in her ſtomach and bowels, which medical aid could not remove. On the Lord's-day I was preaching to a deſtitute congregation. My ſupply viſited her, to him ſhe ſpoke freely, and to his ſatisfaction, relative to the ſtate of her ſoul. Immediately on my return, I went to ſee her. On entering the room ſhe exclaimed, "O! my dear Sir, I am glad to ſee you, I praved that God would ſpare me till you returned. Dear Sir, often have I wiſhed to open my mind to you, and tell you what God had done for my ſoul; but Satan and my own heart prevented, under the idea that all I felt was nothing." I aſked her how long ſhe had been concerned about her ſoul, ſhe ſaid, "three years; when you preached James Mitchel's funeral ſermon, from theſe words, *Remember now thy Creator in the days of thy youth.* At another time I heard you preach about the *new heart.* Oh! then I ſaw and felt I wanted a new heart; but the tempter told me it was all nothing. There was one ſermon I heard in the barn at Charlton by Mr. Perry, from Pſ. cxix. 9. which was much applied to my ſoul. Many other ſermons God has bleſſed to me."

Before I left her ſhe requeſted me to pray with her. On aſking her what I ſhould pray for, ſhe replied, "that God would ſanctify my affliction to me, to the family and neighbourhood; that he would keep me from murmuring, and ſpeedily take me to himſelf." I aſked if I ſhould pray for her recovery; after a ſhort pauſe, ſhe ſaid, "I am afraid of my heart, leſt I ſhould turn aſide from the good ways of God, to depart and to be with Chriſt is far better—Not my will, but thine be done." After prayer I ſaid, "you appear very happy, do you hope to be happy hereafter?" She replied, "Yes." "Does your happineſs ariſe from any thing in yourſelf?" "No! No! it comes from Chriſt: I am a vile ſinner, I have nothing to recommend me; Chriſt is my all. I ſhall go to glory. Come, Lord Jeſus, come quickly. I love the people of God, and the ways of God. No one can tell how I love Chriſt."

Her parents were then weeping by her bed ſide, and I ſaid, "Can you part with father and mother, they are near and dear?" "Yes," ſaid ſhe, "they are near, but Chriſt is nearer. I ſhall die and go to glory. I have to beg you, dear Sir, to improve my death, by preaching a ſermon. Pray addreſs my brothers and ſiſters, my young companions, my dear father and mother; I truſt God will apply it to their ſouls. When you ſee Betſey K——, beg her to remember the things, the great things we talked about."

On Wedneſday went to ſee her again, when I found her happy in God, and prayed with her. I called again on Friday, when ſhe appeared full of divine conſolation. Her agonies of pain were great indeed; but her hope full of immortality. She frequently exerted herſelf in addreſſing, in the moſt pathetic manner, her brothers, ſiſters, and ſeveral who came to ſee her, begging them to ſeek the one thing needful. On Saturday morning I ſaw her for the laſt time, as I was going to make an exchange with a neighbouring

bouring minister. She was in great pain, but possessed a heaven of peace within: from her mother and others I have learnt a few things since. To her mother she said on Friday, "Next Lord's-day you will be sitting at the Lord's table upon earth," and prayed fervently that she might be at the table above. During the seven days she laid on her death-bed she was nearly always in prayer. On the Saturday evening she requested her parents to pray for her, that Satan might not get the advantage of her, and she be left to doubt. This was a seasonable request, for next morning, about two hours before she departed, a female friend coming in to see her, she said, "Polly, I fear my hopes are come to nought." This appears to have been the last effort of the great enemy; but the Spirit of the Lord soon lifted up a standard, the Sun of righteousness almost instantly arose upon her soul.

Seeing her brothers and sisters near her bed, she said, "Take warning by me, remember now your Creator in the days of your youth. My dear brother John, I particularly speak to you; many tears have I shed on my bed, and in secret, for you, and for your soul. Oh! remember young Joseph, who, when solicited to sin, said, *How can I do this great wickedness, and sin against God?*" After this she said, "Mother, I hope I shall not be deceived, do not you think I should have doubts and fears if I were not right; I have no fears," and smiling, repeated, "Fear not, little flock, God's word is true, he cannot deny himself; my sins are cleansed in the blood of Christ. Come, Lord Jesus, come quickly. Why are his chariot wheels so long in coming." On the last verse of the 128th hymn of Rippon's selection, she dwelt much, and the last words she was heard to say, when sinking into the cold arms of death, were, "O death, where is thy sting? O grave, where is thy victory?" A few moments after, without a struggle, she peacefully slept in Jesus. She ended her mortal race, Sept. 1st, 1799, aged 21 years. A sermon was preached agreeably to her desire the following Lord's-day evening, by the Rev. John Bain, her Minister, to a very crouded auditory.

J. B.

Downton, Sept. 9th, 1799.

HAPPY DEATH OF A CHILD.

To the Editor of the Evangelical Magazine.

MY DEAR FRIEND, *Newport Pagnel, 17th September.*

I have just received the inclosed account of the death of a sweet child, six years and a half old, a relation of Mrs. G. When the Lord perfects praise from the mouths of babes, it seems incumbent upon others to bear testimony to the power of his grace. Such instances may especially be profitable to the parents and friends of young children, as they afford the strongest encouragement to early diligence in religious instruction. I send you the narrative almost verbatim as it was sent me by a sister of the deceased, who is at present, I think, in her 17th year. The simplicity of the account may render it the more striking, and the age of the writer will probably be deemed a sufficient apology for trifling defects.

I am affectionately yours,

S. G.

DEAR AND REVEREND SIR,

I wished in my last to have given you some account of the death of my dear little sister, but could not then find time. As I am sure it will not fail to impart satisfaction to you to hear of the Lord's goodness to

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so young a child, I will no longer delay. I cannot express to you, dear Cousin, how much I find her dying experience alleviate the pain I feel at the thought of our separation. Oh! what mercy was mixed with the bitter cup! The grim tyrant was deprived of half his dismaying power. It was only parting, as I once told her, to meet more happy. But I will leave this subject; for, to make my regret the theme of my letter, would be of no avail. I trust I am resigned to the dispensation of an all-wise and merciful Providence. It was frequently her request, "Do not grieve after me, my dear sister."

There was nothing very particular in my dear sister before her last illness. She was in general attentive when in a place of worship, and would on no account miss her prayers night and morning; she was fond of hearing of the deaths of pious children, and would sometimes retain striking passages of sermons she had heard preached. I did not observe her much desirous of playing on the sabbath. Of these things, however, I took but little notice. People frequently admired her for her beauty, and sometimes she discovered that she knew it; but on the whole she was a very pleasant child; her temper was extremely amiable, and delightfully affectionate.

It was on Thursday, 8th August, my dear Hannah was taken ill. At first she said nothing of dying, but on the Saturday she expressed the manner in which she wished to be carried to the grave. On the following Tuesday, seeing her dear mother crying, she said, "Don't grieve, my dear mama, it hurts me; give me up to the Lord." And at another time, "Do not grieve, mama, I am going to be happy; my Jesus stands just ready to take me away. Give me up to the Lord; I want to go to my own dear God." On the Wednesday, she said to a person who was sitting by her, "My dear H——, I must die—don't weep—I must go—I am very bad. O Lord, have mercy upon me! I must die. Oh my God, take me!" Then, to several in the room she said, "Bless you all! pray God release me!"

When I arrived at home on Wednesday, she at first took little notice of me. I asked her how she did, and several other questions before she answered me: but when I asked her if she loved God, she directly answered, "Yes!" To my question, whether she believed God loved her, she replied, "Yes, for he is my own dear God." Upon asking if she loved Jesus (I wish I could always reply with the same fervour as she did) "Oh, yes!" One day, when she was in very great pain, she told me not to grieve, for it was her own dear Jesus. She could say no more; but it was easy to conceive what she would have added, to teach me to resign my will to the will of the Lord.

My dear sister desired I would pray with her, which I did, requesting, if it pleased the Lord, that he would graciously spare her to be an useful servant to him; but if not, that he would give her an easy dismission to a better world; and, particularly, that her death might be sanctified to those who were left behind. When I finished, she turned and said, "Thank you, my dearest sister." I enquired whether I had asked for what she wanted? "Yes, my dear, quite right," she replied. "Have I forgot any thing you wished me to remember?" "No, my dearest, nothing."

Seeing a bible in my hand, she begged I would read it to her. I turned to the 10th of St. Mark, of children being brought to Christ; and when I closed the book, she said, "How kind! I shall soon go to Jesus; he will soon take *me* up in his arms, and bless me too; no disciple shall keep

keep me away." I kiſſed her, and aſked her if ſhe loved me; "Yes, my dear," ſhe replied, "but, do not be angry, I love Jeſus better."—You will eaſily believe, Reverend Sir, that this raiſed in my heart far different feelings from thoſe of anger. One day I told her, that if I had ever offended her, or at any time been croſs with her, I hoped ſhe would then forgive me. "Oh! my dear," ſaid ſhe, "indeed you have not." I replied, "But, my love, you may not remember it, and ſometimes perhaps I may; but forgive me now." "Oh! yes," returned my ſiſter; "but indeed you have not."

On Friday night, wiſhing to know if ſhe was ſenſible, I ſaid to her, "My dear, can you remember who Jeſus is?" She anſwered "Yes; he is God's dear ſon; he was always God and a Spirit; but he was a man too." I demanded, how that could be; ſhe returned, "He came down from heaven, and died." "And for what?" ſaid I. She anſwered, "He was crucified for poor ſinners; he died for *me*." "Are *you* then a ſinner, my love?" I aſked. She inſtantly replied, with great earneſtneſs, "Yes; but he came to ſave ſinners; he came to ſave *me*." I then only ſaid, "Yes, my dear little ſiſter, he did, and he is ſtill the ſame;" for I was fearful ſhe would be fatigued. She laid quite ſtill for about a quarter of an hour, and I thought ſhe had been ſleeping; but ſhe ſaid ſomething to herſelf; I hearkened, and heard only the word *Jeſus*. Soon afterward ſhe exclaimed, "Jeſus is my Saviour and my all!" I did not ſpeak; but in a ſhort time, with ſtill greater animation, ſhe cried out, "Oh, how I do love my Jeſus!"

At one time, although ſhe was in very great pain, ſhe obſerved that I had the Evangelical Magazine in my hand. I was then looking at that part which contained the account of my late dear friend and pious inſtructor, Mrs. Chaſe.* "Read it to me, ſiſter," ſaid ſhe, "read where ſhe is dying." I thought my lovely ſiſter too ill to attend, but obeyed. She ſweetly ſmiled, and was quite ſtill. I ſtopped ſeveral times, to aſk if ſhe was fatigued; but her anſwer always was, "No, ſiſter." Receiving a letter from my young friend Miſs E. C. I read it to her. When I was reading two lines in it, viz. "Millions of infant ſouls compoſe the family above," my ſiſter looked quite delighted, and ſaid, "I too ſhall ſoon be there."

On Saturday evening we every moment expected her departure, which however did not take place till about five minutes after the Sabbath commenced:—a glorious one for my dear ſiſter!

The laſt words ſhe ſaid were, "Pray, pray for me, oh dear!"—Soon after, without one ſtruggle, groan, or ſigh, ſhe ſweetly fell aſleep in Jeſus. Her age was ſix years, ſix months, and eighteen days. She had ſupported a moſt painful illneſs truly like a chriſtian, having never, to my knowledge, uttered one murmuring expreſſion. With the image of death marked on her lovely face, ſhe ſmiled on all around.

Theſe, deareſt Sir, are ſome of the dying ſayings of my ſweet little ſiſter. When I conſider her happy death, I feel the greateſt comfort though mixed with regret.

A. H.

* Evan. Mag. for Oct. 1798.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

WE understand that the Royal Admiral is under sailing orders a Deptford; and on the first favourable wind will proceed to Portsmouth, where she will take on board the Missionaries intended for the South Seas, and the remaining part of the convicts for Botany Bay.

As the finances of the Bible Society are so much reduced as to discourage an application to them, the Missionary Society will find themselves much obliged to their numerous friends for a supply of Bibles, Psalm, Hymn, and other religious books, for the use of the convicts and ship's company, the number of whom is nearly 400. The books may be sent to Mr. Hardcastle, the Treasurer, in Duck's-Foot-Lane.

☞ AS the Missionaries embarking on board the Royal Admiral will probably sail in the course of the present month (March), for Port Jackson, Tongataboo, and Otaheite, all who have any letters or parcels to convey to their friends or relations in any of the places where the ship is expected to touch, must forward them, without delay, to the Treasurer. We need not call upon our brethren to follow the Missionaries with their prayers, that they may have a prosperous journey, by the will of God, and find their brethren in safety and prosperity; and a great door and effectual opening for the entrance of the everlasting Gospel, into the isles of the Sea.

Collections received by the Treasurer, from 25th Jan. to 25th Feb. 1800.

	£	s.	d.
From the Missionary Society at Basil, being the amount of a Legacy by Miss Branmullerin, and contributions from Basil, Lurch, St. Gallen, Aran, &c. in Switzerland—Dresden, with many Villages in Saxony—Magdeburg in Brandenburg—Flensburg in Holstein; and many small places in the Duchy of Wirtemberg.—Per M. Steinkopf	135	3	4
Rev. Mr. Smelie and Friends, Grimsby, Lincolnshire,	5	5	0
Friends to the Society at Dublin, by Mr. Fenn	21	16	0
Collection at Elgin, North Britain, by Mr. Stuart	18	14	0
Ditto at Cambletown, ditto, by Mr. D. Fraser	5	5	0
Associate Congregation in Berwick on Tweed, by Rev. John Blackhall	25	0	0
A Praying Society in ditto, by Mr. Paxton	2	10	0
The Missionary Society of Newton upon Ayr, by the Rev. W. Peebles	20	0	0
Collections in North Britain. Balmaud and New Byth £7 1 1; Marnoch - - 3 9 3; Keith - - - 7 0 0; Huntly - - 18 9 8. Received per Mr. Cowie	36	0	0

AMERICA.

Our readers will, no doubt, be gratified to see, by the following Letters, the interest which our American Brethren take in the subject of Missions to the heathen; and the particular attention of Dr. Rogers on the capture of the Duff.

Philadelphia, October 31, 1799.

MY DEAR BRETHREN IN THE LORD JESUS.

THE 18th inst. your respective favours of the 7th and 17th of August came to hand by post from New York, enclosing letters for the Rev. Mr.

Howell, and the Miſſionaries to the South Seas, accompanied alſo by three parcels or letters for Captain Robſon, of the Ship Duff; the whole would have been received ſooner, had it not have pleaſed God, in the courſe of his unerring Providence, *once more* to have viſited this City with the "Peſtilence that walketh in darkneſs, and waſteth at noon day."—This diſpenſation of the Almighty occaſioned a general remove of the inhabitants, and among others, that of myſelf and family; ſo that the above communications were neceſſarily detained at the poſt-office till called for.—On obtaining them I felt myſelf anxiouſly diſpoſed to find out, if poſſible, and to render every aſſiſtance to the unfortunate captives; for this purpoſe I threw into our ſeveral daily papers an advertiſement of which the encloſed is a ſpecimen.*

Having returned to the City with my family the 21ſt inſt. I was the next day waited upon by a ſailor of the name of *William Daſs*; he informed me that he belonged to the ſhip Duff when ſhe was captured; that he came to this Port in the ſhip Liberty from Monte-Video; that no one beſides himſelf, belonging to the Duff, came in the Liberty; that Captain Robſon, with all the Miſſionaries, &c. had ſailed in a brig for Rio De Janeiro, the brig having been purchaſed for that purpoſe of the French, who had captured the Duff.

Agreeably to this ſtatement, you muſt, ere this, have had the ſatisfaction of either ſeeing or hearing fully from them; I will, however, to ſave the Society the poſtage from Liverpool to London, keep the parcels for Captain Robſon, &c. a little longer, and forward them by the firſt good conveyance that offers for your metropolis.

"Clouds and darkneſs," my brethren, "are round about Jehovah:" impenetrable by any human ſcrutiny—but "Righteouſneſs and judgment are the habitation of his throne," the invariable ſtandard of all his proceedings.—Conſiderations theſe, which are abundantly calculated to quiet all our minds, when events, apparently diſcouraging and mournfully trying, take place.—Let us unite on both ſides the water in praying that "God would be merciful unto us, and bleſs us; and cauſe his face to ſhine upon us—that his way may be known upon earth—*his ſaving health among all Nations.*"

Although the late calamity was by no means ſo ſevere in this City as thoſe of 1793, 1797, and 1798, yet we have to mourn the loſs of the great and good Dr. JOHN B. SMITH; he fell an early victim to the fever; he was indeed a burning and ſhining light—zealous for the Lord of Hoſts—and not aſhamed of the peculiarly diſtinguiſhing doctrines of Chriſt and the Croſs.—Ripe for glory, he was called home—Oh, that all our churches were bleſſed with thouſands like him!—I hope that his brother, the Preſident of New Jerſey College, or the Rev. Dr. Green, his particular friend, will furniſh the Evangelical Magazine with a memoir reſpecting him.

* Should Captain Robſon, the Rev. Mr. William Howell, or any other Miſſionary, lately on board the ſhip Duff, which was captured by the French, and carried into the river La Plata, in South America, be in any part of the United States, they are requeſted to give information of the ſame to the Rev. Dr. Wm. Rogers, No. 40, North 4th ſtreet, Philadelphia, who is in poſſeſſion of letters for them from the members of the Committee of Foreign Correſpondence in London.

The Printers in the United States are affectionately ſolicited to inſert the above a few times, as ſubſerving the cauſe of humanity and religion.

October 19, 1799.

That

That the richeſt of heavenly bleſſings may reſt upon you individually and collectively—upon your families, congregations, and all our European and American Miſſionary Societies, ſhall not ceaſe, my dear brethren, to be the fervent prayer of your unknown and unworthy fellow-labourer in the Goſpel Vineyard, WM. ROGERS.

The Rev. Dr. HAWEIS,
Rev. Mr. JOHN EYRE,
JOSEPH HARDCASTLE, Eſq. } Members of the Committee of Foreign Correſpondence.

DEAR BROTHER, *Stratfield, Sept. 27, 1799.*

YOUR kind favour of the 26th of June I did not receive until this day, where it has been detained I know not; it is an unhappy circumſtance which frequently attends the letters of my Engliſh friends; however, I am always rejoiced if I obtain poſſeſſion of them in the end: and I am induced to ſend you a line thus early to tell you how highly I prize your intereſting communication, and how much I feel elated at the precious diſcoveries of that ſucceſs which we all fondly hoped would attend your exertions. Indeed, I never had a doubt but a plan undertaken with ſuch an abſolute dependence upon the Lord's favour, and calculated to anſwer the great ends of Chriſt's reign; a plan entered upon with ſo many prayers, and uniting the hearts of ſo many of the honoured ſervants of Jeſus, would be matured and crowned to the aſtoniſhment and delight of all the humble lovers of a crucified Redeemer.

Our ſucceſs in this State the laſt year, in point of contributions raiſed in our reſpective congregations, by virtue of a proclamation iſſued by the Governor, has been very conſiderable, and every exertion is making to further the great object in view. In every country, and amongſt every denomination of Chriſtians, there will be found ſome (I am ſorry to ſay it, and would not ſay it were it not true) who ſeem to emulate the character of the ancient Sanballat and Tobiah, and thoſe Arabians, and Ammonites, and Aſhdodites, who were very angry that the breaches in the wall of Jeruſalem began to be ſtopped; however, to the praiſe of this State, there is a zeal which, I truſt, nothing will ſubdue: may the Lord increaſe it more and more. When our account is publiſhed, I will endeavour to ſend it to you.

I am ſorry to obſerve, that the report of your Directors is not come to hand. It would give me great pleaſure to receive it regularly, that I might be enabled to trace how the Lord carries you along ſtep by ſtep.

I muſt, my dear Sir, allot a part of this paper to inform you of the moſt wonderful work of God, which is carrying on amongſt us; a work which is ſufficient to call forth the big tear of gratitude from the eye of every believer, and to melt our hearts in love and praiſe. In upwards of thirty of our towns in this State, beſides others in the neighbouring States, there have been the moſt wonderful effuſions of ſovereign grace, and great numbers are wrought upon of all ages: even infidels aſſociated together for the purpoſe of deriding the truth, have been made to embrace the truth as it is in Jeſus. We are in hopes the good day begins to dawn, we think we hear the ſound of the chariot wheels of the illuſtrious Conqueror of the ſouls of men. Ride on, thou mighty Lord! let thy victories be numerous as mankind, and extenſive as the globe!

I was highly delighted the other day at ſeeing with my own eyes, how great things the Lord had wrought. Being appointed a delegate to our General Aſſociation, which met at Hartford, I was requeſted by my Rev. Brother, Mr. Perkins, of Hartford, weſt-diviſion, to preach a lecture to

his people: (it is one of thoſe pariſhes ſo graciouſly favoured) the place was crowded, the congregation diſſolved in tears, every ear was open, and every heart tender. After the ſervice, we rode to Mr. P.'s houſe, a diſtance of about two miles, and paſſing ſeveral houſes, it was very affecting to be pointed to them, and be informed, that in almoſt every houſe there were from two to four perſons, who either had been impreſſed and received a good hope through grace, or elſe were now under awakenings. In the city of Hartford, and in other places, the work has not been leſs remarkable. This country is doubtleſs highly favoured. I am informed that an account is about to be publiſhed of this work of the Lord, to contain the names of the places, the number of perſons who have given up their names, and avouched the Lord to be their God, together with the progreſs of the revival. It is remarkable, that the whole has been attended with no flights of enthuſiaſm; it appears to have been hitherto a deep work, which has taken hold of the heart: when the account is publiſhed I will forward it to you. I have by me a little volume of ſermons by Dr. Trumbull, juſt publiſhed, which has met with a moſt extenſive circulation, on the "Evidences of Chriſtianity, and the Truth of Revelation;" it is moſt excellently written, and forms the beſt thing upon the ſubject which I have yet ſeen. I ſhall alſo ſend you this by the firſt opportunity.

I have juſt filled my paper, and have written to you as familiarly as though you were an old acquaintance; you will forgive it if it be improper. I hope, however, we are united in the beſt bonds: though unworthy of the loweſt ſeat in Chriſt's ſchool; let me have an intereſt in your prayers, that both my knowledge and grace may be increaſed. I hope I ſhall ſoon hear from you again. I ſhould be glad to hear from my brothers Brookſbank and Hamilton, preſent to them my love. When you write be particular relative to the ſtate of religion in England. Accept, my dear Sir, the affectionate regards of your friend and brother,

Rev. Dr. Haweis. SAMUEL BLATCHFORD.

THE BIBLE SOCIETY

WAS inſtituted in the year 1780, for the ſole uſe of the Navy and Army of Great Britain, and is ſupported by annual or occaſional contributions.—The Committee of this Inſtitution have diſtributed above twenty-eight thouſand Bibles, and a conſiderable number of New Teſtaments to the different Ships and Regiments of the Navy and Army. But, in conſequence of the very great demand upon them during the preſent war, their finances are very much reduced; beſides which, the ſociety has loſt a number of valuable ſubſcribers and friends by death.

Parcels of books, or pecuniary donations will be thankfully received, and appropriated to the uſes of the Bible Society, by Meſſ. Wood and Co. William-ſtreet, Bridewell precinct, or at the Bible Society, 27 Dean-ſtreet, Soho.

SABBATH SCHOOLS.

"*Say ye not that the former times were better than theſe, for ye do not enquire wiſely concerning them.*"

THERE are now laudable efforts made for the extenſive ſpread of the Goſpel, and the diffuſion of religious knowledge, to which the hiſtory of the Britiſh Churches affords us no parallel. The preſent are times of refreſhing from the preſence of the Lord. When diſtant nations have excited the attention of the religious world, it is comfortable to perceive, that the labours

labours of ſo many are become more extenſive at home. At preſent, a very benevolent work has been executed in behalf of the North Highlanders, of Scotland. Two Catechiſms for youth, by the late Rev. J. Brown, of Haddington, whoſe praiſe is in all the Churches, are now tranſlated into Gaelic, by the benevolence of ſome religious people, and are to be ſent as a gift to the inhabitants of that poor benighted part of our iſle, where many are not much more removed from barbariſm than the inhabitants of the South Sea Iſlands. We hope ſoon to hear that this act of benevolence is productive of good fruits. Theſe Catechiſms have been long uſed in the Lowlands of Scotland, and have paſſed through above thirty editions, and ſome of theſe large impreſſions. The firſt of theſe is intended for young Children only; but the ſecond is eſteemed a moſt valuable compendium of religious knowledge, and ſo admirably adapted to the inſtruction of youth, that every ſerious family ought to poſſeſs it. It is drawn up in the form of a plain and eaſy illuſtration of the Aſſembly's ſhorter Catechiſm; the principal doctrines of Revelation are brought into view, and made intelligible to the weakeſt capacity. And we underſtand that a new edition of this Catechiſm, corrected and improved by Mr. Moſely, is in the Preſs, and will ſoon be publiſhed.

EAST KENT ASSOCIATION.

ON Wedneſday, January 8th, 1800, the Miniſters of the Eaſt Kent Aſſociation met at Mr. Gore's meeting, Sandwich.——Mr. Dewhirſt preached in the morning from Luke xiv. 23; and Mr. Willy, in the evening, from 2 Cor. ix. 15.—Mr. G. Townſend preached the preceding evening from Acts xxvi. 22.—The intervals of public worſhip were ſpent in a very agreeable and profitable manner, in an amicable diſcuſſion of ſome of the moſt intereſting theological ſubjects.

The next meeting was appointed to be held at St. Peter's, the Wedneſday after the ſecond ſabbath in April.—Mr. Atwood is expected to preach in the morning, and Mr. Gore in the evening; in caſe of failure, Meſſrs. Parnell and Drew.

BEDFORD UNION.

WE are informed, that the fourth General Meeting of the Union of Chriſtians, formed at Bedford, is appointed to be held at that place, on Wedneſday the 9th of April enſuing; when the Rev. T. Hillyard, of Olney, and the Rev. Robert Hall, of Cambridge, are expected to preach; the former at the Old Meeting, in the forenoon, and the latter at the New Meeting, in the evening.

WINSLOW, BUCKS.

ON December 30, 1799, a meeting of ſeveral Miniſters was held at this place, to form into a religious ſociety, (not ſtrictly ſpeaking a church) a few ſerious perſons reſiding in this town and neighbourhood. The Miniſters preſent were Meſſ. Caſtledine, of Aylesbury; Carey, of Wooburn; Price, of Waddeſdon; Reynolds, of Naſh; and Wake, of Leighton Buzzard.

It appears that the Goſpel had been previouſly introduced in that town about a year before, under the patronage of the Bedford Union.—On the above day, about fifty perſons aſſembled, when Meſſ. Wake and Caſtledine delivered brief and appropriate diſcourſes on the occaſion; and other Miniſters engaged in prayer.

On

On Sunday evening, January 12, 1800, Mr. Carey preached, when about twenty perſons offered their names as members, and were the next day formed into a ſociety.

GODALMING.

ON the 19th of January the Congregation which met at Ockford-lane, Godalming, Surry, united with that in Hart's-lane, late under the paſtoral charge of the Rev. Mr. Ring, deceaſed.

ORDINATION OF MR. ROB. IMERAY.

A new congregation of the Baptiſt perſuaſion having been lately formed at North Shields, the organization of the church, and the ordination of Mr. Imeray, took place on Chriſtmas day, as follows:—Mr. Matthews introduced the ſervice in the uſual way, and Mr. Jones prayed. Mr. Haſſell enlarged on the privileges which Diſſenters enjoy, by virtue of the Act of Toleration, received an anſwer from the Congregation of their deſire to give themſelves one to another in the fear of the Lord, and to call Mr. Imeray to be their paſtor, which being done, the forenoon ſervice was concluded in the cuſtomary way. In the afternoon Mr. Matthews introduced the worſhip by ſinging a hymn, and reading the 1 Pet. chap. v. Mr. Jones prayed.—Mr. Haſſell propoſed the uſual queſtions to Mr. Imeray, received his confeſſion, and offered up the ordination prayer.—Mr. Haſſell delivered a charge from 1 Cor. iv. 2. Mr. Hebron concluded the ſervice by prayer.

Met in the evening at half paſt ſix o'clock.—Mr. Hebron introduced divine worſhip, and Mr. Jones preached an affectionate diſcourſe to the Church, from Phil. i. 27.

TITCHFIELD.

ON Thurſday, 19th September, a place of worſhip was opened at Titchfield, Hants. The Rev. James Steven, of London, preached in the morning, from Pſ. xxvii. 4.; and Mr. Allen, of Pittsfield, in New England, in the afternoon, from Pſ. cxliv. 15. Divine ſervice has been regularly performed ever ſince, twice every Lord's day, by the Hampſhire Miniſters; and the inhabitants have attended in ſuch numbers as ordinarily to fill the houſe. The building was erected by Mr. Sabine, of Iſlington, who wiſhed thus to teſtify his affection to the place of his nativity. It is earneſtly to be deſired, that perſons profeſſing godlineſs, whom the Lord hath bleſſed with abundance of the good things of this life, would in a ſimilar way, expreſs their regard to the place which gave them birth. Perhaps hundreds might have reaſon through eternity to rejoice in the pious benevolence of their townſmen. Read this, rich Chriſtian, and go thou and do likewiſe.

WALLINGFORD.

THE New Meeting of the Rev. Mr. Griffiths, of Wallingford, was opened for public worſhip on Wedneſday, December 18. Two ſermons were preached by Mr. Brookſbank; that in the morning from 1 Pet. i. 12. and that in the evening from Rom. viii. 34. Mr. Marton began by prayer and reading the ſcriptures. Mr. Threſher, Mr. Holloway, and Mr. Lovegrove engaged in prayer. The Mayor and Corporation, during the time the Meeting-houſe was rebuilt, generouſly granted the uſe of the town hall to the congregation for public worſhip.

POETRY.

POETRY.

THE CHRISTIAN'S PRIZE.

BELIEVERS, view the heavn'ly prize,
Secure, above the lofty ſkies,
Where ſtreams of glory flow:
My Muſe would ſtretch her feeble wings,
And quit this empty "ſcene of things,"
Nor leave a wiſh below.

Not wanton Pleaſure's gilded bait,
Join'd to a throne of regal ſtate,
Compoſe this rich reward:
But ſouls redeem'd by ſov'reign grace,
Here view their Savior's ſmiling face,
And ſhout their conq'ring Lord.

Though, when he ſtoop'd to Man's relief,
His ſpotleſs ſoul was bow'd with grief,
Yet now he fills a throne:
His watchful eye, his tender heart,
Bids all his people's woes depart,
And makes their wants his own.

Diſmiſs'd from Earth's dark vale of tears,
Th' abode of ſorrows, doubts and fears,
To realms of ſacred joy:
No more ſhall Sin's terrific ſhade,
In dreadful majeſty array'd,
Moleſt their ſweet employ.

Soon ſhall they reach that bliſsful ſeat,
Where ranſom'd Saints in concert meet,
And catch celeſtial fire;
There will they ſtrike the trembling ſtrings,
Exulting Seraphs clap their wings,
And join the tuneful choir.

Seven Dials. JOSEPHUS.

PARAPHRASE

Of ſome ſelect Paſſages of the Book of Job, principally taken from the 31ſt Chapter.

WHEN through mid-heav'n, the Queen of night,
Array'd in dazzling robes of light,
While countleſs ſtars around her throng,
With pace majeſtic, moves along;
Deep-ſilent thought my ſoul abſorbs,
Awe-ſtruck I view the rolling orbs;
And, as through pathleſs tracts they glide,
Adore their great almighty Guide.

When the pale lamps of night expire,
O'erwhelm'd in floods of ſolar fire;
Warm'd by his animating ray,
I hail the glorious ſource of day:

Yet ſee, with mingled grief and ſcorn,
The impious votaries of morn,
Proff'ring unheard the idle vow,
Before created ſplendor bow.

With cold indiff'rence I ſurvey
Redundant heaps of ſhining clay:
Her wiles if wanton Beauty try,
Cloſe, or avert, my watchful eye.
As, till'd in ſpring, the fertile plain
In autumn waves with ripen'd grain,
Pain and remorſe, a certain meed,
The dreams of lawleſs joy ſucceed.

The widow's drooping heart to cheer,
To check the orphan's falling tear,
To change pale want to pleas'd content,
Glad have I ſhar'd what heav'n had lent.
The pilgrim oft, a welcome gueſt,
Beneath my roof retir'd to reſt:
Far as my grateful influence ſpread,
Injuſtice bow'd her humbled head.

Fatal reverſe! deſpiſed and low,
A matchleſs ſpectacle of woe;
No friend, no aid, no refuge nigh,
Stretch'd on the earth abhorr'd I lie.—
Long, long indulg'd with draughts of love,
Gifts of the God who reigns above,
If ſuch his all-diſpoſing will,
I take this bitter cup of ill.

Lord, to thy name be boundleſs praiſe,
Right, tho' myſterious, are thy ways;
Dark and remote, the wond'rous plan
Eludes th' imperfect eye of man.
Whate'er my doom, convinced 'tis fit,
I bid my ſwelling ſoul ſubmit;
Subdue the riſings of deſpair,
And breathe my wants in fervent pray'r.

Bereft of all, degraded, baſe,
Ah, might thy ſervant plead for grace!
Thou from this deep abyſs of ſhame
Canſt lift my vile and abject name;
Thou canſt replace my raviſh'd wealth;
Thou canſt renew my cheek with health.
Fail not, O Lord, the ſuppliant's truſt;
Ceaſe to contend with feeble duſt. T.

AN HYMN,

Sung by the Children of a Sunday School.

WHILE vice, the world's wide ſpreading flood,
Had fill'd the good with fear;
Lo! ſov'reign MERCY ſtood prepar'd
To wipe the ſwelling tear.

'Twas

'Twas MERCY made the heart to feel,
And aid the humble poor;
'Twas MERCY brought *our* wand'ring feet
To wait at Wiſdom's door.

Though tens of thouſands in our land
But late forlorn, diſtreſs'd,
From CHARITY's unfailing ſource
Have been with knowledge bleſs'd:

Yet numbers chooſe the way to death,
And ſlight the offer'd means;
While we, unworthy of the leaſt,
Are led by living ſtreams.

We read, O Lord, and hear thy word,
We ſing thy glory ſtill;
We learn to keep thy bleſſed day,
To know and do thy will.

Oh! may that Mercy we adore
Poſſeſs our youthful breaſt,
And fit us for the realms above,
Where all is peace and reſt. E. W.

THE SHEPHERD'S EVEN-SONG.

TO thee! great Painter of the ſmiling plain,
To thee! the ſwelling note of praiſe ſhall riſe:
Ye ſighing zephyrs, catch the grateful ſtrain,
And bear it, trembling, to yon diſtant ſkies.

The purling brook, the cultivated hill,
The green-clad paſture, and the chryſtal ſpring;
The broad majeſtic oak, the murm'ring rill,
The works of thine almighty hand I ſing.

The topmoſt turret of yon ancient tow'r,
The bleating tenants of my charming vale;
The ſilent moon, the breezy-whiſp'ring bow'r,
And waving groves ſhall liſten to the tale.

How ſpring, in bluſhing beauty, breathes perfume!
And ſpreads on ev'ry flow'r a vermeil hue;
How autumn triumphs in the harveſt-home!
How ſoft! how ſilent! falls the morning dew.

How charming is the roſe-bud in its prime!
How grateful is the ſoft-deſcending ſhow'r!
How glows the virgin lilly! ſmells the thyme!
How ſweet the ſcent of ev'ry bluſhing flow'r!

When ſummer's ling'ring blooms adorn the field,
And bright'ning proſpects charm the wand'ring ſight,
I'll praiſe the mighty hand that ſpheres can wield,
That paints the heav'ns, and fills the ſun with light.

When hoary winter ſpreads it's horrors round,
And chryſtal drops on ev'ry ſpray appear,
When autumn ſmiles, with nodding harveſts crown'd,
I'll praiſe the pow'r that ſtores the rolling year.

Where'er I turn I ſee thy goodneſs ſpread,
O'er ev'ry riſing hill, and ſloping dale,
Eternal bounty rears its golden head;
Then let me muſe thy praiſe, for words wou'd fail. J. S.

PSALM XIII.

HOW long, O Lord, wilt thou forget
My ſoul, which after thee aſpires?
How long conceal thy face, and let
My ſpirit faint with vain deſires?

How long ſhall I conſult in vain,
With anxious heart, and daily grief?
How long my foe exult and reign,
While my own God delays relief?

Conſider all my mournful caſe,
O Lord my God, and hear my prayer;
Lighten my eyes, thou King of Grace,
Leſt death enſue, or deep deſpair.

Leave not mine enemy to ſay,
"Now I ſhall certainly prevail;"
Fain would he make my ſoul his prey,
And joy to ſee thy promiſe fail.

But I have truſted, Lord, in thee,
Thy mercy is my only aid;
How ſhall my heart rejoice to ſee
Thy great ſalvation well diſplay'd!

Yes, I will ſing to thee, O Lord,
Thy praiſe ſhall dwell upon my tongue;
Thy bounty ſhall my ſong record,
A new and everlaſting ſong. R.

T. Gillet, Printer, Saliſbury-Square.



Rev.d JOSEPH SMITH.

Manchester.

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BIOGRAPHY.

MEMOIR OF THE LATE MR. ANDREW GIFFORD GWENNAP.

THIS amiable youth was the ſon of a reſpectable merchant at Falmouth; and his pious parents endeavoured to inſtil religious principles into his mind, with the firſt rudiments of his education. At eight years old he was put under the care of Dr. Carden, of Truro, from whence, after three years he was removed to the Rev. Mr. Swaine's, at Kenſington Gravel Pits. In his fifteenth year he was placed under the Rev. Mr. Hewlett, of Newington, and within two years after removed to Dr. Addington's, in London. In his childhood he had many ſerious thoughts of religion; but the firſt abiding impreſſion, was ſoon after he entered Dr. Addington's Academy; where, obſerving the cuſtom of the young Gentlemen, in the conſtant uſe of private prayer, he was led to reflect in this manner: "I cannot pray thus; I have not the ſpirit of prayer; I never prayed in my life; what a wretch am I to live without prayer? So many mercies as I enjoy from the hands of a bountiful God, yet I never paid him the tribute due! Lord, teach me to pray!" This was the firſt effectual work upon the ſoul, and it might then be ſaid of him as it was of Saul, "Behold he prayeth." During his continuance in that Academy, which was about two years and a half, he improved very much in piety, as well as in his literary ſtudies, and ſuch was his proficiency, that the Dr. ſaid to one of his friends, he had more pleaſure in Mr. G. than in all the other young Gentlemen who were under his care. And towards the latter part of his time, though then but juſt turned of eighteen years of

your bible daily; promiſe me you will do it. Theſe will be the means of leading you to God; by theſe means I was led. I ſhall have a funeral ſermon preached, and I beg you will attend. My dear ſiſter, regard the words of a dying brother, for, ſhould you diſregard them, if you live to the age of ſixty years, when you come on a death bed, they will be like thunder in your ears." He frequently repeated theſe words,

"Lord I am thine, but thou wilt prove,
My faith, my patience, and my love."

He expreſſed his ſorrow that he had not preached more, ſaying, "Now my work is over, I fear I have been a luke-warm profeſſor, and have not that humbling ſenſe of it which I ought to have. My righteouſneſs is as filthy rags, but my wedding garment is the righteouſneſs of Chriſt. I truſt I am not deceived. I am loved with an everlaſting love.

"He hath lov'd, he hath lov'd me,
I cannot tell why."

I ſhall be ſaved in the Lord, with an everlaſting ſalvation. I ſhall not be aſhamed nor confounded world without end."

Very early on Monday morning, he ſaid, a meſſenger was come for him. "The meſſenger," ſaid he, "is in my fleſh. Gwennap is called, and I am among the number of thoſe who are appointed to go to-morrow. To-morrow, the great, the awful change will take place, but great ſtrength will be given. I ſhall ſoon know whether it will be Chriſt to live, or gain to die. Great Captain, Saviour, prepare me for the field, then all will be well." He repeated ſeveral verſes of that hymn, "Come thou fount of every bleſſing," and frequently this verſe,

"Oh to grace how great a debtor," &c.

He ſpoke to many preſent of the neceſſity of an intereſt in Chriſt, ſaying, "Nothing but an experimental knowledge of Chriſt in the heart, the hope of glory, will give courage in a dying hour. He is my hope, my foundation, my all." He ſaid to Miſs R—, "Give my love to your ſiſter, I ſhall ſee her no more in this life; but we ſhall meet around the throne, and praiſe the Lamb for ever. I ſee this affliction is in love, how precious is Jeſus, in ſuch a ſeaſon as this! He can and will deliver. Let my funeral ſermon be from theſe words, "It is good for me that I have been afflicted."

His fever now ran very high, and he was at times delirious,

lirious, the three laſt days of his illneſs; yet all the while, not a fretful word, not an improper, or unbecoming expreſſion, was heard to drop from his lips; but he was continually either breathing his ſoul to God in prayer, giving thanks for his mercies, or exhorting thoſe who were about him. He was thankful to every body, who rendered him the moſt trivial ſervices, particularly for medical aſſiſtance; but repeatedly ſaid, "We muſt not truſt to means, 'tis God only can give the bleſſing." Whenever the uſual queſtions were aſked him reſpecting his health, his conſtant anſwer was, "Through mercy, much better than I deſerve." In a paroxyſm of the delirium, he aſked Dr. W— if he knew what chriſtianity meant, and, without waiting for an anſwer, immediately replied, "I'll tell you what it is to be a chriſtian. To have a ſteady dependance on the great firſt Cauſe, Father, Son, and Holy Spirit; a firm belief, and lively faith in our Saviour Jeſus Chriſt, who died for our ſins, and roſe again for our juſtification! To love our neighbours as ourſelves, and to do unto them, as we would they ſhould do unto us." Here he pauſed, while all preſent were ſtruck with awful aſtoniſhment.

Early on Tueſday morning he deſired to ſee his mother. The Doctor told him ſhe was too weak to attend him at ſo early an hour. He anſwered, "Take care of her, Doctor; her life is of much more conſequence than mine. My loſs can be but little felt; her's a great deal. But I have now a lively hope of a glorious meeting; for yeſterday a meſſenger told me that this day, I ſhould be with his Father and my Father, his God and my God.

About ſix hours before he died, at his requeſt, he was removed into another bed, which ſeemed to give him eaſe; Dr. W— adminiſtered a cordial draught, and propoſed reading the 40th Pſalm, in hopes to compoſe, and fix his wandering ideas. His ſiſter read, during which time he lay entirely quiet, and immediately after ſaid, "I think we ſhould join in prayer." His ſiſter ſaid, "Shall I go for a book?" he ſaid, "No, I'll pray," and inſtantly began, and prayed for the ſpace of ten minutes, extempore, without the leaſt heſitation, or a ſingle incoherent word, with great ſtrength of voice, and proper emphaſis; praiſing God for his goodneſs, praying for his parents and friends, mentioned his diſeaſe, the means uſed for his recovery, and every other circumſtance very diſtinctly, and with great compoſure. He afterwards ſaid, "Read me Mr. Newton's hymn on Jehovah

Jireh," and at the end of every verſe repeated aloud, "The Lord will provide."

Soon after that, he was ſeized with dreadful convulſions, and ſaid, "I am fighting the laſt battle, but I ſhall be made a conqueror." His Paſtor came into the room for the laſt time, when this conflict was nearly ended; he was not able to ſpeak, but ſeemed all confuſion. "I ſtood, (ſays Mr. M,) for a while and looked with painful and ſilent aſtoniſhment, on his poor afflicted body, ſcarcely knowing what to ſay. We at laſt agreed to commend his ſoul to God in prayer, he joined with us, and at the end of every petition ſaid aloud, "Amen." Soon as I roſe from my knees he gave me his hand (which was cold as death) and ſaid, "Now it is over." I ſaid, "The Lord is with you, and will be with you." He ſaid, "God grant this may be a uſeful leſſon to you all." Theſe were his laſt words; he was now able to ſpeak no more; but his heaven-born ſoul, ſtill triumphing over the mortal body, (as it had evidently done through all his ſickneſs) he lifted his longing eyes to heaven, where all his hopes were manifeſtly laid; and with peculiar intenſeneſs, continued looking ſtedfaſtly upward, as though impatient for the coming of his Redeemer's chariot, until the animal frame was quite exhauſted, and the immortal ſpirit took flight to the arms of Jeſus, where he had long wiſhed to be; and thus he breathed his laſt, on the 24th of Auguſt, 1790, wanting one month of nineteen years of age.

For ſome years preceding his deceaſe, this excellent youth kept a diary in ſhort hand, which ſtrongly evidences the piety of his life, particularly during the laſt eighteen months, when, like Enoch, he "walked with God," in a courſe of daily communion. At the ſame time he attained a conſiderable degree of uſeful knowledge, and was well acquainted with the French and learned languages. His ſhort hand papers have been ſince tranſcribed into three volumes folio, and do credit to his induſtry, as well as taſte, in ſelecting whatever ſtruck him as peculiarly valuable in his courſe of reading.

Mr. G. was buried in a vault at Budock church-yard, and his name preſerved in a plain inſcription on his tomb-ſtone. On the following Sunday his funeral ſermon was preached by Mr. Moore, from which many of the above particulars are taken.

AN

AN ADDRESS TO GOSPEL MINISTERS.

I SINCERELY congratulate you, my friends, on the ſucceſs which, in ſo many inſtances, attends your labours in the Lord's vineyard. Bleſſed are the feet that carry the glorious light of the goſpel into the benighted corners of our land, where the Sun of righteouſneſs never ſhone. Bleſſed are the lips that preach the glad tidings of ſalvation to the poor. With pleaſure and thankfulneſs I have witneſſed your crowded congregations, and your active zeal. Many, I doubt not, under your miniſtry have been born again, are fighting the good fight of faith, and will be your joy and crown in the great day.

But amidſt the ſplendid profeſſion of the preſent day, have you not obſerved and lamented a ſuperficial religion, that promiſes but little real or ſolid effect; a religion that leaves the heart unſanctified, the paſſions unſubdued, and the life unrenewed?

We hear much of convictions of ſin, but let us trace theſe convictions to their ſource, and follow them in their effects. In many inſtances they are the alarms of terror, which, like the tranſient blaze, ſoon vaniſh, rather than the "godly ſorrow that worketh repentance into life." Too often they fall ſhort of that new birth which is repreſented by "putting off the old man, and putting on the new." Sin, though called by every term that is vile, is not mortified; the eaſily-beſetting ſin is ſtill predominant; and the ſelf-denying duties of the goſpel are neglected.

In other inſtances, theſe convictions are as ſuddenly changed into the joys of aſſurance; doubts and fears are diſmiſſed; and the abſolute and unconditional promiſes of the goſpel are the only food that is reliſhed. While many thus boaſt of being carried out of themſelves, Satan is ſpreading his ſnares within, pride is growing, corruption is gaining ſtrength, the chriſtian armour is laid aſide, or not uſed with effect, the heart is not guarded; prayer and watchfulneſs are not kept up, duties are neglected, and while they think themſelves walking in the light, their ſpiritual life is going to decay; they grow in aſſurance, but not in grace. In many, this unhappy deluſion laſts too long, and, like a falſe light, leads the unwary travellers aſtray. All is inviting; the valley of humiliation is ſoon paſſed; no ſelf-denying duties occaſion terror. The crown is held out, but

the croſs is kept back. With this eaſy religion, many join the number of goſpel profeſſors. While the goſpel offers wine and milk, without money and without price, they are ready to come at its call. But when it ſays, "Take my yoke upon you," they turn a deaf ear to its commands, and "go away ſorrowful." While they glory in Chriſt as ſaving the vileſt of ſinners, they forget that no unſanctified ſoul can be a ſubject of his kingdom.

Can we wonder if, in other inſtances, theſe ſudden tranſports of light and joy are as ſuddenly followed by darkneſs and gloom? This ſad change is immediately attributed to the abſolute will of him who doeth all things according to his good pleaſure; or to the great enemy of ſouls, who is permitted to practiſe his arts upon the minds of believers.

Inſtead of examining every corner of the heart, for that ſecret iniquity that ſeparates between God and the ſoul, every page in the bible is turned over, that the eye may be directed to ſome word of comfort, that may operate as a charm to diſpel the gloom.

Have you not obſerved a dangerous enthuſiaſm, that miſtakes a heated imagination and agitated nerves, for divine influence and the work of the Spirit? an enthuſiaſm, by which the bleſſed Jeſus is wounded in the houſe of his friends, by which his Holy Spirit is grieved, that divine Spirit that can be traced only by his fruits and effects, and who will not dwell in the careleſs and negligent ſoul?

In conſequence of this ſuperficial religion, do you not obſerve a ſad deficiency in the characters of goſpel profeſſors, in their cloſets, in their families, in the world? Oh! what is become of that noble ſpirit, which animated the chriſtians of the firſt age, of whom ſo many things are ſaid in the Acts of the Apoſtles? Where is that heavenly mindedneſs, that ſelf denial, and mutual love, that diſtinguiſhed them from the world? Where is that "Charity that ſuffereth long and is kind, that envieth not, vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things?" Where is that ſcrupulous fear of ſin, that ſhunneth even the appearance of evil, that keeps a ſtrict guard over every avenue of the ſoul? How rare now are bright examples of unaffected holineſs! How many who ſay, Lord, Lord, do not the things he has commanded them; but cauſe the enemies of the goſpel to blaſpheme, by their unſteady walk, and converſation in the world!

Have I drawn the picture of ſome goſpel profeſſors too ſtrong? Do you not join in lamenting this ſuperficial religion? Would you not rejoice in the revival of that primitive piety, that puts on the goſpel yoke, while it receives the goſpel promiſes?

Will you then, my friends, permit me to enquire with you, what are the moſt likely means, with the divine bleſſing, to revive this primitive piety?

I have frequently thought, that a more ſcriptural ſtrain of preaching would be likely to have this happy effect, would produce a more ſolid profeſſion, more humble believers, more *bible chriſtians*.

In the converſion of a ſinner you juſtly begin with conviction of ſin. But, my friends, are you not too eaſily ſatisfied with the ſtrong language of terror, with convictions, that in many ſad inſtances fall ſhort of converſion, of that great and regenerating change, "that creates the ſoul anew in Chriſt Jeſus," of that "repentance which is unto life?"

Do you endeavour to lead the ſinner to thoſe ſecret chambers of iniquity, where no eye but God's can penetrate, where ſecret faults lie concealed, where the ſeeds of iniquity are preparing to bring forth fruit unto death? Convinced that ſuch an intimate and heart-ſearching view of his depraved nature is not to be obtained by a ſuperficial review, do you urge him to much ſelf-examination, to prove himſelf diligently by the word of God? In thoſe ſecret retirements, he would find out the deceitfulneſs of his heart, thoſe luſts that war againſt his ſoul, and require to be mortified. He would find out that eaſily beſetting ſin which calls for all his watchfulneſs.

He would be more aware of the devices of his ſpiritual concerns, and more carefully watch againſt temptation. He would feel more need of the chriſtian armour, of watchfulneſs and prayer. He would feel his need of "the waſhing of regeneration, and renewing of the Holy Spirit." He would feel his need of a better righteouſneſs than his own, and of that blood which cleanſeth from all ſin.

From a foundation thus laid in a thorough converſion of heart to God, might we not expect a firmer ſuperſtructure of piety and holineſs?

Permit me further to enquire, whether, in the general courſe of your preaching, you do not too much keep back thoſe ſelf-denying duties that are ſo ſtrongly enforced by the Goſpel?

As

As followers of the Lamb, as ſoldiers of the Croſs, are we not called out to a dangerous and painful warfare with fleſh and blood, with inbred corruptions; to pluck out right eyes, to cut off right hands, to crucify the old man with its affections and luſts?

This is a ſubject, my friends, that calls loudly for your attention. Many of your profeſſing hearers ſeem to know little of this ſpiritual warfare. They talk much of the great enemy of ſouls, but they ſeem unacquainted with the devices with which he enſnares them.

To him they attribute all their doubts of ſalvation; theſe are the only weapons of the adverſary they ſeem to fear, and they ſeek for aſſurance as the only ſhield againſt his fiery darts. When he attacks them with heart-ſins, they are not aware of his deſigns. When he makes war upon them with fleſhly luſts, they are not prepared for his aſſaults, and too often fall. Or, finding the conteſt difficult, they leave off ſtriving, and ſit down with this ſad concluſion, that grace will do all, and thus "continue in ſin that grace may abound." "Many thus walk, of whom we may ſay weeping, that they are the enemies of the Croſs of Chriſt."

Oh! that upon this ſubject, you would cry aloud, and ſpare not; that you would ſhew God's profeſſing people their tranſgreſſions, and the houſe of Iſrael their ſins! Cry aloud againſt that hypocriſy, that ſays, Lord! Lord! yet doth not the things that he commandeth; againſt that inſincerity that ſpares ſome beloved ſin.

Be not content, my friends, to hear your people take the goſpel on their lips; be not content till you ſee it ſhine in their lives, regulating their tempers, ſubduing their corruptions, and ſanctifying them in ſoul, body, and ſpirit. Reſt not, till you ſee "Chriſt formed in them," in all holy diſpoſitions, in all the graces of the chriſtian temper.

Let them hear much of heart religion. For want of this, vital godlineſs decays, cloſets are neglected, the ſpirit of prayer is departing, ſecret ſins are not diſcerned, duties are neglected, and many have a name only to live, while they are dead.

You will, I am ſure, excuſe the liberty I have taken with you. I write under the ſtrongeſt impreſſion of the importance of the ſubject, under a painful feeling of that ſuperficial profeſſion, that neglect of goſpel holineſs, which diſgraces the religion of Jeſus.

Oh! my friends, be not afraid to preach the whole goſpel

pel in all its ſanctifying influences, as well as its ſaving love. You may be reproached for it as legal. Some will ſay, "this is a hard ſaying, who can hear it?" And many who cannot give up their evil paſſions and corrupt affections, may depart and walk no more with you. But none of theſe things will move the faithful ambaſſadors of Jeſus. While they declare faithfully his counſel, while they keep cloſe to him and his goſpel, they have nothing to fear.

While you are his zealous and faithful labourers, you have much to hope. His bleſſed aſſurance is, "Lo! I am with you always!" May you, my friends, after being made the honoured inſtruments of turning many to righteouſneſs here, be received by your divine Lord and Redeemer, to ſhine for ever in his kingdom above!

REMARKABLE INSTANCE OF SUPERSTITION.

To the Editor.

SIR,

OBSERVING in the Evangelical Magazine for December, that "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:" I have been induced to ſend the following anecdote, from Weld's Travels in Canada, in 1797, hoping it may ſerve to prove to the religious public, the propriety of complying with their requeſt, as it ſhows the ignorance and ſuperſtition in which the people of Canada are immerſed.

"On the evening before we reached Quebec, we ſtopped at the village of St. Auguſtin Calvaire, and after having ſtrolled about for ſome time, returned to the farm-houſe where we had taken up our quarters for the night. The people had cooked ſome fiſh, that had been juſt caught, while we had been walking about, and every thing being ready on our return, we ſat down to ſupper by the light of a lamp, which was ſuſpended from the ceiling. The glimmering light, however, that it afforded, ſcarcely enabled us to ſee what was on the table; we complained of it to the man of the houſe, and the lamp was in conſequence trimmed; it was repleniſhed with oil; taken down and ſet on the table; ſtill the light was very bad. 'Sacre Dieu!' exclaimed he, 'but you ſhall not eat your fiſh in the dark;' ſo ſaying, he ſtepped aſide to a ſmall

ſmall cupboard, took out a candle, and having lighted it, placed it beſide us. All was going on well, when the wife, who had been abſent for a few minutes, ſuddenly returning, poured forth a volley of the moſt terrible execrations againſt her poor huſband, for having preſumed to have acted as he had done. Unable to anſwer a ſingle word, the fellow ſtood aghaſt, ignorant of what he had done to offend her; we were quite at a loſs alſo to know what could give riſe to ſuch a ſudden ſtorm; the wife, however, ſnatched up the candle, and haſtily extinguiſhing it, addreſſed us in a plaintive tone of voice, and explained the whole affair. It was the holy candle—'La chandelle benite,' which her giddy huſband had ſet on the table; it had been conſecrated at a neighbouring church, and ſuppoſing there ſhould be a tempeſt at any time, with thunder and lightning ever ſo terrible, yet if the candle were but kept burning, while it laſted, the houſe, the barn, and every thing elſe belonging to it, were to be ſecured from all danger. If any of the family happened to be ſick, the candle was to be lighted, and they were inſtantly to recover. It had been given to her that morning by the prieſt of the village, with an aſſurance that it poſſeſſed the miraculous power of preſerving the family from harm, and ſhe was confident that what he told her was true. To have contradicted the poor woman would have been uſeleſs; for the ſake of our ears, however, we endeavoured to pacify her, and that being accompliſhed, we ſat down to ſupper, and even made the moſt of our fiſh in the dark."

AN INFIDEL OBJECTION OBVIATED.

AMONG the objections of infidels to the truth of ſcripture, one has been often produced, derived from the ſuppoſed antiquity of the earth. Some writers on natural hiſtory reaſon thus: A ſtratum of lava (or melted mineral ſubſtance) which flowed from the burning mountain Etna, in the time of the ſecond Punic war, or about two thouſand years ago, is not yet covered with ſoil ſufficient for the production of corn or vines; it requires therefore, ſay they, two thouſand years at leaſt, to convert a ſtratum of lava into a fertile field. Now, having diſcovered in that neighbourhood, ſeven diſtinct ſtrata of lava, parallel to each other, and moſt of them covered with a thick bed of rich earth, they conclude that the loweſt of theſe muſt have flowed from the mountain at leaſt fourteen thouſand years ago, and if

if ſo, then the Moſaic hiſtory, and conſequently the whole Bible, muſt be untrue.

That this is a very rotten baſis on which to build ſo important a concluſion, will, I think, ſufficiently appear from the following fact.

Mount Veſuvius much reſembles Etna in the cauſes of its eruptions, the nature of the lava, and in the time neceſſary to cover it with vegetable mold. Now it is certain that within ſeventeen hundred years, ſeven different ſtrata of lava have flowed from Veſuvius, which are now viſible, with interjacent ſtrata of vegetable earth. The eruption of this mountain which deſtroyed Herculaneum, and in which Pliny periſhed, is well known to have happened in the year 79, A. D. And we are informed by unqueſtionable authority, that "the matter which covers the ancient town of Herculaneum is not the produce of one eruption only; for there are evident marks, that the matter of ſix eruptions has taken its courſe over that which lies immediately above the town, and was the cauſe of its deſtruction. Theſe ſtrata are either of lava or burnt matter, with veins of good ſoil betwixt them." Hence it is evident from *fact*, in oppoſition to *theory*, that ſeventeen hundred years may effect what it was ſuppoſed would require fourteen thouſand.

Let me caution your young readers to beware of "vain philoſophy," and not to decide haſtily againſt religion, on the bold aſſertions of men, whoſe own ignorance is often the cauſe of their infidelity. Moſt of their objections are like that we have juſt refuted, and may be as eaſily and ſatisfactorily anſwered. FIDES.

CONFESSION OF A JEW.

To the Editor of the Evangelical Magazine.

Perhaps the following Letter, extracted from Willet's Commentary upon Daniel, may deſerve preſervation, it being the confeſſion of R. Samuel, ſent in an epiſtle to R. Iſaak, about 790 years ſince, who, upon the evidence of the propheſy of Daniel, was convinced that the Meſſiah was come.

Stockton. POSTHUMOUS.

REV. SIR,

IT ſeemeth that the propheſy of Daniel, which is written in the 9th chapter, muſt be now fulfilled. After 62 weeks Meſſiah ſhall be ſlain, and a people ſhall come with a

prince, to come and deſtroy the city, and the houſe; and the deſtruction and deſolation thereof ſhall be perpetual. Now it is not to be doubted (my good Sir) but this is the perpetual deſtruction and deſolation in this captivity wherein we are: for now there are a thouſand years ſince, and the Lord plainly ſaith by his Prophet, that the deſolation ſhall be perpetual for the killing of Chriſt, as our deſolation is after the ſlaying of Chriſt: for the Lord threatened not perpetual deſolation, but after the ſlaying of Chriſt. And if we will ſay that before the killing of Chriſt we were in deſolation, the Chriſtians will anſwer us, that before his death we had but a deſolation for 70 years, and after this we were brought into the land of promiſe, and were in grace and favour with God. Truly, Sir, I ſee no evaſion: for it is proved unto us in facts, that after 70 weeks of years were fulfilled from the re-edifying of the temple, then was Jeſus ſlain of our fathers, and afterwards came a Captain, even Titus, and the people of Rome, and did unto us according to this propheſy. Now a thouſand years are paſt, and we are notwithſtanding under God's wrath, and yet we truſt in him, expecting a Meſſiah to come; and that we ſhall return into the land of promiſe, and reſtore the city and temple, and that we ſhall be in favour with God, and ſo this deſolation not to be perpetual, but temporal. Alas, Sir, this excuſe and evaſion hangeth not together, and ſuch expectation ſeemeth to be altogether vain.

A WORD IN SEASON;

OCCASIONED BY THE EXTRAORDINARY PRICE OF BREAD.

THE preſent ſcarcity of grain and dearneſs of bread, is an affliction of ſo general and ſerious a kind, as to call upon us all to "conſider our ways." May it not be ſaid to us, as it once was to the Jews, "Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it?" But "Is there evil in the city, and the Lord hath not done it?" Surely the Lord calls us to repentance. "Our ſins have ſeparated between him and us, and have kept good things from us." It is on this account he has "turned a fruitful land into barrenneſs."

Bleſſed be God for the hopes of ſupplies ſpeedily. In the mean time, let the people of God live by faith on their heavenly FATHER. Dear name, full of encouragement! He knows we have need of bread; and he bids us expect from

from his paternal heart what a ſinful mortal cannot deny at the requeſt of his child. He who provides for beaſts, and birds, and fiſhes, will not forget his children. Are we not much better than they? Take then no anxious thought for to-morrow; ſeek firſt the kingdom of God and his righteouſneſs, and the neceſſaries of life ſhall be added. He that ſpared not his own ſon, but delivered him up for us all, ſhall he not with him alſo freely give us all things?"

Where is the Lord God of Elijah? Let us call to mind how wonderfully that man of God was ſuſtained by the miniſtry of ravens: bread and fleſh were brought him every morning and evening. How wonderful is God's authority over the creatures! Theſe ravenous birds were his daily purveyors, and he can ſtill employ means the leaſt promiſing to effect our ſupply.

The ſtock of grain in hand is ſaid to be very ſmall. Let us call to mind the widow of Sarepta.* Elijah, at the command of God, aſks this poor woman for a draught of water, and a cake of bread: "Alas!" ſaid ſhe, "I have but a handful of meal left, and a little oil in a cruſe, and I am gathering two ſticks that I may dreſs it for me and my ſon, that we may eat it and die." In her expectation it was likely to be the laſt meal, yet ſhe complies with the bold requeſt of the prophet, believing the promiſe of God by him, "The meal ſhall not waſte, nor the oil fail, till the Lord ſend rain on the earth." O for the widow's faith in Elijah's God!

Take courage then, poor believer; poor in ſpirit, and preſſed with want." "Truſt in the Lord, and do good, ſo ſhalt thou dwell in the land; and verily thou ſhalt be fed," or, "fed by faith." Look over theſe precious promiſes adapted to the preſent time. Pſalm xxxiii. 18, "Behold the eye of the Lord is upon them that fear him; upon them that hope in his mercy. To deliver their ſoul from death, and to keep them alive in famine." Pſalm xxxiv. 9, 10, "O fear the Lord, ye his ſaints; for there is no want to them that fear him. The young lions do lack, and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing." And again, Pſalm xxxvii. 19, "They ſhall not be aſhamed in the evil time, and in the days of famine they ſhall be ſatisfied."

Say not, deſponding chriſtian, with the unbelieving peer at the gate of Samaria, "Behold, if the Lord would make

* 1 Kings, xvii. 8, &c.

windows in heaven, might this thing be?" Unleſs corn were rained down from heaven, as manna once was, he thought the promiſe could not be fulfilled. But by the unexpected raiſing of the ſiege, corn became ſo plenty, that "a meaſure of fine flour was ſold for a ſhekel."† God is never at a loſs for means, whereby to effect his purpoſes, and fulfil his promiſes. Theſe we muſt leave to him. To us belong humble confidence, and cheerful expectation.

G. B.

MEDITATION ON JOHN xix. 5.

Behold the Man!

THUS ſaid Pilate, when he expoſed the degraded Jeſus to the inſulting crowd; and while we hear him exclaim, "Behold the Man!" we might enquire into the motive which led him to call the attention of the Jews to Jeſus, ſurrounded as he was with circumſtances of ſhame and diſtreſs. Was it pride? Ah! ſuch is the naughtineſs of the human heart, as to conceit the promotion or ſuppreſſion of Chriſt's kingdom is in the power of man. Was it enmity? The carnal mind is enmity againſt God. Was it pity? A pagan, for humanity and compaſſion, may put many profeſſors of religion to the bluſh.

But we withdraw our attention from Pilate and fix it upon Jeſus. Will the reader permit me to conduct him where he ſhall have opportunity of beholding this man in a ſituation truly intereſting? I do not mean to exhibit the Saviour in his circumſtances of exaltation, otherwiſe I would lead him to the garden; take our ſtanding hard by the ſepulchre, and behold him riſing from the dead. From thence I would accompany him to Mount Olivet, and with the gazing diſciples ſee him aſcend on high, amidſt the acclamations of the heavenly world, and ſitting down on the right hand of the Majeſty on high. Or I would anticipate his ſecond coming, in the glory of his Father, and of all his holy Angels, to judge the quick and dead. I might then ſay with peculiar emphaſis, "Behold the Man! Behold the Man, whom God delights to honour!" But this is not the ſcene for our preſent contemplation.

Neither do I mean we ſhould be the ſpectators of all the circumſtances of his humiliation. We might view him indeed in the ſtable, and in the manger—In the wilder-

† Perhaps about our peck for 2s. 3d.

derneſs,

derneſs, for forty days and nights, denying himſelf the neceſſaries of life, and conflicting with all the powers of darkneſs—In the garden of Gethſemane, ſweating great drops of blood, under the preſſure of almighty wrath—On Mount Calvary, a ſpectacle of blood and miſery, which aſtoniſhed angels. But let us "behold the Man," as he appeared when Pilate led him forth to the people. "Then Pilate therefore took Jeſus and ſcourged him; and the ſoldiers plaited a crown of thorns, and put it on his head, and they put on him a purple robe, and ſaid, 'Hail, King of the Jews!' and they ſmote him with their hands. Pilate therefore went forth again, and ſaith unto them, 'Behold I bring him forth to you, that ye may know that I find no fault in him.' Then came Jeſus forth wearing the crown of thorns, and the purple robe. And Pilate ſaith unto them, '*Behold the Man!*" Here then our attention is arreſted. Here let us gaze. Here we behold innocence and purity itſelf; a man of ſorrows, and acquainted with grief. This is the man of whom Moſes and the prophets wrote as the Meſſiah; a man more than human; a man united to divinity. In this man behold him who has created all things, and upholds all things by the word of his power; he whoſe will is univerſal law; he who is the ſovereign Judge of all.

In this Man behold a union of the greateſt contraſts. He who is crowned with glory wears the plaiting of thorns. He who is cloathed with majeſty is arrayed in a ſoldier's robe. He who ſways a ſceptre over all worlds, holds in his hands an inſignificant reed. He whoſe countenance is as the ſun ſhining in its ſtrength, is diſfigured with vile ſpittle, and with blood. He who is the object of angelic adoration is the ſport of fools, and inſulted by a mob.

"*Behold the Man*," and then, believer, learn to expect affliction and perſecution. What patience! what ſubmiſſion! what conſtancy! did he evince amidſt the ſharpeſt pain, and the greateſt ſhame. Go thou and learn to do likewiſe.

What ſtriking proofs have we here, that the carnal mind is enmity againſt God! Every office the Saviour ſuſtains renders him an object of implacable hatred. See him inſulted as a *prophet*, when they hoodwinked him, ſmote him on the face, and ſaid to him, "Prophecy unto us, who ſmiteth thee." See him inſulted as a *prieſt*, when they nailed him to the croſs, and ſaid to him, with a ſneer, "Thou that ſaveſt others, ſave thy ſelf." See him inſulted as a *king*. They put thorns on his head for a crown; a reed

a reed in his hand for a ſceptre; a wretched rag on him for a robe. They place him on a croſs for a throne. They bow the knee before him in ſolemn mockery; ſmite him on the head, and cry, "Hail, King of the Jews!"

I ſee this wonderful Man in all the ſcene of his diſtreſs. I hear him ſay, "Is it nothing to you all ye that paſs by? Behold, and ſee if there be any ſorrow like unto my ſorrow. I enquire what is the cauſe? Say, Pilate, Herod, Judas, and all ye men of Iſrael, what accuſation do you bring againſt him for which he ought to ſuffer? I receive no anſwer, but the clamour of a multitude. I hear one, indeed, who ſuffered with him bear teſtimony, "This man hath done nothing amiſs." Another who betrayed him, "I have betrayed innocent blood." The Judge who condemned him, "I find no fault in him;" while he himſelf demands of his enemies to their face, "Which of you convinceth me of ſin?"—Revelation alone can explain this myſtery. I learn from the mouth of Iſaiah, "He was wounded for our tranſgreſſions; he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed." Convincing proof this, that his ſufferings were vicarious.

Here let me read the nature and extent of his love in the magnitude of his affliction, the dignity of his perſon, and the character of thoſe for whom he was afflicted; and then exclaim, with John, "Behold, what manner of love!" and with Paul, "The love of Chriſt paſſeth knowledge."

Come then, my ſoul, direct thine eyes to Jeſus. From day to day behold him, until thou art changed into the ſame image from glory to glory, as by the Spirit of the Lord; until all created good has loſt its excellency in thine eſteem, and Chriſt become all in all. Oh, be it thy privilege to behold this man on earth, and to be favoured with unclouded viſion, and everlaſting enjoyment of him in heaven!

Wilton. J. E.

A WARNING TO SCOFFERS.

To the Editor.

SIR,

THE following recent fact will ſufficiently evidence how awful a thing it is to make a mock of ſin, and openly deride the Goſpel.

The laſt Sabbath fortnight I went in the evening to preach

preach at S———, I had no ſooner begun the worſhip of God than I perceived four or five young men enter the room where I was preaching. As ſoon as they had fixed themſelves in the moſt obſcure part of the houſe, they ſmiled one at another, and from ſmiles advanced to laughing and talking. One of them, more hardened than the reſt, made himſelf very conſpicuous, by unbecoming geſtures, &c. and I endeavoured to make him more ſo, by the following method of reproof: At firſt, I made a full ſtop for about a minute; but this not anſwering, I then fixed my eyes upon him, ſuppoſing a ſtern look would put him to ſilence; but this not ſucceeding, I was compelled to have recourſe to verbal reproof. I firſt b gged him, as an act of friendſhip to his immortal ſoul, to conſider the awful conſequences attending thoſe who rebel againſt God, deſpiſe the goſpel of Jeſus, and deride the inſtitutions of religious worſhip.—I then intreated him to remember the tremendous judgments denounced by the prophet, and quoted by the apoſtle Paul, "Beware, therefore, leſt that come upon you which is ſpoken of in the prophets: behold, ye deſpiſers, and wonder, and periſh; for I work a work in your day, a work which you will in no wiſe believe, though a man declare it unto you."—And, laſtly, I informed him, that though he might eſcape puniſhment from the laws of his country, to which he had rendered himſelf obnoxious; and that notwithſtanding he might eſcape the *preſent* judgments of the Almighty; yet a reprieve was not pardon, and there was a time haſtening on when all impenitent oppoſers of God's word would feel the indignation of a ſin-avenging God. I therefore recommended him truly to conſider (before it was too late) the words of Job, "He is wiſe in heart, and mighty in ſtrength; who hath hardened himſelf againſt him, and proſpered?"

This admonition evidently filled him with confuſion of face, and prevented him from again confronting me during the reſt of the ſervice; but I do not know that he manifeſted any marks of contrition for the offence. I diſmiſſed the aſſembly, the young man returned to his habitation; but awful to relate, his race was nearly run, and but a few days after, death approached, with circumſtances that ſhould operate as a warning to all ſuch ſcoffers.

He was no ſooner ſeized than his ſenſes departed, and a delirium came upon him. Soon after he became outrageous, his relations were obliged to call in three or four men

men to hold him in the bed, and he died in the greateſt agonies imaginable! Thus terminated the exiſtence of one, who had in his life openly vilified the ordinances of the Lord, and was taken almoſt immediately from the reproofs of man, to appear before the King eternal, immortal, and inviſible! PLACABILIS.

Rendham, March 7, 1800.

ON ENVY.

By the late Rev. William Nimmo, of Roberton.

GOOD men, while in the preſent world, are often drawn into ſnares by liſtening to the depraved paſſions which lodge within their breaſts, and eſpecially to the paſſion of *envy*. This is a vice of ſo hateful an aſpect, and ſo black a character, that every rational creature abhors it, when appearing in its *own* colour; and whoever is impeached therewith, renounces the charge with indignation. But eſpecially this paſſion is moſt unreaſonable, when it has the proſperity of *wicked* men for its object. Envy ſmiles at, and is delighted with the ſorrows of others; it feeds on infamy and reproach, and grieves at all that is good and comfortable in the lot of others. Yet this very malignant vice, makes its way ſometimes into the very ſoul that is born of God, and that hopes to be an inhabitant of heaven; and too often breaks out before the eyes of the world, and to the ſhame and ſcandal of religion; rejoicing in miſchief, and fretting at the peace and welfare of others. Even the holy Pſalmiſt was ſometimes overtaken with this paſſion, as in the 73d Pſalm; but at laſt, when by the grace of God he had recovered himſelf, he calls it by its *proper* name, "I was *envious* at the fooliſh"—q. d. "How unreaſonable a part did I act, when I looked upon the wicked while in proſperity, as the only happy perſons, whom now I ſee to be *only* fools, having *their* portion in *this* world; not having treaſures laid up in heaven?" And therefore he exhorts all true believers not to give way to this temper, nor to fret at the wicked man, who proſpereth in his way; but to do good, and to be thankful; for "Godlineſs with contentment is great gain, having the promiſe of the life that now is, and of that which is to come."

ON

ON FOREIGN QUOTATIONS.

To the Editor.

SIR,

I HAVE frequently heard perſons notice, and ſeem at a loſs to account for a practice frequently adopted even by the wiſeſt and beſt of men; and as many of that deſcription who are authors, are among your readers, I beg leave, through the medium of your Magazine, to requeſt their attention for a few moments.

The practice I allude to is the interſperſing Engliſh books (many of which are intended for the plaineſt readers) with foreign quotations, without any tranſlation or key to come at the ſenſe; I ſubmit to them, whether a perſon who is not acquainted with languages does not already labour under ſufficient diſadvantages, and require every help that can be given; and, as at purchaſing their books the unlearned are not allowed any diſcount; I hope they will think it but fair, that they ſhould have as much as the learned, of what they *can* read for their money.

It is not my intention to object to foreign quotations, I am aware of the propriety of introducing them; I only wiſh the Engliſh reader to be favoured with the ſenſe which I preſume may be given without injuring the original, either at the bottom of the page by way of note, at the beginning of the book, (as in Dr. Haweis's life of Romaine) or in any other mode that ſhall be deemed beſt.

I am, Sir, your conſtant reader,

A. B. C.

STATE OF THE ROMAN CATHOLIC CHURCH IN FRANCE SINCE THE REVOLUTION.

VARIOUS are the ſentiments which men form concerning the ſtate of religion in France, ſince the erection of the republic. Many have ſuppoſed every veſtige of it to be gone; others, that its rites may be adminiſtered in ſome places, but by men of abandoned characters, who are generally deſpiſed, and their functions diſregarded. It gives the Editors of the Evangelical Magazine much pleaſure to be able to gratify the wiſhes of their readers on this point, from documents of unqueſtionable authority.

During the time of Robeſpierre their ſufferings were ſevere. After his fall they enjoyed greater quiet; and in

the year 1795 it was propoſed by ſome of the Members of the ancient church, that the Catholics ſhould be united as a religious body, and for this purpoſe a paper was publiſhed by five biſhops, entitled "A Circular Letter from ſeveral "Biſhops of France to their Brethren the other Biſhops, and "to the various Churches." Printed at Paris.

In this letter they give a Declaration of their Faith:— "The Church," they ſay, "is the Congregation of the "Faithful, whoſe inviſible Head is Chriſt, and whoſe viſi- "ble Head is the Pope! We acknowledge that the Go- "vernment of the Church is entirely ſpiritual; and that it "cannot interfere, directly or indirectly, with the State."

This letter appears to have been well received; for thirty-four Biſhops beſides other eccleſiaſtics, ſubſcribed the arti- cles of Faith. In the end of the ſame year, it was followed by another letter, which contains a great variety of impor- tant ſentiments, and intereſting propoſals, for the regulation of the diſcipline and government of the Church.

In conſequence of theſe publications, and of the evident wiſhes of a great body of Catholics, a national council met at Paris in the year 1797, which continued its ſittings for ſeveral months. It was attended by thirty-three Biſhops, and by fifty-three Prieſts, who were deputed to repreſent the inferior clergy of the different dioceſes. A very parti- cular account is given of this aſſembly, in a publication of the ſame year entitled "Canons and Proceedings of the Na- tional Council of France, held at Paris in 1797, from the 15th Auguſt to the 12th November, digeſted by the Biſhops re-united at Paris."

In the plan agreed on by them, a fundamental principle is, "the Election of the Biſhops by the Clergy and the "People." The following ſentiments are worthy of atten- tion: "We believe and teach that the Church has received from Chriſt the power of ſelf-government, a power eſſen- tial to every ſociety; but its authority is merely ſpiritual, and its object the ſalvation of ſouls." "Biſhops and Prieſts are not created for themſelves, but ſolely for the people, and their miniſtry is a miniſtry of confidence, and not of domination.—We condemn all maxims and propoſitions, tending to encourage acts of violence, under the pretence of defending the Catholic Faith.—We condemn ſuch mea- ſures as antichriſtian, and ſubverſive of the principles of our holy religion, which eſtabliſhes itſelf by meekneſs, and love, and knows no other arms than prayer and the word of God."

Very

Very great attention was paid by the Council to the education of children; and the ſchools were put under the joint care of the biſhops, the rectors, and the pariſhioners.—"The primary objects," they ſay, "of chriſtian ſchools are to teach children the elements of religion, and the principal parts of the morality of the goſpel."

In another publication entitled "An Account laid before the National Council, by Citizen Gregoire, of the labours of the Biſhops re-united at Paris"—Printed by order of the National Council, Paris 1797. An intereſting detail is given to the Council, of the ſtate of the Church of France previous to its meeting, and of the means uſed by the Biſhops for the reſtoration of religion. One of theſe was the circulation of religious books. In the liſt it affords no leſs pleaſure than ſurprize, to ſee Biſhop Watſon's Apology for the Bible. Miſſions were alſo eſtabliſhed.

The attention of the Council was not confined to France; for in "a Paſtoral Letter of the Biſhops re-united at Paris, to the Paſtors and the Faithful in the French Colonies," publiſhed ſoon afterwards, along with an account of their proceedings, they gave an earneſt invitation to them to unite with the Gallican Church.

A curious publication has appeared from a member of the preſent Gallican Church, which has for its title "A Treatiſe on the Agreement between the Republican inſtitutions and the Rules of the Church."—Paris. By way of ſpecimen the following ſentiments are ſubjoined.

"The changes made in the months and weeks have given offence; but this is eaſily removed. The primitive Chriſtians acquieſced in the Pagan calendar; and modern Chriſtians are not prevented, by conforming to a Republican calendar, from having one of their own. The Jews follow a calendar of their own among themſelves; but in their intercourſe with others, that of the State. Beſides the alterations in the names of the months and days are not unfavourable to chriſtianity, as thus Pagan names are ſuperſeded. The decadary days are not worſe than Ides, Nones, or Calends; nor do they prevent the pious Chriſtian from ſanctifying his ſabbath, which, though not to be obſerved in the rigid manner of the Jewiſh ſabbath, is to be always a day of repoſe to the chriſtian world."

D. B.

EXTRACT OF A LETTER.

DEAR SIR,

The following original letter of that excellent and ingenious man, the late Rev. B. Beddome, paſtor of the Baptiſt Church at Bourton on the water, having lately been put into my hands by one of his relations to whom it was addreſſed; I obtained leave to make an extract, which you are at liberty to inſert in the Evangelical Magazine, if it pleaſes you as well as it has done your Correſpondent S. C.

Bourton, July 23, 1759.

" —— I lament that my converſation when you were at Bourton was not more inſtructive. Alas! I often think of the words of one of the firſt Reformers: "Old Adam is too cunning for young Melancthon." If my preaching has been bleſſed to others, if it was ſo in the leaſt meaſure to you, not the preacher, but God muſt have the glory. Whatever I hear from others, I ſee, I feel, enough in myſelf to keep me humble. May your good wiſhes in your letter be continually turned into fervent prayers to God, in my behalf: for I may ſay of the things wiſhed, as David does of the well-ordered covenant, they contain all my ſalvation, and are all my deſire; and I return them by wiſhing you all needful ſupplies of grace here, and a well-grounded ſoul-enlivening hope of glory hereafter.—O may we be more and more prepared for that ſtate where all the endearments of friendſhip will be felt, without thoſe unhappy mixtures which embitter all its ſweets upon earth. Thus prays, yours, &c. B. B.

REMARKABLE CONVERSION.

THE Lord has various means to bring about his own gracious purpoſes, and ſometimes condeſcends to make uſe of incidents, apparently trifling, to accompliſh his moſt important deſigns. The truth of this remark may be exemplified in the following fact:—A young gentleman of high connections, and great reſpectability, was induced by gay acquaintance to accompany them to a ball. Arrived at the ſcene of diſſipation, the feſtive company proceeded to their amuſement. The muſic ſtruck up, and he, among the reſt, was highly delighted with the diverſion. In the midſt

midſt of their enjoyment, as though a meſſenger had been ſent immediately from heaven, *the clock ſtruck one.*—That ſtriking paſſage of Dr. Young's inſtantly ruſhed upon his mind:

" The bell ſtrikes one—we take no note of Time
" But from its loſs—to give it then a tongue
" Is wiſe in man. As if an angel ſpoke,
" I feel the ſolemn ſound; if heard aright
" It is the knell of my departed hours.
" Where are they? With the years beyond the flood.
" It is the ſignal that demands diſpatch.
" How much is to be done? My hopes and fears
" Start up alarm'd, and o'er life's narrow verge
" Look down—on what? a fathomleſs abyſs,
" A dread eternity.

Conviction ſeized the youth, and alarmed and terrified, he inſtantly left the diſſipated throng, and retired to his cloſet. The reſult was a ſaving change, and he is now a Chriſtian indeed, in whom is no guile.

Reader, art thou an admirer of the faſhionable follies of the age? Remember they lead to the chambers of eternal death. Leave then—oh leave theſe deluding phantoms of an hour, and employ the uncertain moments left thee, in ſeeking for thoſe realities—unfading pleaſures and eternal joys.

Plymouth-Dock. N. T. C.

ANECDOTE OF THE LATE MR. BURGESS.

WHEN Mr. B. was a boy he went with a load of ſeed wheat to a farm-houſe ſome miles diſtant; on the road they met a waggoner, who aſked where they were going. They told him; and he anſwered, "The Lord have mercy upon you then, for you and your horſes will be ſadly taken care of." When they arrived at the houſe, the maſter came out and ſaid, "Well, my boys, you are ſafely arrived, come in and refreſh yourſelves, my men ſhall unload your wheat and take care of your horſes. This was accordingly done. When B. was in the houſe partaking of his hoſpitality, he thought certainly this man was one of thoſe he read of in the Bible, who were deſpiſed for their religion; being exceedingly ſurpriſed to find him act ſo contrary to the account he had heard, when looking at the chimney-piece he ſaw the following lines:

" I have no houſe-room for the curſed ſwearer,
Nor any welcome for the falſe tale-bearer;
The liar ſhall not in my preſence dwell;
Such gueſts as thoſe are only fit for hell."

Mr.

Mr. B. lived to be upwards of ſeventy, when he viſited that ſame place, found the houſe new built, in the poſſeſſion of a good man, and the ſame lines written over the new chimney-piece.

AWFUL DEATH OF A PROFANE SWEARER *

SOME years ago T. G. who lived in the pariſh of *Sedgley*, near *Wolverhampton*, having loſt a conſiderable ſum by a match at cock-fighting, to which practice he was notoriouſly addicted, ſwore, in the moſt horrid manner, that he would never fight another cock as long as he lived; frequently calling upon God to damn his ſoul to all eternity if he did; and, with dreadful imprecations, wiſhing the devil might fetch him if ever he made another bet.

It is not to be wondered at, if reſolutions ſo impiouſly formed ſhould be broken; for a while, however, they were obſerved; but he continued to indulge himſelf in every other abomination to which his depraved heart inclined him. But, about two years afterwards, Satan, whoſe willing ſervant he was, inſpired him with a violent deſire to attend a cocking at *Wolverhampton*, and he complied with the temptation. When he came to the place he ſtood up, as in defiance of heaven, and cried, "I hold four to three on ſuch a cock."—"Four what?" ſaid one of his companions in iniquity. "Four ſhillings," replied he.—"I'll lay," ſaid the other. Upon which they confirmed the wager, and as his cuſtom was, he threw down his hat, and put his hand in his pocket for the money, when, awful to relate, he inſtantly fell a ghaſtly corpſe to the ground. Terrified at his ſudden death, ſome who were preſent for ever after deſiſted from this infamous ſport; but others, hardened in iniquity, proceeded in the barbarous diverſion, as ſoon as the dead body was removed from the ſpot.

This melancholy circumſtance happened on a Thurſday. On the Sabbath following, when a number of his relations and neighbours were conveying his body to the grave, a dog that belonged to one of the company happened to run under the coffin, (which was carried I ſuppoſe underhand by napkins, or on a bier), the dog was ſtruck, to all appearance, dead; but, being again recovered and let looſe, ran a ſecond

* Communicated to me by a pious perſon, who wrote it from the mouth of her father, a late miniſter of the goſpel, near Wolverhampton, and who well knew and often repeated this terrible fact.

Coventry. G. B.

time

time under the coffin, and was taken up actually dead, to the great aſtoniſhment of the company. Thoſe who conveyed the corpſe were ſo terrified that they durſt not for the preſent proceed to the church-yard, but propoſed to leave the body on the ſpot; at length, however, reſuming their courage, they conveyed him to the grave.

"*The fear of the wicked ſhall come upon him?*" and, "*Who ever hardened himſelf againſt God, and proſpered?*" By ſuch ſignal interpoſitions of divine providence the Lord ſhows he hath not forſaken the earth. May "many" who read or "hear" theſe lines, "fear; and turn to the Lord."

SELECT SENTENCES.

WE think the man ſick who has loſt his appetite, and ſo it is with our ſouls; they languiſh and are in an evil ſtate as long as they are without a ſpiritual hunger for that food which cometh from God. *Fenelon.*

To know the wonders of God's kingdom we muſt be born again; and to be born again we muſt die. *Idem.*

The worſt kind of poverty is not to be ſenſible of our wants. *Idem.*

The greateſt glory that any creature can be made to partake of, is to ſerve the pleaſure, and ſet forth the praiſe of its Creator: It is glorious even in the Angels to ſerve the God of glory. *Dr. Owen.*

Your ſtate is not to be meaſured by the oppoſition ſin makes to you, but by the oppoſition you make to it. *Idem.*

To receive mercy and forgiveneſs ſolely on the account of Chriſt, and then to yield all obedience in the ſtrength of Chriſt, and for the love of Chriſt, is the life of a true believer. *Idem.*

Mercy and pardon do not come forth from God as light from the ſun, or water from the ſea, whether they will or not. There muſt be an interpoſition of a free act of the will of God, to deal with us according to this his benevolence and goodneſs. *Idem.*

He who hath ſlight thoughts of ſin, had never great thoughts of God. *Idem.*

David was never more humbled for ſin than when Nathan told him it was forgiven. *Idem.*

It is the work of heaven itſelf, and not of the aſſurance of it, to wipe away all tears from our eyes. *Idem.*

The life of a pious Clergyman is viſible rhetoric. *Hooker.*

REVIEW.

REVIEW OF RELIGIOUS PUBLICATIONS.

An impartial and ſuccinct Hiſtory of the Riſe, Declenſion, and Revival of the Church of Chriſt, from the Birth of our Saviour to the preſent Time, &c. By the Rev. T. HAWEIS, *L. L. B. and M. D. &c.* 3 *Vols. Octavo, (Boards)* 1 *Guinea.* Mawman, (Succeſſor to Mr. Dilly) Chapman.

[Continued from P. 68.]

THE firſt volume of this work brings down the chriſtian hiſtory to the end of the fourth century, and comprehends the whole of that period which the learned author denominates the Riſe of the Church of Chriſt. This we have already conſidered.

The ſecond period, or the hiſtory of the declenſion of the church, which commences with the fifth and terminates with the fifteenth century, occupies 340 pages of the ſecond volume. It is divided into centuries, and theſe again are generally ſubdivided into four chapters—the firſt deſcribes the external ſtate of the church—the ſecond, the internal—the third, its government, rites, ceremonies, hereſies, and ſchiſms—and the fourth, the true church. Theſe ſubdiviſions are ſometimes expreſſed by different terms, and in a few inſtances their order is inverted, and hereſies and ſchiſms detached from government, rites, and ceremonies, and made a ſeparate chapter, probably with a view to prevent an apparent uniformity in the arrangement. But moſt readers, we believe, would be better pleaſed if the order had not been varied, as uniform arrangement in works of this kind is no blemiſh, and tends greatly to aſſiſt the memory. Beſides, we queſtion the propriety of diſtinguiſhing the government, rites, &c. from the internal ſtate of the church, as they evidently claſs under that general head, and ſhould be treated only as particular branches of it. So Moſheim has conſidered them in his Eccleſiaſtical Hiſtory, which is the text book, from whence theſe materials are chiefly taken.

Gladly would we give an analyſis of this period as we did of the former, but dare not attempt it, as the recurrence of the ſame formula for ſo many centuries would occaſion numerous repetitions, or lead us, if we endeavoured to avoid them, into too great prolixity. We, therefore, paſs over theſe gloomy ages of rapacity, cruelty, monkiſh ignorance, and ſuperſtition, obſerving only that here and there a ſtar was ſeen in the firmament amidſt the ſurrounding darkneſs of error, which proved that the chaos of paganiſm had not altogether returned, nor the God of truth entirely forſaken the earth.

But at the commencement of the third period, or revival of the church, Luther, the bright and morning ſtar of the reformation, appears chaſing away the ſhades of night, and indicating the near approach of the Sun of Righteouſneſs, about to ariſe upon the world with healing under his wings. Every page now becomes intereſting. Kingdom after kingdom, enlightened by the goſpel, ſhake off the papal yoke, and the doctrines of apoſtles and prophets revived in the reformers, again produce the happieſt effects. The hiſtory of the reformation, the ſteps that led to it, the principal inſtruments by which it was effected, and the progreſs it made to the

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end of the ſixteenth century; theſe numerous and intereſting events are all beautifully recorded within the ſmall compaſs of the laſt 164 pages of this volume.

As the Doctor excels in the elegance and ſpirit of his biographical ſketches, we will conclude this article by ſelecting, as a ſpecimen, the character of Eraſmus; a man who greatly contributed to the accompliſhment of the reformation, though deſervedly excluded from the honour of being numbered with the venerable reformers.

"During theſe commotions, one great character, which all deſired to draw over to their party, conſcious of the weight of his influence, maintained a ſuſpicious neutrality. ERASMUS, whom the keenneſs of his wit, the acuteneſs of his genius, and depth of his learning, raiſed to the pinnacle of univerſal admiration, had, before Luther aroſe, begun to ſharpen the ſhafts of ridicule againſt the monkiſh ignorance and abuſes; by his writings he had greatly looſened the ſhackles of blind veneration for the mendicant tribes, and prepared men's minds for the reformation. To him, Luther, Melancthon, and other reformers, warmly addreſſed themſelves. He anſwered them with all civility, but with the moſt wary caution not to commit himſelf as a favourer of their cauſe; though he profeſſed to admit the chief doctrines which they promulged, and to acknowledge the neceſſity of a reform, to which no man had more contributed by their writings than himſelf. Yet he dreaded a rupture with the Pontiff; and flattered himſelf the object would be accompliſhed by the neceſſity of the caſe, without violence. He would have been content with *ſome conceſſions*, and trembled at the rude hand of haſty reform. His ſtudy and books delighted him more than the activity of a labourer in the vineyard: and his temper indiſpoſed him for the ſtormy ocean, which Luther dared to brave. He profeſſed a high veneration for the bold reformer; and though he ſhunned all intimacy that would have expoſed him to reproach, he did not ſcruple to condemn the injuſtice and folly of the treatment which Luther had received from Leo; and plainly manifeſted his apprehenſions, that the enmity of the ſacerdotal tribe, more than any real errors of the monk, was the cauſe of his condemnation. He dreaded alſo that the precipitation of Luther would bring him to an untimely end, as it had done ſo many preceding witneſſes for the truth; and that the conſequences would be fatal to the cauſe: and probably the cowardice of his own ſpirit made him fear to be involved in the dangers which he apprehended. He maintained a cautious reſerve on the ſubject of Luther's writings, and though he condemned the man, becauſe the Church had condemned him, and cenſured the violence of his proceedings, he declined anſwering the reformer to which he was greatly urged; and left that honour to the Univerſities, the Dominicans, and Franciſcans; pretending unwillingneſs to rob them of the glory. In fact, in all eſſential doctrines, Eraſmus was with the reformers; and ſaw as clearly the neceſſity of correcting the abuſes which prevailed in the Church of Rome. But he was a man of a ſtudious turn and timid ſpirit; and however much his mind inclined to one ſide, his dread of conſequences bent him as much to the other, and kept him ſuſpended between the attracting magnets. Thus, feared by both parties, cordially loved by neither, ſuſpected by all, he obtained not the favour of Rome, but was left to languiſh in indigence! and he ſhared none of the glory of reformation, by meanly ſhrinking from the croſs. A great man, a good man, an admired man; but not daring to take a decided part, he remained the victim of his own cautious timidity."

A compendious Dictionary of the Holy Bible: exhibiting a Biographical History of the Persons; a Geographico-Historical Account of the Places; a literal, critical, and systematical Description of other Objects, whether Natural, Artificial, Civil, Religious, or Military; including the Significations of the Hebrew and other Words occurring therein. Likewise a brief View of the Figures and Metaphors of holy Writ. To which is added, an Appendix, containing Essays on various biblical Subjects, and a chronological Table of Scripture History. The Second Edition, enlarged, with Seven elegant Engravings. 12mo. 7s. *Boards.* Button.

THE former edition of this work was reviewed in our Magazine for March 1797. In the present edition several mistakes are corrected, and the new matter in the appendix is valuable and judicious. Upon the whole, we know of no work of the same kind, in which so much scriptural information is comprised in so small a compass.

Seven practical and experimental Discourses, on the most important Subjects. By RICHARD SIMPSON, *late Minister of the Gospel at Warley, near Halifax.* 8vo. 136 *pp.* 2s. 6d. *Boards.* Wills. 1800.

THESE Sermons fully answer to their title; to which may be added, that they are full of sentiment, and cloathed in a neat, easy, and perspicuous style. The first sermon on Rom. viii. 35. is entitled, "The Duration of divine Love," meaning its constancy and perpetuity. The second and third on Dan. v. 27, "The sinner weighed in the balances and found wanting." The fourth and fifth consider "Christ's invitation to the weary and heavy laden," Mat. xi. 28, 30—and the two last are from John xxi. 17. "On sincere Love to the Redeemer."

It appears that the author prepared these Discourses for the press in the year 1784; but they are now first published, and the profits are intended for the assistance of his widow, which circumstance, as well as the intrinsic merit of the discourses themselves, will, we hope, strongly recommend them to the public patronage.

The Art of Divine Contentment. By THOMAS WATSON, *formerly Pastor of St. Stephen's, Wallbrook.* 24mo. 1s. 4d. bound. Wills.

WE are pleased to see a new edition of this valuable little work, and earnestly recommend it to all discontented Christians.

Worlds Displayed, for the Benefit of young People, by a familiar History of some of their Inhabitants. 120 *pp. Foolscap* 12mo. 8d. Ogle, 1799.

THE ingenious author of this little work has, under the form of fictitious narrative, endeavoured to inculcate the most important truths. Wrapt in vision, like the great apostle, he ascends to the third heavens, and attempts to express the unutterable things which he is supposed to hear. But not the celestial regions alone does this adventurous author explore; he visits also the "souls in prison," and his history of Methusa, supposed to be drowned in the flood, is very interesting and pathetic. Upon the whole, this miniature volume will afford young readers a feast of entertainment, and it will be their own fault if it prove not equally edifying.

The Importance of Religion considered, and the relative Duties it inculcates, with Meditations, occasional Prayers, and Hymns. Designed for the Instruction of Youth. 18mo. 238 *pp. Price* 1s. 6d. Scatcherd. 1799.

THIS author (Mr. T. P.) is, if we are not misinformed, the author also of a late volume of ingenious poems. His style is easy, neat, and often

often approaches elegance. The general tendency of the work is highly to be commended, although we may, perhaps, differ from him in the use of some expressions.

A concise Directory for the profitable Employment of the Christian Sabbath. By SAMUEL BURDER. 12mo. 28 pp. *Price 3d. or 2s. 9d. per dozen.* Williams. 1800.

THE following are the sections of this interesting little tract: Of the Sabbath in general—Of personal and family Religion—Of public Worship—Of Prayer—Of Singing—Of Reading—Of Hearing—The Lord's Supper—The Intervals of Worship—The Close of the Day—Miscellaneous Hints.

These various topics are here discussed, though briefly, with much good sense and piety, and this little publication appears to us adapted for extensive usefulness.

The Publications of the Religious Tract Society, Vol. I. 27 Tracts, 1s. 9d. Boards. Williams. 1800.

HAVING already detailed the rise and progress of this Society, in the intelligence of our former numbers, (see Evan. Mag. for 1799, p. 253, 307, 377, &c.) we shall only observe in this place that these Tracts are partly original, and do honour to the literary talents of their respective authors, and partly a selection of pieces which have already received the public sanction. No. I. which is admirably written, and appeared at length in our No. for last September, fully explains the views of the Society, and the advantages that may be hoped from it.

To prevent mistakes, it may be proper to add, that *this* Society do not *give* Tracts for their subscriptions, but only *sell* to subscribers at a reduced price:—a price at present below that of paper and print, and which consequently requires subscriptions to make up the deficiency.

OBITUARY.

MR. STEPHEN STRONG.

THIS good man, whose mortal race terminated on the Lord's day morning, Sept. 1, 1799, was the subject of a long and heavy affliction, which he bore with a fortitude of mind that surprised those who were not acquainted with the power of grace, and greatly encouraged those who were. For more than two years he was declining; but was not once heard to murmur, or charge God foolishly. When asked whether he had not sometimes thought the Lord dealt hardly with him, he replied with peculiar energy, "Never! never!" While he was able to discourse, the preciousness of Christ was his constant topic; but for some time before his death, he breathed with so much difficulty as to prevent his saying much, yet the frame of his mind was serene and happy. He spoke of death (which for some time he daily expected) without the least emotion; and when he came within a few hours of it, was particularly anxious to depart, and to be with Christ; often saying, "Come Lord, come Lord, why are thy chariot wheels so long in coming?" After laying a little while composed, he asked What's o'clock? and was answered three; "In one hour more," said he, "I shall be in glory." Then seeing his wife, brother, and sister, with others, standing by his bed, he said, "May the great Sun of Righteousness arise and shine upon you all. The Lord bless you

for ever." Soon after he fell aſleep in Jeſus. His mortal part was in- terred on the following ſabbath, in the burying-ground belonging to the chapel in Yeovil, Somerſet, and a funeral ſermon preached from John vii. 37. by the Rev. J. W. Morren; the words were choſen by himſelf, and had been remarkably uſeful to him. M.

ELIZABETH HOWARD,

October 5, 1798, died Eliz. Howard, of Biſham, Berks, aged 24 years. She had been favoured with frequent opportunities of hearing the Goſpel for ſeveral years, and appeared to have felt a concern for the ſalvation of her ſoul a conſiderable time previous to her death. About a month before that ſolemn event, an intimate chriſtian friend called on her. She informed him of her being very ill, and, from the nature of her diſorder, ſhe entertained but little hope of recovering; "though I know," ſhe added, "all things are poſſible with God." In the courſe of two or three days he called again, and found her bodily weakneſs encreaſing. She was then confined to her bed, and under great concern leſt ſhe ſhould loſe her rational faculties; at the ſame time ſhe expreſſed a deſire to be wholly reſigned to the will of God, and that he would ſanctify the affliction to her. "About four years ago," ſaid ſhe, "I was under divine impreſſions, ſo as to diſcover, in ſome meaſure, my own deformity as a ſinner, and the beauty and ſuitableneſs of Jeſus as a Saviour; but ſince then my heart has gone too much after the vanities of the world." After a few minutes ſpent, at her requeſt, in prayer, ſhe ſeemed much refreſhed, and ſpoke of the mercy of God and the love of Chriſt to ſinners, and humbly hoped that the promiſes of the Goſpel belonged to her.

The following evening he viſiting her again; ſhe obſerved that her affliction was very painful, but hoped ſhe ſhould be kept from indulging a murmuring ſpirit. She ſaid, "I have every neceſſary attendance for my body, and there is all I can want for my ſoul in Jeſus." Four days afterwards he called again, and found her getting weaker in body, but ſtrengthened by the good Spirit of God in her inward man. "I hope," ſaid ſhe, "I ſhall not be long here, having a deſire to depart, and to be with Chriſt, which is far better."

In a ſhort time afterward her little ſiſter (a child about four years of age) preſented a roſe to her; ſhe thanked her, and ſaid, "This is like me, cropped off in its bloom; but I don't repine, as I am going to an eternal world of happineſs." The following evening her friend thought he diſcovered ſymptoms of death on her, and laying his hand on her face, ſhe ſaid, with a ſmile, "It is only a heap of bones." On which he remarked that Joſeph, when dying, gave commandment to the children of Iſrael concerning his bones. She anſwered with great vivacity, "And I have given commandment concerning my bones;" alluding to the deſire ſhe had expreſſed to her parents that her funeral might be conducted with as little expence and ceremony as decency would permit. "Jeſus," ſhe added, "will take care of my duſt as well as of my ſoul. I thought I ſhould have ſpent the laſt ſabbath with him, but it will not be long before I ſhall ſpend an eternal one in his preſence." The next evening ſhe was found rejoicing in a crucified Redeemer. "Jeſus," ſaid ſhe, "has taken away the ſting of death, by dying for me; and I ſhall ſoon be with him in glory."

Many perſons who attended her death-bed admired the evidence it afforded of the reality of religion, and ſaw, with pleaſing aſtoniſhment, how happy ſhe was, at times, in the proſpect of diſſolution; but although ſhe was, for the moſt part, toward the cloſe of life favoured with clear views of her

her intereſt in the Saviour, yet ſhe alſo knew what "ſore temptations mean." At the commencement of her illneſs ſhe felt her mind ſometimes harraſſed with doubts and fears reſpecting the ſafety of her ſtate; but on Lord's day, September 16, the miniſter on whom ſhe uſually attended, and who had witneſſed the peace and conſolation with which ſhe had been bleſſed under her affliction, found her much depreſſed in ſpirit. He aſked her why ſhe was ſo caſt down, and encouraged her to believe that Jeſus would appear for her in a peculiar manner when ſhe paſſed through the Jordan of death. "I hope he will," ſhe faintly replied, "but I am ſuch a ſinner, that Satan tells me (I ſuppoſe it to be Satan, added ſhe) I ſhall be left at that awful moment, and hurried I know not whither." Feeling much on account of the evident agitation of her mind, and ardently wiſhing to be inſtrumental in diſſipating the gloom which enveloped it, he endeavoured to direct her thoughts to the gracious invitations and promiſes of the Goſpel; nor were his efforts altogether unſucceſsful.

After ſome time attending to this diſcourſe, looking upwards in a very expreſſive manner, ſhe repeated the following words:

"A guilty, weak, and helpleſs worm,
"On thy kind arms I fall;
"Be thou my ſtrength and righteouſneſs,
"My Jeſus and my all!"

On the following Tueſday evening ſhe was found very compoſed, and her ſoul ſubmiſſively waiting to be diſmiſſed. On the next ſabbath ſhe expreſſed to her friends that ſhe had been wonderfully bleſſed with the conſolatory preſence of God the preceding day. She then referred to many paſſages in Scripture which afforded her ſtrong conſolation; and to a chriſtian friend, who entered her room, ſhe held out her hand, ſaying, "I am going, and I long to be gone, to be with my dear Saviour. Is this dying?" ſhe added, "and then ſung,

"Guide me, O thou great Jehovah," &c.

Alſo part of Mr. Hart's excellent hymn,

"Come ye ſinners poor and wretched," &c.

Her miniſter hearing theſe pleaſing reports, could not but take notice of them, when he ſaw her again, when, with great humility, ſhe expreſſed her gratitude to God for the manifeſtations of his loving-kindneſs, and her belief that his goodneſs and mercy would conſtantly follow her, although ſhe was utterly unworthy of the leaſt of all his mercies.

During her illneſs ſhe frequently expreſſed an earneſt ſolicitude for the welfare of her dear relations and friends, and more eſpecially her father, for whoſe ſalvation ſhe often prayed with great fervour. The pious and faithful admonitions ſhe was enabled to give to a young woman with whom ſhe had been intimate from her childhood, and who came many miles to ſee her, it is hoped will not be forgotten. May it iſſue in her eternal felicity! She endeavoured to comfort her mother under the proſpect of that ſeparation which was about to take place; and hearing her once ſay, ſhe thought ſhe ſhould be very melancholy without her company during the winter which was approaching, ſhe replied, "Take the word of God, and read that attentively, dear mother; and I doubt not but you will derive ſupport and conſolation from it."

To ſeveral chriſtian friends, who viſited her the laſt week of her exiſtence upon earth, ſhe noticed the joy ſhe experienced under a conſideration of the near approach of death, and the proſpect of ſoon meeting her dear departed chriſtian friends made perfect in glory. A little time before ſhe expired ſhe exclaimed, "Come Lord Jeſus, come quickly, and break the brittle

thread

thread of life." With almoſt her laſt breath ſhe articulated the poet's words: "O 'tis a heaven worth dying for!"

Thus praying to, and praiſing his adorable name, her emaciated mortal part ſweetly fell aſleep in Jeſus, and her immortal ſoul left this thorny wilderneſs to reſt in his everlaſting embrace.

A funeral ſermon was preached on the occaſion on Lord's day, October the 18th, from Rev. xiv. 13. former part. "Bleſſed are the dead which die in the Lord.

Maidenhead. B.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.—ANNUAL MEETING.

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. W. B. WILLIAMS, Curate of High Wycomb.
——— THOMAS GROVES, of Walſal.
——— JOHN MEAD RAY, of Sudbury.

A gentleman is alſo expected from Scotland to preach on this occaſion, whoſe name, with the places of Worſhip, and arrangement of the Public Meetings, will be given in our next.

In the courſe of the preceding month, two Miſſionaries ſailed from Liverpool by the ſhip Ephron, Captain Lipſon, (who is a ſerious man,) for Canada, viz. Mr. John Mitchell, from Hoxton Academy; and Mr. Clarke Benton, one of the Miſſionaries who returned in the Duff.

The above were ſent by the Miſſionary Society, in conſequence of a very preſſing application from Quebec and Montreal, through the medium of Captain Brown, of Poole, who has very generouſly given a free paſſage to one of the Miſſionaries.

The Royal Admiral is on her way to Portſmouth.

COLLECTIONS received from 25th February to 25th March, 1800.

Independent Congregation at Derby, by Thomas Wilſon, Eſq.			45 0
One-fifth Share of the Profits on the Miſſionary Magazine for the 3d Year, by Mr. John Ritchie			28 9
Collections from Independent Congregations in Wales.			
Tref-garn, in Pembrokeſhire, Rev. Thomas Skeel	10	0 0	
Pen-y-Graig, Caermarthenſhire, Rev. Evan Evans	1	11 6	
Panteg, do. Rev. Thos. Davies	1	15 0	
Nenadd-Lwyd, Cardiganſhire, Rev. Thos. Phillips	4	16 6	
Rock Chapel, in Treleach, Caermarthenſhire, Rev. Morgan Jones	7	15 0	
			25 18

HOLLAND.

A LETTER TO JOSEPH HARDCASTLE, ESQ.

Dear and reſpected Sir! *Fen Court, February 24th, 1800.*

IN obedience to your directions reſpecting the printed Dutch papers you ſent me, I herewith tranſmit a ſhort ſketch of their contents:

No. 8 is a pamphlet, entitled, "Particulars concerning the paſſage of Dr. Vanderkemp, and Meſſrs. Kicherer, Edmonds, and Edwards, Miſſionaries to the Cape of Good Hope, contained in a Letter from the

London

London Miſſionary Society to that at Rotterdam, dated 27th July, 1799." As this pamphlet originates with our Society, I conceive that an extract will be ſuperfluous.

The other pamphlet is entitled, "Narratives and Letters read before the Dutch Miſſionary Society, during their Prayer Meetings, in the Year 1799;"—and commences with No. 9. (from p. 92, 98), containing as follows:

"That it gives them much pleaſure to inform their Brethren, that by letter from Dr. Vos, at Waveren, they have favourable tidings, which they deſign to publiſh—That this Miniſter requeſts they will ſend him ſome bibles and other religious books, which he will pay for.

"That by letters from the Brethren, Anemaet and Vander Vliſt, who labour in what formerly was called Dutch Flanders, they have pleaſing intelligence reſpecting the progreſs of the Goſpel; particularly from Brother Vander Vliſt, who expreſſes, with humility, his gratitude to his Lord, for the evident change for the better, which has taken place in the outward conduct of thoſe about him—That many come from afar off to hear his lectures.—That he obſerves much devotion and concern for their ſouls among them, and has commenced a ſacred fellowſhip with a great number of holy perſons, who go hand in hand with him in every meaſure that has the one thing needful for its object—That he deems it a precious privilege to devote all his powers to the ſervice of his Jeſus, who vouchſafes to honour the ſetting ſun of his mortal career with a divine radiancy."

The Society then referring to themſelves, ſay, "If our union and zealous reſolve for ſpreading abroad the Goſpel, have ſet us upon uſing all the means which come in our way for effecting that ſalutary purpoſe, and the fruit appears in the awakening of our fellow Chriſtians, we ought to priee it as an evidence that the Lord ſmiles on our labour, and as experience has aſcertained, that internal warmth increaſes in the ſame meaſure as external action becomes operative, we ought to make it our humble prayer, that it may pleaſe our Lord to ſtir up and enkindle new life among Chriſtians, and that he will call and ſend ſuch labourers into his vineyard as look for no other reward than that his kingdom may come."

They then relate to the Society the ſucceſs of their Schools and ſmall Societies, ſet on foot in various parts of Holland, for inſtructing the poor and ignorant in the knowledge of that Goſpel which is powerful to ſave ſouls; and that they have requeſted the various Miniſters employed therein, to ſend them, time after time, ſhort, but nervous accounts, of the progreſs of the work; which narratives they promiſe to read to the friends who aſſemble at their prayer meetings, for encouragement and edification in the ſervice of their Lord—That they have accounts from Dordretcht, Haarlem, the Haage, Leiden, Utrecht, and Delftſhavent, that thoſe who have taken upon themſelves inſtructing the poor and indigent in the way of ſalvation, by means of queſtions and anſwers compoſed for that purpoſe, have been eminently bleſſed with ſucceſs from on high—That two ſchools are ſet on foot at Delft for teaching the catechiſm to the ignorant and indigent, one for men and boys, and the other for women and girls, which have had the wiſhed for ſucceſs. At Middleburg a ſchool is erected for beggars' children and for old people.

At Leeuwarden, the Miniſters of the Goſpel have entered into an agreement to preach to the priſoners confined in the Fort; and at Schoonhoven, a Sunday ſchool for children is ſet on foot, beſides weekly preaching in a private room hired by the Society; and one of their Brethren writes as follows:—"The ſeriouſneſs and devotion which we now notice in perſons that heretofore lived in a heathen-like darkneſs, and the change of diſpoſition

ſion and conduct obſerved in them, as well as the tears which run down their cheeks, while the ſweet Goſpel is ſounding in their ears, prove that they are under concern for their eternal welfare, and that hearts once hard as a ſtone, are now ſoftened and prepared for the work of grace," &c.

No. 10. begins with page 99, and ends with 114.—From 99 to 105 are contained—Extracts of Letters from Dr. Vanderkemp, dated May 15, 1799, which I apprehend, from the contents, to be borrowed from his letters to the London Miſſionary Society.—From page 106, to 112, is inſerted a letter from the South African Miſſionary Society, to the Directors of that at Rotterdam, dated Cape of Good Hope, May 20, 1799, which contains the hiſtory of the eſtabliſhment of that Society, and an account of the noble exertions of Dr. Vanderkemp, Mr. Kicherer, and others.—From page 112 to 114, is a ſuccinct account of the loſs of the Duff, with ſuitable remarks on that ſolemn providential event. They conclude by ſaying, "May this ſeemingly unfavourable providence ſtir us up to wreſtle mightily with God in prayer, for the ſucceſs and ſafety of all thoſe who have given or ſhall give themſelves up to the ſervice of the Lord, and let us ever have their welfare much at heart."

No. 11. From page 115 to 122, contains further information reſpecting the ſteps taken for ſpreading the Goſpel in various parts of Holland—That Dr. Kupers, at Dordrecht, devotes every Sunday evening to the inſtruction of the ignorant, chiefly old people in his own pariſh—That Dr. Braud Van Someren, and ſome others of that place, do the ſame in their pariſhes, and that bibles have been provided by the Miſſionary Society, as moſt of thoſe people had none.—That Sunday ſchools for about three hundred children have been ſet on foot in the ſame place, and that the Miniſters at Haarlem have likewiſe begun to beſtir themſelves in the Goſpel cauſe.

No. 12. Pages 123 to 138.—From 123 to 130, contain a letter from the Swiſs Miſſionary Society to that at Rotterdam, dated Baſle, Oct. 20, 1799. They thank them for their letter of the 12th of Auguſt—Rejoice that in the midſt of the flood of wickedneſs let looſe on them, as well as Switzerland, ſtill as with them the fear of God, love for his word, and for the Lord Jeſus Chriſt, is yet to be found; that the preaching of the Goſpel is ſtill publicly allowed; that the diſtribution of good books, and other means tending to ſtem the tide and overflowing of infidelity are yet permitted, and that a conſiderable number are yet to be found, who reckon the croſs of Chriſt the wiſdom of God for their ſalvation—That a new and enlivening ſpirit ſeem to have gone forth in their country, (Holland) and that at a time when Satan, who once went about as a roaring lion ſeeking whom he might deſtroy, now comes forth as an angel of light, ſeeking whom he may deceive: the Lord Jeſus, as the good Shepherd, beſtirs himſelf to ſeek and ſave what was loſt.—(Oh! that the enlivening breath of the Lord might alſo blow on the dry bones in Switzerland!) That although in their humbled Switzerland many dreadful battles have been fought, many thouſands of their countrymen deſtroyed, and dreadfully treated; although trade and manufactures are almoſt at an end; want, and indeed, famine, rears her fearful head; ſtill an unaccountable hardneſs of heart, and levity, generally prevails, and a pride that will not humble itſelf under the mighty hand of God, but breaks forth into enmities, bitterneſs, and a revengeful party ſpirit—That as Holland has been viſited in the ſame aweful way, and by the ſame ſcourges of war without, and diſſentions within, truſt they will feel for them, and pray for them. They then mention the terror and diſmay which the capture of the Duff occaſioned to them, expreſſing themſelves at a loſs how to make out what may be the intention of the Lord reſpecting ſuch a providence. They likewiſe mention the imprisonment

priſonment of the ever-honoured and pious Mr. Lavater, whoſe counſel was their ſtaff; but that in reference to the laſt mentioned event they are now comforted as he is reſtored to them alive, his wound not having proved mortal; but, as he writes them himſelf, only puts him in mind of what his Saviour has ſuffered for man, &c.—Pages 130 to 137, contain a kind, evangelical, and affectionate letter, from the Directors of the Society at Halie, for converting the Heathen in the Eaſt Indies, to the Directors of the Miſſionary Society at Rotterdam, dated Halle, (in Saxony), Sept. 27, 1799.—Pages 137 and 138, contain a letter from a pious lady at the Cape of Good Hope, which expreſſes the exceeding great and general joy, and demonſtrations of joy, wherewith the Miſſionaries Vanderkemp, and his Brethren, were received at that part of benighted Africa.

To the Editor of the Evangelical Magazine.

DEAR SIR,

I lately have received ſome good news from America, the particulars of which I beg leave to communicate.

Dr. Stillman, paſtor of the firſt Baptiſt church in Boſton, in a letter dated Nov. 4, 1799, and which he expected would be delivered by one of his people now in England, but whom I have not yet ſeen, ſays, "He can inform you of great things the Lord is doing in different parts of our country. And in Boſton we have a pleaſing beginning of a revival of religion. Some have been added to our churches, others are anxious, and enquiring the way to Zion. Bleſſed be God that, at the very time when the enemy is coming in like a flood, the Spirit of the Lord lifts up a ſtandard againſt him. I ſhould write largely, but I am crowded with buſineſs."

This day I received a line from Mr. Uſtick, Baptiſt miniſter in Philadelphia, who ſays, "By the minutes of the laſt Philadelphia Aſſociation, you will ſee that we have had ſome additions to our churches; but not to compare to the glorious work in New England, where hundreds have been added to individual churches. A very conſiderable number have alſo been proſelyted to the croſs in Virginia. May our gracious Father remember in mercy our afflicted city, and give unto its inhabitants repentance toward God, and faith in our Lord Jeſus!" In his packet Mr. Uſtick incloſed a ſmall pamphlet, printed at Boſton in September 1799, containing an account of late revivals of religion in a number of towns in the New England ſtates, and in Nova Scotia, extracted from letters written by gentlemen of unqueſtionable veracity. One from Windham, in Connecticut, dated Oct. 2, 1798, mentions a conſiderable work of God in ſeveral towns, chiefly among the Congregationaliſts, or the ſtanding order of miniſters, as they are there called, though not confined to them, and attended with the effect of greatly weakening bigotry between the different denominations. Another from Hartford mentions a glorious revival of religion as lately taking place. The writer, who dates his letter Jan. 14, 1799, ſays, "Two of my brothers-in-law, the youngeſt about twelve years old, and the other fourteen, had been under deep conviction, at times, for ſeveral weeks before our laſt thankſgiving day; and on that day, while I was preaching, the youngeſt went home with his little ſoul overflowing with joy. This affected the whole family, ſeveral of whom, we truſt, could rejoice with him; all the reſt were much alarmed, and led to cry out under pungent conviction, 'What ſhall we do to be ſaved?' From this it has ſpread from houſe to houſe, and from heart to heart, till almoſt the whole

city has got alarmed." Another miniſter, who had been at Hartford, obſerves, "I ſtopped at Hartford, and preached five ſermons. The ſpirit of hearing at Hartford is greater than any repreſentations which have been made. Young people of both ſexes flock by hundreds, and the proſpect is flattering in the extreme. Conference meetings are held every night in different private houſes. In Mr. Strong's ſociety ſixty are thought to be under conviction, and twenty have been hopefully brought into goſpel liberty. In Mr. Nelſon's thirty, and ſome in Mr. Flint's. The youth hold correſpondence with one another by letter, and with thoſe of the neighbouring towns. Hundreds are under ſerious concern, and hundreds more ſtand aſtoniſhed, and are ready to cry, 'What meaneth all this?' The miniſters are ſtirred up to uncommon diligence, ſo that they have ſcarcely time to prepare for public exerciſes. The ſacred flame has ſpread into many neighbouring towns, (a letter, dated two months after this was written, ſays, "nearly a hundred," April 25, 1799,) and the pious are flocking into Hartford to be eye-witneſſes of this glorious work." Two hundred miles north-weſt of Hartford, on the borders of the Indian nations, "I am informed the Lord is pouring out his Spirit plentifully. The Aborigines flock to hear the Goſpel, and fall under the word like Dagon before the ark. Very large numbers have been added to the churches in that vicinity the laſt year.

"After ſermon was finiſhed, upon a late occaſion, in the woods, an Indian ſtood up, with tears in his eyes, and thus addreſſed the audience: 'I deſire to bleſs God that white people ever came into this country. 'White people brought the Bible and the religion of Jeſus with them. 'White people prayed for the converſion of the heathen; and I ſtand up this 'day as a living witneſs of the power of God's converting grace in anſwer to their prayers. Continue to pray for the converſion of more heathens, that they alſo may be brought to the knowledge of Jeſus.'

A Baptiſt miniſter at Shaftſbury, in Vermont, gives the following particulars reſpecting a great revival of religion in that town. Feb. 21, 1799. "Laſt April there appeared nothing among the people but the moſt rapid increaſe of vice and immorality, and great lukewarmneſs, at the ſame time was ſeen among profeſſors. But toward the cloſe of that month it pleaſed God to viſit my ſoul with ſome ſenſe of my own vileneſs and defects, and how little I had done for God and the good of ſouls. I had ſuch a glimpſe of the infinite character of Jehovah, as made me ſhrink into nothing in my own eſteem; and my ſoul was ſtrongly drawn forth in ſecret prayer for the ſalvation of ſinners. Repeated exerciſes of this kind induced me to hope the Lord would ſoon work ſalvation in this place. There were, however, no very favourable ſymptoms among the people till the month of July 1798, when a young woman, who had been converted ſome years before, was ſtirred up to propoſe herſelf for admiſſion into our ſociety. Her converſation was made the mean of awakening ſeveral young people, and from that time the work went forward ſo rapidly, that the whole number added to this church, between May 1798, and Feb. 1799, is one hundred and ſeventy-five; our whole number of members is three hundred and forty-ſix. Some of all ranks and characters among us have been taken; from the moſt reſpectable members of ſociety to the vileſt in the place. Some of our moſt noted Deiſts have bowed the knee to Jeſus; and a number of Univerſaliſts have forſaken their deluſions, and embraced the truth.

"Four years ago, laſt ſummer, we had a ſmaller revival, when we received ten children into the church, aged from nine to thirteen years, with a number of other young people, who all remain in good ſtanding with us, except

except one, who, I truſt, is gone to the church triumphant. In this revival we have received ſixteen, whoſe ages are from nine to fifteen years. I have baptized ſome, almoſt of every age, from nine to upwards of ſeventy. We have now upwards of one hundred unmarried perſons in this church. There are alſo a large number of youths who have joined the other churches in this town. May God keep them in the love of the truth. There is not a ſufficient number of young people now left in the town who can unite to carry on their former merry meetings. Every company of them is broken up."

The Rev. P. P. of Deer Iſle, March 20, 1799, mentions a remarkable bleſſing which attended a viſit he paid to Mount Deſert; after which Mr. Eben. Eaton, who was newly licenſed to preach, was greatly owned in that neighbourhood. He deſcribes a glorious work in Sedgwick, under the Rev. Daniel Merrill, much reſembling the awakening in New England fifty-eight years ago; and in his own congregation at Deer Iſle, though he ſays, eight months before religion appeared nearly expiring, except in a very handful of profeſſors, "Deiſm had taken an unaccountable ſtride, and ſpread itſelf over a great number of the inhabitants; and now no Bible! no Chriſt! the Chriſtian Religion and Chriſtians, were the ſongs of the drunkards, and drunkenneſs and every other vice were deemed harmleſs and inoffenſive to God. I had no reaſon to think but by the next annual meeting of the town, they would vote the Goſpel out from them. However, I was enabled to bear witneſs to the truth with great freedom, and laſt October I perceived more cloſe attention to the word, but nothing ſpecial as yet. After I was confined to my houſe by illneſs, the work began to appear. Though I could not go abroad, there was ſeldom a day but ſome viſited me under ſpiritual trouble; and I preached in my own houſe when I was not able to go to meeting, or ſtand on my feet. At length we had the aſſiſtance of Mr. Eaton, whom God remarkably owned. I believe about forty men, women, and children, are brought to enjoy peace in believing, and great numbers are under preſſing convictions. The work is now on the increaſe; the mouth of deiſm is at preſent ſtopped, and againſt the children of Iſrael not ſo much as a dog is ſuffered to move his tongue."

Briſtol. J. R.

Extracts from Dr. Vanderkemp's Journal of the South African Miſſion, from 1ſt of April to the laſt of June, 1799.

[See our Magazine for Aug. 1799. p. 340, and for October, p. 427.]

STAY AT CAPETOWN.

April 1ſt. Brothers Kicherer, Edwards, and Vanderkemp (Brother Edmond being ſtill on board the Hillſborough) paid a viſit to the widow of the late Rev. Mr. Vanlier, who informed them what wonders God had wrought among the Boſchemen.

The Brethren Vanderkemp and Edwards took lodgings at Mr. Schonberg's; but Brother Kicherer went on board to aſſiſt Brother Edmond, and kept the monthly prayer meeting, while the two former kept it aſhore. Our hearts rejoiced, as we had never before ſuch an abundant ſubject of thanking and praiſing our Maſter, who has opened ſuch a powerful door of entrance to the Heathen.

2d. Brother Kicherer returned in the morning with ſome of our baggage and inſtructions, and Brothers Vanderkemp and Edwards preſented

the latter to General Dundas, who approved them, and repeated that he would aſſiſt us as much as poſſible. Alſo paid a viſit to the miniſters of the Dutch congregation, Serrurier and Vlek, who received us with fraternal affection. This morning Brother Edmond came aſhore, and Brothers Vanderkemp and Edwards went on board to fetch the remainder of our goods. When Brother V. came to the convicts in the hold up deck he was very much affected. Theſe words, which were read laſt Monday, Acts xx. 3. "And when he had ſaid this, kneeling down, he prayed with them all," were ſtrongly preſſed upon his mind; he ſpoke to the convicts, recapitulating the doctrine which he had ſo often inculcated upon them, and then prayed with them for the laſt time.

5th. Brother Vanderkemp communicated to the fiſcal Brother Edwards's deſire to undertake a Miſſion to the Boſchemen, and his own deſign of accompanying him, and of afterwards returning to the Cape, to proceed with the other Brethren to the Caffres. The fiſcal adviſed to lay this before the governor, but Brother V. wiſhed firſt to conſult the Moravian Brethren, and this day ſet off for Bavian's Kloof for that purpoſe.

14th. Brother Vanderkemp returned, and next morning (the 15th) reported his proceedings, viz.—"That after a troubleſome and dangerous journey he arrived at Bavian's Kloof on the 8th. He was received by the Brethren with cordial affection, and conſulted them about preaching the goſpel to the Boſchemen and the Caffres, who ſaid they had it not in view to go to either of them.

"Next morning met with an unbaptized Captain of the Hottentots, called Bota, who ſaid he had ſeen him the laſt night in a dream. "I dreamed," ſaid he, "that I carried a book which was cloſed in my boſom, and that whilſt you ſtood before me it fell to the ground: that you took it up, and put it open to my breaſt, ſaying, I ought to carry it open in my boſom." This dream gave an opportunity to ſpeak to him the word of life. He uncovered his head while Brother V. ſpoke to him, and after he had finiſhed thanked the Lord for his grace, complaining bitterly of the wickedneſs of his heart. Viſited old Lena, the Hottentot woman, from whom the preſent Moravian eſtabliſhment took its origin. Found her in her hut, lying on a mat, under a ſheep's ſkin, weakened by diſeaſe and old age. She was, however, ſtrong in faith, and full of hope, and expreſſed great joy on account of our going to the heathen. On the 10th Brother V. took leave of the Brethren, and returned." The Brethren reſumed their deliberations, and confirmed their former reſolutions.

15th. Dined at the Fiſcal's, who informed Brother V. of the ſteps which were taken to perſuade Brother Kicherer to accept the place of third Miniſter at the Cape, now vacant.

16th. Brother Vanderkemp informed Mr. Ryneveld of our reſolution, and afterwards, aſſiſted by Brother Kicherer, communicated it to the Governor, who immediately approved our plan. This day alſo arrived in town Rev. Mr. Vos, from Roodezand, in order to ſee and welcome us.

17th. We took this day our firſt leſſon in the Caffree language, from a farmer's ſon, and formed a religious company in the evening, at the houſe of Mrs. Smit.

19th. Brother Kicherer declared that he was clearly convinced of his duty, to decline the invitation to a Miniſter's place to the Cape.

20th. In the uſual meeting at Mrs. Vanderpoel's houſe, kept by Mr. Vos, (where about 160 people were aſſembled) he invited the people of God to meet again the next day, at five o'clock in the evening, to hear a letter written to them by the Directors of the London Miſſionary Society.

22d.

22d. Brother Vanderkemp delivered the letter, and a tranſlation of it, in Dutch, which was read by Rev. Mr. Vos, to a numerous congregation of religious people. The meeting thanked and prayed to God on their knees, for his grace and aſſiſtance, and committed, on account of their great number, the deliberations on this ſubject, to a Committee of fifteen Brethren, which, immediately after the congregation was diſmiſſed with prayer and ſinging, formed the plan of the South African Miſſionary Society.

26th. Brother Edwards went on a journey to Bay Falſe, where the Hilſborough was lying, to viſit the convicts on board of that ſhip. He carried with him a letter written in our name by Brother Edmond, to Rev. Mr. Johnſon, of Botany Bay, in favour of ſome of the convicts.

27th. There was a converted heathen woman ſlave abundantly baptized with the Holy Spirit, though not with water, who was at the head of a ſlave meeting, at the houſe of Dr. Vanderſande, explaining the way of ſalvation, through Chriſt, to the poor heathen.—Brother Kitcherer lectured in this meeting during his ſtay at the Cape, and Brother Vanderkemp took the taſk upon him this evening: between thirty and forty were aſſembled. —He ſpoke on 2 Phil. i. 2. and afterwards catechiſed them. This evening Brother Edwards returned from the Hilſborough, he had found the convicts in a miſerable condition, twenty-two of them died ſince their ſtay in Table Bay, and fifteen more were ill, without hope of recovery. Friend and Martin were among the dead: his account reſpecting the ſtate of their ſouls was more favourable: they kept on with their prayer meetings once or twice a week, and as the convict Williams related, more were brought to ſerious impreſſions ſince our ſtay on board, and the work of God continued to proſper among them.

May 1. Brothers Edwards and Vanderkemp repreſented to General Dundas the miſerable condition in which the convicts in Bay Falſe were. He anſwered, that this very day the neceſſary ſteps ſhould be taken to remove their grief and ſoften their hardſhips, but that it would be highly imprudent to take them aſhore.

5th. The Koranna Captain T'Zijib, and the Boſchemen Captains T'Abekom and T'Karoe, viſited us: Brother Vanderkemp propoſed to them to ſend a few of their children to the Cape, to be educated in pious families, inſtructed in the principles of religion, to read, write, and learn ſome handicraft buſineſs; that they always ſhould be free to viſit them, or to take them home; that they would return to their own country, as ſoon as they ſhould be completely inſtructed; that in the next place, the Boſchemen ſhould leave off wandering up and down the country, and ſhould employ themſelves in agriculture—to this they conſented; but obſerved, that as their country wanted water, it would be neceſſary, for the ſake of agriculture, to leave it, and to extend themſelves along the great river; but that they had reſolved to work rather as ſlaves at Cape Town, providing the chriſtians there would conſider them as free men, and treat them humanely, than to return to plunder and murder. They reported that Capt. T'Zijib had marched with his Korannas into their land, and driven the Boſchemen into their holes; that he having ordered his people to ſtand back, had advanced alone, and called upon the two Boſchemen Captains, ſaying, he came not to deſtroy, nor to kill the Boſchemen, but for their good; exhorting them to go with him to obtain peace, and maſters to inſtruct them in the chriſtian religion.

7th. Two Hottentots out of the Groenekloof Dammaras reſiding north of the greater Namacquas, and ſeveral others came to us, deſiring that we ſhould inſtruct their people in the doctrine of the Chriſtians. As to their complaints, we referred them to the Fiſcal; and told thoſe who wiſhed to be

inſtructed

inſtructed, that we could only go to the Boſchemen and Caffres. They anſwered, that they were reſolved to follow us among the Caffres.

Mrs. Heyſſe, who gave her houſe to a ſlave meeting was abundantly rewarded, as her mother, a woman of above ſeventy years of age, and who had hitherto reſiſted every admonition, was brought to a knowledge of Chriſt laſt Saturday night, when ſhe overheard Brother Vanderkemp offering Chriſt to the heathen. We dined with her to-day at her daughter's houſe, and ſhe ſeemed to be full of hope in Chriſt.

8th. This day arrived William Bruintje, a famous Hottentot elephant ſhooter (who had accompanied Jacob Van Rheenen in his journey to the wreck of the Groſvenor) came to us from Bavian's-kloof, with his two ſons, in order to ſerve us on our voyage to the Caffres. They were ſent to us on our requeſt, by the Moravian brethren in the Kloof, where Bruintje had converſed with Brother Vanderkemp. We greatly rejoiced when we learned, by a letter of the Brethren, that all was well in the Kloof. We all approved that Brother Edwards ſhould go to the Boſchemen; but it was in our opinion neceſſary that he ſhould have an aſſiſtant acquainted with the Dutch language. Unexpectedly, a letter ſent by Mrs. Smit to Brother Vanderkemp informed him that a young Chriſtian, whoſe name was Crämer, offered himſelf to go any where as a miſſionary if God ſhould call him; and Matthys Kok, the bearer of this letter, and a pious man, gave us the names of four real Chriſtians, who would be very glad to co-operate with Brother Edwards.

10th. David, a ſlave boy of Mr. Vanderpoel's being very ill, ſent for Brother Vanderkemp, who found him very deſirous to have an intereſt in Chriſt. Edward, alſo a ſlave of Rev. Mr. Serrurier, and Eva, with her three children, came to him to converſe about their ſpiritual concerns.

18th. Brother Kicherer kept his ſlave-meeting, after which we took leave of the Directors of the South African Society. Mr. Lambrechts took Brother Vanderkemp to his houſe, and aſked him what he ſhould do to be ſaved.

19th. Brother Kicherer preached in the forenoon on Rom. i. 14, which ſermon, as we heard, had a remarkable effect upon the heart of a Miniſter of the country, then preſent. Our Hottentot H. Bruintje, whom we had ſent to Bavian's-kloof with a letter of the South African Society to the Brethren, returned with their anſwer, full of Chriſtian love and affection; he brought with him a young Hottentot to accompany us on our journey.

21ſt. We continued to take leave of our friends. Mrs. Ryneveld, mother of the Fiſcal, told us that her ſon had written a French letter to Lord Macartney, in London, in favour of our Miſſionary attempts, requeſting that, by his Lordſhip's interceſſion, more miſſionaries might be ſent to the Cape.

22d. In the morning, our lodging was crowded with people, who took leave of us; Mrs. Heyſſe was there, with many other women; many ſlaves of Brother Vanderkemp's meeting, among whom were Edward and Iſaac, Mary the Mozanbique, Elizabeth, Eva, with their children, Sarah, &c. (who brought little preſents of different fruits, handkerchiefs, &c.) and the Directors of the South African Society. We kneeled down with them all and prayed for the laſt time, and then parted. They would accompany us till we were out of the town, but we deſired them to ſtay behind. Brother Kicherer was to follow us the next day, in company with Mr. Hendrick Vos, and to meet us at Roodezand.

[To be continued in our next.]

☞ Other intelligence is obliged to be deferred.

POETRY.

POETRY.

ODE TO THE REDEEMER.

EMMANUEL! name for ever dear,
With grateful love and holy fear,
I bow before thy throne;
My Lord, my Saviour, and my King,
Teach my poor tongue thy praiſe to ſing,
And worſhip thee alone.
Oh that my panting ſoul could riſe,
And reach yon bright celeſtial plains;
Learn ſome ſweet anthem of the ſkies,
And praiſe thee in angelic ſtrains!
But ah! this vile, encumb'ring, clay
Detains me from thoſe realms of day;
Cleaves to the duſt that gave it birth,
And drags me downward to the earth;
My ſtruggling ſpirit ſpreads her wings in vain,
A moment ſoars aloft, then droops and falls again.

My Jeſus, ſhall it long be ſo—
Muſt I lie grovelling here below—
While ranſom'd throngs before thy face
Adore thy name, and ſing thy grace?
Didſt thou not bear the curſe for me,
And die my captive ſoul to free?
Didſt thou not chooſe me for thine own,
Long ere this beauteous world was known?
Doſt thou not now in Heav'n appear,
And plead for me, thy ſuff'rings here?
Thou doſt; thy Spirit witneſs bears,
Thou art my God as well as theirs;
And I with humble faith approve
The wonders of redeeming love.
Ah then deſcend, theſe envious fetters break,
And let my joyful lips my genuine feelings ſpeak.

Touch'd with a ſpark of heav'nly fire,
My ſoul diſdains earth's paltry toys,
And all my glowing thoughts aſpire
To pure delights, and nobler joys.
Soon may that glorious morning come,
When thy bright car ſhall waft me home;
The fulneſs of thy grace to prove,
And join the happy ſaints above:
There ſhall my raptur'd ſpirit raiſe
In ſweeter notes my Jeſu's praiſe;
Angels ſhall liſten to the ſong,
Pleas'd with the theme that tunes my tongue:
Thy love ſhall ev'ry heart inſpire,
String the loud harp, and ſoſter lyre:
Each willing knee to thee in homage bend,
And the ſweet ſong begin that never more ſhall end.

Sandwich. E. T.

REPROACH FOR CHRIST.

WHY ſhould I fear a mortal's frown,
Though man deſpiſe, yet GOD will own
Thoſe that confeſs his name:
For me my Saviour hated was,
For ſinners he endured the croſs,
Deſpiſing all the ſhame.

And did the world my Maſter hate?
No more I'll marvel, if my ſtate
Shall of his croſs partake:
So I may in his image ſhine,
At ſinners' ſcoffs I'll ne'er repine,
If 'tis for JESU'S ſake.

What is the utmoſt man can do,
Compar'd with everlaſting woe?
Not worth an anxious fear:
Of heav'n they cannot rob my ſoul,
And GOD will all their wrath controul,
And for his ſaints appear.

May I be bleſt with Moſes' views,
By faith, reproach for Chriſt to chuſe,
Rather than wealth in ſin:
And this excite my utmoſt care,
That I the great reward may ſhare,
And life eternal win!

What though my fellow worms diſdain,
My ſoul would higher plaudits gain
Than man's uncertain praiſe:
So GOD approve—and Conſcience ſmile,
Then let the angry world revile:—
Reward them LORD—with grace.

Weſminſter. S.

THE SHEPHERD'S MORN-HYMN.

TO thee! great Painter of the ſmiling plain,
To thee! the ſwelling note of praiſe ſhall riſe;
Ye ſighing zephyrs, catch the grateful ſtrain,
And bear it, trembling, to yon diſtant ſkies.

By contemplation's ſweet inſpiring aid,
I hail the beauties of the roſy morn;
Rapt with the ſcene, the plan by wiſdom laid,
I hail the fleecy flocks that ſpeck the lawn.

The frugal bee, purſuing choiceſt flow'rs,
Quaffing her honey from their blooming hue;
While each, replete with ſoft-diſtilling ſhow'rs,
Preſents its balmy ſweets, and bids her ſip the dew.

The birds upriſing from their downy neſt,
The charming graces of the ſmiling dawn,
The throſtles grateful lays, inſpire my breaſt
With gratitude divine, and pleaſures newly born.

Jeſus! thy pencil ſhines in ev'ry flow'r,
Each "incenſe-breathing" gale proclaims thy love;
Earth, ſtands a monument of matchleſs pow'r,
And beauty beams conſpicuous from above.

When awful ſilence reigns on ev'ry ſide,
And heaving clouds reflect faint gleams of light;
The little hills their verdant foliage hide,
And veil their downy heads in darkſome night.

When morning ſteals acroſs the duſky plain,
The riſing ſun diſtains the murm'ring rill,
And gilds the mountains with tranſparent ſtain,
I'll celebrate the hand of matchleſs ſkill.

Where'er I turn, I ſee thy goodneſs ſpread,
O'er ev'ry riſing hill, and ſloping dale,
Eternal bounty rears its golden head;
Then let me muſe thy praiſe, for words wou'd fail.

J. S.

AN ELEGY,

On the Death of Mr. And. Gifford Gwennap.

BY A LADY.

SEE, from afar, a radiant car aſcend,
With ſongs of triumph, angel hoſts attend!
A joyful ſpirit now hath took its flight,
And GWENNAP enters the ſweet realms of light.

Hail! favor'd youth, by kindred ſpirits crown'd,
While heaven's orcheſtra, love, and grace reſound:
We wipe our tears, we will our ſighs repel,
And force our falt'ring tongues to ſay,
"'Tis well."
"'Tis well," that ſtarting thou haſt won the race,
"'Tis well," ſo ſoon to gain the victor's place,
"'Tis well," yet by this awful ſtroke how croſt
Our blooming hopes: Our expectations loſt!

Fondly we view'd thy riſing virtues ſhine,
And by our wiſhes meaſur'd out thy line;
Fancy portray'd thee in ſucceſſive years,
A ſtandard bearer in this vale of tears.

So form'd for uſefulneſs, by gifts and grace,
To warn, allure, compel a ſinful race;
Surely, we ſaid, the LORD's anointed ſtands,
A choſen veſſel in his Maſter's hands.

Behold him lying on the bed of pain!
He ſays, "To live is CHRIST, to die is "gain;"
"By faith I view my future bleſt abode;
"I ſhall be near, I ſhall be like my GOD!
"I have no cloud, the rays of glory "ſhine;
"JESUS I know, and all in him is mine.
"He is my rock, my refuge, and my "boaſt;
"I go to join the bright acclaiming "hoſt.
"The Meſſenger of Death is near at "hand,
"I'm haſt'ning on to Jordan's crouded "ſtrand;
"For me the convoy waits, my Brethren "ſtay,
"The Maſter calls, 'Come GWENNAP, "come away.'"

He ſtop'd, the willing ſpirit drop'd the clod,
And ſwift aſcended to the mount of GOD;
Angels convey'd his happy ſoul above,
To the bleſt regions of eternal love.

T. Gillet, Printer, Saliſbury-Square.



Ridley sculp.

Rev.d JOSEPH JEFFERSON.

Basingstoke.

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BIOGRAPHY

MEMOIR OF THE LATE REV. SAMUEL PEARCE, A. M.

MR. PEARCE was born in the year 1766, at Plymouth, where his father is a reſpectable ſilverſmith and watchmaker. Mr. P. ſen. has been twice married, and the amiable ſubject of this memoir was the youngeſt of two ſons by his firſt wife. From early life he attended the miniſtry of Mr. Gibbs, at Plymouth Dock, of whoſe church his father is a member. At the uſual period he was bound apprentice to his father; and we know of nothing remarkable in his life till his 16th year, when it pleaſed God to convert him by the inſtrumentality of Mr. Birt, then aſſiſtant to Mr. Gibbs, whom he ever after peculiarly loved and honoured. He now joined the church, and, upon a diſcovery of his miniſterial gifts, he was called to exerciſe them at this early age, which he did privately, with great acceptance. For ſome time he continued at his father's buſineſs, receiving, at his leiſure hours, inſtruction in the rudiments of literature from Mr. Gibbs, until he was removed to the academy at Briſtol, under Dr. Ryland; and, upon the completion of his ſtudies, he received a call from the Baptiſt Church, in Canon-ſtreet, Birmingham, with whom he continued till his death, a period of about ten years.

His frequent labours appear to have been too much for his delicate frame. In October, 1798, returning from a miſſionary meeting, at Kettering, he was overtaken with rain; a chilline's and hoarſeneſs followed; and preaching repeatedly while his lungs were in this ſtate, they became inflamed, and a conſumption enſued which proved fatal.

During his confinement, his extreme weakneſs, and the irritable condition of his ſtomach, debarred him, in a great

meaſure, from the pleaſures of converſation with his friends, except by writing; but his letters at this period diſcover a very happy frame of mind, of which the following, communicated by the friend to whom it was addreſſed, may be conſidered as a ſpecimen:

DEAR MR. W.

Be ſo good as to accept the incloſed ſermon. Though I publiſh, I can no longer preach. My Maſter has no need of me juſt now, or he would not ſilence me; but I am in good hands; and in the midſt of my impriſonment can ſhout, with joy unſpeakable, "Hallelujah, for the Lord God reigneth." So wiſe, ſo juſt, ſo good is he in whoſe hands my breath is, and whoſe are all my ways, that I am perfectly ſatisfied with all his bleſſed will; nor would I have it otherwiſe were an alteration in my power, ſo long as my Father ſees it beſt to continue the heavenly diſcipline. During my affliction I have taſted much of the ſweetneſs of the promiſes, and my ſoul has been fed as with marrow and fatneſs. I have ſometimes heſitated in encouraging my people to rely on the fulneſs of the promiſes in all caſes, becauſe I feared, that if the Lord ſhould lay me by, as a broken veſſel, my revolting heart would be diſſatisfied and complain; but, verily, now I know that God can render ſubmiſſion as happy as exertion, and call forth the *paſſive graces* to as good purpoſe, for the joy of his people and the glory of his grace, as the more active ones.

"O ſweet affliction! ſweet affliction!" I could not but frequently exclaim, when my health was at the loweſt ebb, and at the moment, when I thought I ſhould never ſee my dear people again till I met them on the hill of Zion.—Yes, where my Lord Jeſus is, there are, there muſt be, peace and joy and confidence; and whether it be in the ſanctuary of praiſe, or on the bed of languiſhing, "'tis heaven to ſee his ſmiling face:" he can make a dying bed feel "ſoft as downy pillows are." I would not have been without this trial for the Indies; it has taught me more of my Bible and my God, than ſeven years mere ſtudy could have done. O truſt in the Lord, ye his ſaints, for there is no want to them that fear him.

I conſider now, though I am young, that my beſt days are over; but I cannot deſcribe to you what ſolid ſatisfaction I feel in reflecting, that my beſt days have not been devoted to the work of the devil, but to the ſervice of my bleſſed Jeſus: O what a mercy that he called me in early life, and ſo ſaved me from thoſe diſtreſſing recollections which muſt attend

attend the ſolitary and afflictive hours of thoſe, who are permitted to waſte their prime in the practice of ſin and forgetfulneſs of God.

But don't let my dear brother imagine that on this I build my hope; no, theſe are the pillars that *evidence* a building of free grace; but my only foundation is the rock Chriſt Jeſus:

"He ſhall have all the praiſe, for he
"Hath lov'd, and liv'd, and died for me."

How have I gone on! you wiſh to know what's the matter: I preached ſo often on a cold as to occaſion ſucceſſive inflammations in my ſtomach, till by degrees it became ſo weak that I could not ſpeak at all, not even in converſation, without very painful efforts; and though I have for two or three days been getting better, yet my Doctor abſolutely forbids my preaching at all, until, by a long repoſe, nature reſumes its proper tone. When I began this I only intended a few lines, but it is juſt after tea, and a head-ach, which has prevailed much lately, has been ſuſpended;—it is now returning, and I muſt cloſe. I will embrace the firſt opportunity of anſwering your very kind letters; at preſent I can attend to nothing that requires much thought or exertion. The incloſed ſermon was the laſt but one I preached; how long it may be before I preach another, I know not; but I am happy in leaving it all to him who does know and will do all things well.

Affectionately your's,

S. PEARCE.

In the ſpring of 1799 he was adviſed to try his native air, and at Plymouth ſeemed ſo much better as to flatter himſelf his diſorder was removed; threatening ſymptoms, however, ſoon returned, and his complaints terminated in a confirmed, ſlow, nervous fever, which equally baffled the ſkill of his phyſicians, and the kindneſs of his friends. In July he returned to Birmingham, and, growing weaker and weaker, languiſhed till the 10th of October following, when he died.

Though the Lord, in ſovereign wiſdom, ſpared not his valuable life, in anſwer to the many prayers daily offered for him, he beſtowed on him thoſe tokens of his love and favour, which are far better. The following extracts are taken from the *memoranda* of Mrs. Pearce during his laſt month.

"He once ſaid, 'I have been in darkneſs two or three days, crying, O when wilt thou comfort me! but laſt night the miſt was taken from me, and the Lord ſhone in upon my

my ſoul. O that I could but ſpeak, I would tell a world to truſt a faithful God. Sweet affliction, now it worketh glory, glory.'

" When ſcorching with burning fever, he ſaid, 'hot and happy.'—One Lord's-day morning he ſaid to Mrs. P. 'Chear up, my dear, think how much will be ſaid to-day of the faithfulneſs of God. Though *we* are called to ſeparate, *he* will never ſeparate from you. I wiſh I could tell the world what a good and gracious God he is.' Never need they who truſt in him be afraid of trials. He has promiſed to give ſtrength for the day; that is his promiſe. O what a lovely God! and he is *my* God and *your's*. He will never leave us nor forſake us; no, never! I have been thinking that this and that medicine will do me good, but what have I to do with it? It is in my Jeſus's hands; he will do it all, and there I leave it. What a mercy is it, I have a good bed to lie upon; you, my dear Sarah, to wait upon me; and friends to pray for me. O how thankful ſhould I be for all my pains; I want for nothing: all my wiſhes are anticipated. O I have felt the force of thoſe words of David, " Unleſs thy law, (my gracious God!) had been my delight, I ſhould have periſhed in mine affliction." Though I am too weak to read it, or hear it, I can think upon it; and O how good it is!—I am in the beſt hands I could be in, in the hands of my dear Lord and Saviour, and he will do all things well. Yes, yes, he cannot do wrong.'

" Being aſked how he felt after a reſtleſs night, he replied, " I have ſo much weakneſs and pain, I have not had much enjoyment, but I have a full perſuaſion that the Lord is doing all things well. If it were not for ſtrong confidence in a lovely God, I muſt ſink; but all is well. O bleſſed God, I would not love thee leſs; O ſupport a ſinking worm! O what a mercy to be aſſured that all things are working together for good.'

" Mrs. P. ſaying, 'If we muſt part, I truſt the ſeparation will not be for ever.' 'O no,' he replied, 'we ſorrow not as thoſe who have no hope.' She ſaid, 'then you can leave me and your dear children with reſignation, can you?' He anſwered, 'My heart was pierced through with many ſorrows, before I could give you and the dear children up, but the Lord has heard me ſay, 'thy will be done,' and I now can ſay, bleſſed be his dear name, I have none of my own.'

" His laſt day, October 10, was very happy; Mrs. P. repeated this verſe,

Since

Since all that I meet ſhall work for my good,
The bitter is ſweet, the med'cine is food;
Though painful at preſent, 'twill ceaſe before long,
And then O how pleaſant the conqueror's ſong!

"He repeated with an inexpreſſible ſmile, the laſt line, '*The Conqueror's ſong!*'

He ſaid once, 'O my dear! what ſhall I do? But why do I complain? he makes all my bed in my ſickneſs.' She then repeated thoſe lines,

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

"Yes," he replied, "he can—he does—I feel it."

Thus his peace and joy continued to flow like a mighty river, deepening and ſpreading, till it iſſued in the ocean of eternal glory.

Mr. P. was buried October 10th, when a funeral oration was delivered by his neighbour, the Rev. Mr. Brewer, of Birmingham; and on the Lord's-day evening following, the mournful occaſion was improved in a funeral ſermon by Dr. Ryland. Both theſe are in print; and we underſtand that a volume is preparing by his friend Mr. Fuller, of Kettering, containing more copious memoirs of this excellent man, with extracts from many of his intereſting letters. To theſe will be prefixed his portrait from an original painting by Mr. Medley; and the profits will be appropriated to the uſe of his widow and five young children, who have ſtrong claims on the generoſity of the public.

His death was likewiſe improved and lamented (among others) by Mr. Fuller, of whoſe diſcourſe we have been favoured with an extract, and are happy to be able to conclude this article, with ſo maſterly a ſketch of the character of the deceaſed, in a parallel between him and King Joſiah, from 2 Chron. xxxv. 25. *And Jeremiah lamented for Joſiah*, &c. After delineating the character of the young prince, the preacher adds:

"But let us in the next place endeavour to recollect ſome of the diſtinguiſhing qualities of *our* dear and amiable friend, as grounds of lamentation for the loſs of him.—There are but few characters in this imperfect ſtate that will bear an impartial ſcrutiny; and which do not require, if exhibited to advantage, that a number of their words and deeds ſhould be overlooked, or thrown, as by a painter, into the ſhade. But I ſolemnly declare, that were I diſpoſed to ſay all I know of him, both bad and good, I ſhould be utterly at a loſs on one ſide, nor have I any fear of ſpeaking

too much on the other; but rather am perſuaded, that it is not in my power to do him juſtice. He was, doubtleſs, a ſinful and imperfect creature before God; but he was alſo a ſingular inſtance of the holy and happy efficacy of divine grace, whoſe imperfections were as few, and whoſe excellencies as many as I have ever witneſſed in a mortal man. Some, who knew but little of him, may think this too ſtrong. I only ſay, They that knew him beſt will be the leaſt diſpoſed to think ſo.

"I have pointed out ſome of the leading traits in the character of Joſiah, and I doubt not but you have perceived as I have gone along how applicable they are to our dear deceaſed brother, I ſhall therefore ſay nothing further of many of thoſe particulars, but merely point out three things in which the likeneſs between them was moſt eminently conſpicuous:

"Firſt, like Joſiah, he was devoted to God *from his early youth*. In the *ſixteenth* year of his age, while he was yet young, he began to ſeek after the God of his fathers. In the *twentieth* year of his age, he began his public work of preaching Chriſt to his fellow ſinners: and coming to the ſervice of God thus early, he brought all his ſoul into the work.

"Secondly, like Joſiah he was *tender hearted*. If he was diſtinguiſhed by any one quality more than another, it was by the *affectionate*. His religion was that of the heart; whatever he read, or heard, or ſtudied, or preached, was converted into love. His ſermons, which many, both in the city and in the country, well remember, commonly breathed a ſpirit of ardent affection. Nor was his ſympathy towards men inferior to his piety to God. The miſeries of his fellow creatures and fellow chriſtians, both bodily and mental, deeply impreſſed him; and he was continually laying himſelf out in endeavouring to alleviate them.

"Finally, there was in him, as in Joſiah, a lovely *uniformity* of character—*He declined not to the right nor to the left*. Character is made up of an aſſemblage of actions and habits; and it is the proportion of a number of the different excellencies that conſtitutes holy beauty. We have obſerved men eminent in one or two virtues, who have been ſadly deficient in others of equal importance. We have ſeen men riſe high in contemplation, who have done but little good in the world; zeal, mingled with bitterneſs, and candour degenerate into indifference; experimental religion, mixed with a large portion of enthuſiaſm, and what

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is called rational religion, void of every thing that can intereſt the heart of man. We have ſeen ſplendid talents tarniſhed with inſufferable pride; ſerioufneſs tinctured with melancholy; chearfulneſs, with levity; and great attainments in religion, with uncharitable cenſoriouſneſs towards men of low degree. But we have not ſeen theſe inconſiſtencies in our brother Pearce. For my own part, I never knew a man in whom were united greater portions of the contemplative and the active; holy zeal, and genuine candour; ſpirituality, and rationality; talents which attracted almoſt univerſal applauſe, and the moſt unaffected modeſty; fortitude that would encounter any difficulty that ſtood in the way of duty, and gentleneſs that would not break a bruiſed reed; faithfulneſs in bearing teſtimony againſt evil, and compaſſion to the ſoul of the evil-doer; deep ſerioufneſs, and habitual cheerfulneſs; finally, a conſtant aim to promote the higheſt degree of piety in himſelf and others, and, at the ſame time, a readineſs to hope the beſt of the loweſt."

THE PLEASURES OF RELIGION.

IT is impoſſible for a contemplative mind, that is deeply convinced of the great importance of religion, to look round the world, or even take a view of that ſmall portion of it which is bounded by the little circle of its own connexions, without feeling ſome degree of aſtoniſhment at the amazing unconcern which the bulk of mankind diſcovers to affairs of the moſt momentous import. Though many may be found who pay ſome kind of decent regard to the exteriors of devotion, few, comparatively, appear to be actuated by its ſpirit, or inclined to ſubmit their hearts and lives to be governed by its precepts. A great variety of reaſons, or rather plauſible ſubterfuges, are urged in excuſe of this lamentable neglect; one of which we will here notice: It is this, "If we engage ſeriouſly in the duties of religion, as they are laid down in the goſpel, and inculcated by its miniſters, we muſt give up all the pleaſures, all the happineſs of life, and become melancholy and unſociable; and we can never believe, that an all-good and merciful Being can have placed us here only to make us miſerable." This is the kind of reaſoning which many adopt; and if we were diſpoſed to argue with them upon their own hypotheſis, we might aſk, whether it be not a mark of the trueſt wiſdom to ſubmit even to miſery here,

provided we can obtain an aſſurance of an eternal ſtate of unmixed felicity hereafter? But we would rather enquire what evidence they can produce to prove the truth of their aſſertion, that true religion is an enemy to our preſent happineſs: we would rather endeavour to convince them that ſhe requires not the renunciation of one pleaſure, enjoins not the ſacrifice of one joy, without enſuring to us more than a full equivalent, even in the preſent world. In order to this, let us notice the three principal things which are ſought with avidity, as conſtituting the ſummit of human bliſs: I mean pleaſure, riches, and honour, and try if we can find nothing like them in the promiſes of the goſpel.

With regard to the firſt we readily admit, that what the children of this world uſually term *pleaſure*, is incompatible with a life of devotedneſs to God. But ſurely, if religion prohibits the enjoyment of the theatre and the maſquerade, the midnight revel, and the diurnal round of gaiety diſſipation, and folly, it points to pleaſures more worthy the purſuit of creatures who claim ſuperiority to the brute creation, becauſe they are poſſeſſed of intellectual faculties, endowed with reaſoning powers. Are the pleaſures of meditating on the works of the great author of a thouſand worlds, the tranſcendant delight of enjoying his ſmile, and offering to him the ſweet ſacrifice of gratitude and adoration, the pleaſing reflection that we are ſpending our time in a way which he approves, and the enlivening anticipation of the time when we ſhall enter into his immediate preſence—are all theſe nothing? Can the human mind (the mind of taſte too) be ſunk ſo low as to prefer the mimickry of a buffoon to the approbation of its Maker?—the ſong of the drunkard to the hymns of angels?—Oh human nature! bluſh at thine inconſiſtency.

Again, if we turn our thoughts to *riches*, we muſt acknowledge that religion forbids many of the lucrative arts that are practiſed by thoſe who value not her dictates. She admits not of defrauding or over-reaching; ſhe connives not at oppreſſion and extortion; nor does ſhe enjoin negligence in buſineſs, or forgetfulneſs of family concerns; quite the contrary; ſhe recommends to "be diligent in buſineſs," as well as "fervent in ſpirit;" to "provide for thoſe in one's own houſe," as well as to "bring up children in the nurture and admonition of the Lord." We are commanded indeed to be careful (or over anxious) about nothing; but we have at the ſame time a promiſe that

"all

"all our needs ſhall be ſupplied;" and that "no good ſhall be with-held from them that walk uprightly." We are directed to diſtribute of our property to thoſe that want; but we are likewiſe told that "the liberal ſoul ſhall be made fat;" and that "what is, in this way, lent to the Lord he will abundantly repay."

Laſtly, if we look to that which is ſo generally thought to confer happineſs (how juſtly let the experience of a Charles, a Lewis, or a Wolſey, decide), I mean *honour*, we ſhall find beyond a doubt, that the balance is greatly in favour of religion. How many would think themſelves tranſcendantly happy if they could arrive at the poſſeſſion of an earthly crown and ſceptre; and can theſe find no gratification in being heirs of a crown of life, and a kingdom of immortal glory? What importance do mortals arrogate to themſelves if they can gain admiſſion to the palace of a terreſtrial monarch, and boaſt of a gracious interview; and ſhall we think it no diſtinction to be admitted into the preſence of the king of kings, and to enjoy communion with him, both in public and in private? Again, who does not think it an honour to aſſociate with the noble and the great? And is it nothing to have an intercourſe with the ſaints and angels of the Moſt High; to have our names enrolled in the liſt of thoſe who are dear and honourable in his ſight, and to be adopted into the family of heaven? O child of gaiety and diſſipation, of avarice and riches, or of ambition and honour, whoever thou art, if thou ſhouldſt deign to give this a peruſal, ſeriouſly conſider the ſubject, and let me entreat thee to try the truth of my obſervations by thine experience. Take religion for thy guide, thy counſellor, and thy portion; earneſtly ſeek an intereſt in the blood of Chriſt, the pardoning love of God, and the ſanctifying influences of the Holy Spirit. Pray earneſtly, that thou mayſt be enabled to enter into the ſpirit, and taſte the enjoyments of true religion. And after thou haſt known what it is to have communion with God, and feel the ſublime joys which ſpring from true devotion, aſſuredly thou wilt not wiſh to exchange them for the pleaſures of this world: but if thou ſtill refuſeſt to make the trial, tremble for the conſequences; and remember, that if thou art reſolved to perſiſt in thy obduracy, this feeble remonſtrance from a female pen, ſhall, with all the faithful ſermons thou haſt heard, and all the pious books thou haſt read, riſe up in evidence againſt thee, in that day when thou ſhalt be called to ſtand before the Judge of heaven and

and earth, and hear that dreadful ſentence from his affronted Majeſty, againſt which there ſhall be no reſiſtance, from which there ſhall be no appeal.

Sandwich. E. T.

THE STATE OF GRACE.

SO deplorable is the ſtate of man by nature, that without omnipotent grace he muſt remain for ever miſerable. Neither human laws, moral ſuaſion, nor even angelic power, will ever be found adequate to remedy the dreadful malady. To do this, a ſupernatural change muſt be effected. The man muſt be born again. He muſt become a new creature. Birth, privileges, attendance on outward ordinances, ſpeculative knowledge, ſplendid gifts, fiery zeal, and outward reformation, all come ſhort. In the ſtate of grace there is a new heart and a right ſpirit. The heart of ſtone is taken away, and the heart of fleſh is given. The man is paſſed from death to life. He is a new man; not in his rational powers, but in the moral uſe of them. What ſin had deranged and diſorganized, grace properly reſtores and regulates. In oppoſition to the reign of Sin, Satan and Ignorance, the Lord takes the reins of government, wholly to rule on the throne of the heart. From the commencement to the conſummation of this ſaving work, he ſhews the exceeding greatneſs of his mighty power. In effecting this important buſineſs the Lord generally uſes means, and has bound us to the uſe of them; but not himſelf, for he ſometimes acts without them. His ſaving work is what we now contemplate. How it is, and what it is, demand our particular attention. It may be added, that with the experimental knowledge hereof, our eternal ſalvation is inſeparably connected. God made us upright, but we are ruined by ſin, and unleſs we be renewed by grace, we muſt be loſt for ever.

When God firſt begins his ſaving work in man, he opens the eyes of his underſtanding; he ſhines into his heart, ſaying "Let there be light," and it is ſo. In this light, man ſees his ruined ſtate and is quite alarmed. He is not unlike a perſon awaked out of his ſleep, finding his houſe on fire; he cries out, like the jailor, "What muſt I do to be ſaved?" He is led to ſee into the purity of the law, and the perfections of the law-giver; the deformity of ſin, and that puniſhment which is its due reward. In this ſtate, whenever he ſeeks, no comfort can he find, till the Spirit, who

hath

hath convinced him of ſin, ſhall reveal to him Immanuel the Saviour, in all his ſuitableneſs and ſufficiency to ſave to the uttermoſt. Then his hope and joy begin. He has found the Meſſiah, the pearl of great price. In this he finds every thing, and for this he gladly parts with every thing he held before. The perſon, the offices, the names and titles, the characters, ſufferings, righteouſneſs and ſalvation of whom, afford him joy unſpeakable, and full of glory.

Now, his will is renewed and quite changed; before, he choſe the evil and refuſed the good; now, he chooſes the good and refuſes the evil. God has made him willing in the day of his power. He is glad to have Chriſt on his own terms. He will now acquieſce in the will of Providence, and chearfully volunteers himſelf to Chriſt and his ſervice. The language of his heart and lips runs thus, "Lord, what wilt thou have me to do?" The divine life which is now in him, proves itſelf, by his divine motions and feelings. He flees from the wrath to come. He flies into the expanded arms of God's everlaſting love.

His affections are now placed on their proper objects.—God is the chief of all his joys, and the life of his delights. He eſteems the divine favour more than all his earthly friends; more than money, more than neceſſary food, yea, more than life itſelf. This object ſuits his enlarged deſires. Here he cannot love too much. God is the reſt and centre of his ſoul. While ſuch is the caſe he will delight in the divine word. It is to him ſweeter than honey. It is, as the breaſt to the new born babe. He loves the very place where it is preached. Its preachers are become his favorites, and the conſiſtent profeſſors of it are his choſen companions. In a word, he loves God for himſelf, and every thing that is of him for his ſake.

His conſcience, once aſleep, is now awake. It was blind, but now it ſees and ſpeaks what it knows to be right, ſo as to be heard and felt. It is tender in matters of ſin and duty. Nothing will now appeaſe and calm its clamours but what will ſatisfy the law of God. Sin defiles and wounds it. Faith in the blood of Chriſt purifies and heals it. Its pleaſures are delicious.

The memory once filled with human follies, is now the ſacred repoſitory of the beſt things. It is ſtored with ſweet recollections of God, of his word, of his works, and of his ways. What a bleſſed change is here! The heart, naturally deceitful above all things and deſperately wicked, full

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of enmity to God and all good things, is now the reſidence of the divine Spirit; the abode of purifying faith, holy fear, joyful hope, ſacred love, and heavenly deſires. The heart, once full of pride, paſſion, envy, hatred, and malice, and all uncharitableneſs, is now ſubmiſſive, meek and humble, patient and kind, tenderly ſympathizing both in the joys and ſorrows of others.

This inward change will not fail to manifeſt itſelf outwardly. The tree ſhall be known by its fruits. The members of the body, once the inſtruments of unrighteouſneſs, now become a living ſacrifice, holy, and acceptable to God. The ear liſtens to the joyful ſound of the goſpel, with every word of truth and ſoberneſs. The tongue ſpeaks to the uſe of edifying. The mouth, from which came curſes, now ſends forth bleſſings, prayer, and praiſes. The hands, once full of miſchief, are now employed in uſeful labours, and in adminiſtering, according to their ability, to the eaſe and relief of the afflicted and diſtreſſed. The feet, which once ran with ſpeed after the multitude of evil doers, in the ways of wickedneſs, now move with joyful ſteps to the houſe of God, and in every path of duty. Thus, in the ſtate of grace, old things are done away; behold, all things are become new! The man has a new heart and a new life; he acts from new principles, and new motives in every thing he either does, or refuſes to do. Before, he begun and ended in ſelf-love; now, the glory of God is the object he has in view, and love to him the grand ſtimulus that excites him to action. The rule of his conduct is not the imagination of his own heart, nor the maxims or ways of the world, but it is the law of his God.

In this ſtate of grace, from the beginning to the end, he is oppoſed by the men, and by Satan, the god of this world; and moſt of all by the fleſh, i. e. the unſanctified part which remains within, and which luſteth againſt the ſpirit. Under this load the chriſtian groans heavily, and earneſtly deſires to be delivered.

In oppoſition to all theſe adverſaries, he fights manfully in the ſtrength of the Lord. He endeavours to overcome evil with good. He hates ſin in proportion as he loves the holy law of God. He hates it in others, but moſt of all in himſelf. He will not reſt till it be totally eradicated out of his heart. His diſlike to the ſins of others is accompanied with the ſincereſt love to their perſons; and eſpecially to their ſouls. If they will hear him, he will tell them what a dear Saviour he has found. He will do all in his power

to

to get them to uſe the means of grace. If he can do no more, he will not ceaſe to pray for them. He has a meaſure of the ſame mind that was in Chriſt, and, therefore, will follow his example.

In fine, a perſon in a ſtate of grace is never ſatisfied to reſt in preſent attainments; he always laments his ſhort comings and unprofitableneſs, and is determined in the ſtrength of the Lord, not to ſtand ſtill, much leſs to turn back, but to preſs forward to the mark, for the prize of the high calling of God in Chriſt Jeſus. His purpoſe of heart is to cleave unto the Lord, and be faithful unto death, that he may receive the crown of life. At laſt, he triumphs over Death, the king of terrors. He falls aſleep in the arms of Chriſt, and is for ever bleſſed.

In all this, how manifeſtly appears the work of an almighty hand! Surely a conſiderate man will need no more arguments to convince him that this is not his work, than he will require to convince him that he did not make the moon; the one being nearly as evident as the other. The work is all the Lord's; he begins, carries on, and completes the whole. All who are his workmanſhip, will aſcribe to him the glory and praiſe of his work in their ſalvation, for ever and ever. S. B.

DIVINE COMPASSION.

SUCH is the kindneſs and compaſſion of the *moſt high*, that it would require a ſun-beam to inſcribe its inimitable glories on the mind of man.

In its *exerciſe* it is perfectly free; no human merit can at any time command it; and, it is our mercy that no human or infernal power, can at any time controul it. It is free as the light of heaven, and equally glorious. We have ſeen it exerciſed towards ſinners innumerable—ſinners of the deepeſt die—men who have rendered themſelves monſters by the enormity of their crimes! Of ſuch there are, doubtleſs, thouſands now in heaven, who ſing in lively and exalted ſtrains, "Free grace and dying love." We have ſeen the divine Compaſſion exerciſed in all its fullneſs, towards poor ungrateful *backſliders*. Many names might here be mentioned, but I will only record my own. Ah! fooliſh ungrateful *ſinner!* I have fallen, grievouſly fallen, and "grieved the Holy Spirit of God." But Compaſſion flew to my relief—convinced me of my folly—confounded me with ſhame—and eventually conſoled me.

" Thy mercy is more than a match for my heart,
" Which wonders to feel its own hardneſs depart;
" Diſſolv'd by thy ſunſhine, I fall to the ground,
" And weep to the praiſe of the mercy I've found!"

The *proofs* of the divine compaſſion are numerous and brilliant as the ſtars of heaven. All the bleſſings of *nature* riſe in proof of God's kindneſs and good will to men. His goodneſs deſcends in the rain, ſhines in the ſun, and ſprings up in all the fruits of the earth. "The earth is full of his goodneſs."

But chiefly, his compaſſion appears moſt evident and glorious in the proviſions of his *grace*. They are ſuitable, and they are ſufficient. The gift of his ſon demonſtrates inconceivable philanthropy! "God ſo loved the world, that he gave his only begotten ſon, that whoſoever believeth on him might not periſh, but have eternal life." See compaſſion towards man evidenced in the ſufferings of the bleſſed Jeſus! when our ſins were borne and puniſhed in the immaculate body of "the Lamb of God."—The innocent Saviour dies that guilty men may live! Glory be to God, "Hoſanna in the higheſt!"

The *invitations* of his word breathe the compaſſion of his heart; as do likewiſe the *promiſes* which he hath given us. "Come," ſaith he, "and let us reaſon together, though your ſins be as ſcarlet, they ſhall be white as ſnow; and though they be red, like crimſon, they ſhall be as wool." What a ground of hope is this for a poor guilty creature.—Let us have recourſe to it in all times of our diſtreſs; even "when the enemy ſhall come in like a flood," and when the miſgivings of our hearts ſink our ſpirits, and bring us "very low."

Almoſt every attribute of the Deity ſeem to plead againſt the ſinner, except Compaſſion. Holineſs ſaith, "Put away the ſinner;" Compaſſion ſaith, "Receive him through Jeſus Chriſt." Juſtice ſaith, "Cut down the Sinner; Compaſſion, "Spare him yet another year." Vengeance ſaith, "Execute the guilty creature;" Compaſſion, "Deliver him from going down to the pit, for I have found a ranſom." Veracity ſaith, "Bind the wretch in chains of everlaſting darkneſs!" Compaſſion, "Looſe him and let him go."—O my ſoul! how art thou indebted to Divine Compaſſion!

" Tell it unto ſinners, tell,
" I'm a ſinner ſav'd from hell!
" How ſhall I equal triumphs raiſe,
" Or ſing my great DELIV'RER's praiſe?

When

When a man commits ſin, he tramples this gracious attribute under his profane feet, and practically ſaith he doth not regard it.—Reader, hath Compaſſion ſpared thee, as well as the writer, to this moment? O let us improve our remaining moments for the glory of him whoſe "mercy endures for ever." "Whoſe grace flows on, and will for ever flow." Divine Compaſſion hath wrote a thouſand pardons, and beſtowed them all upon men "without money and without price!"

Compaſſion, is the running title of the Goſpel, which is a diſpenſation for *ſinners*. A door of hope opened for the *ungodly*, and a celeſtial hand ſtretched out to reſcue them from *deſpair*. O my ſoul, regard this as "the glorious goſpel of the bleſſed God."

MILES EMERITUS.

A SERIOUS REFLECTION ON THE IMMORTALITY OF THE SOUL.

NOW I am retreated from the buſy ſcenes of life, and far diſtant from the noiſe of the city, and the calls of viſitors, I would meditate and conſider; not on the beſt means of encreaſing my fortune, or the immortalizing my name among the renowned of the world, but that which concerns my beſt intereſt. I am a poor frail creature; a few years ago I was helpleſs, and hanging on my mother's breaſt. Infancy and youth I have ſeen, and am now arrived to years of maturity. I am juſt emerging into the cares and anxieties of life; ſolemn charges crowd in upon me. I am paſſing on from one ſtage to another, and ſoon I muſt go to the houſe appointed for all the living. The utmoſt extent of my life may probably be but three-ſcore years and ten; and when I ſhall have diſcharged the duties incumbent on me, as a member of ſociety, and the family, and my eyes are cloſed in death, ſhall I leave the troubles of this life, and then ceaſe to exiſt? Have I any part that ſhall ſurvive the diſſolution of the body? Yes, beyond a doubt, my ſoul is continually anxious after reſt; yea, it is an immortal principle. But where ſhall it live? Is all uncertainty about the exiſtence of the ſpirit after death? Where ſhall I find ſatisfactory information? I ſearch for it in the pages of antiquity, and in the writings of heathen ſages, but they leave me in a ſtate of ambiguity. They indulge ſome glimmering hope of future happineſs, but ſhadows, clouds, and darkneſs reſt upon their proſpect. I

enquire of thoſe who boaſt of their reaſon, and glory in the name of philoſopher; but their anſwer is not calculated to conſole the mind with any cheering expectation; they give up the idea of a future ſtate, and ſay, that after man has undergone the diſtreſſes and trials of this tranſitory life, he retires for ever into gloomy annihilation. What encouragement or comfort have I, therefore, in living a virtuous life; or what dread of committing the greateſt outrages on my fellow creatures? Why do I bear the pains of adverſe fortune? Why not become my own executioner, ſhut my eyes on all things in this wretched ſtate, and ceaſe to be perplexed? But let me hold: That God who made me, and gave me faculties capable of contemplating his excellencies and perfections, has alſo given me a volume introduced into the world with every neceſſary mark of divinity and authenticity, and which throws unbeclouded luſtre on what was before only conjecture. The goſpel informs me that the ſoul ſhall outlive the body; and that according to the ſtate in which it is, when it leaves the tenement of clay, its ſituation ſhall be in another world.—Jeſus Chriſt, the foundation of all true happineſs, is exhibited to the ſatisfaction of every one who views him in his exalted character, as the Redeemer of the world.—Oh! thou who art precious to my ſoul, who alone canſt give comfort and joy, incline and enable me from this moment to believe in thee as my only hope, my only ſafety; ſanctify me by thy Spirit, and make me meet for that exalted ſtate of being, which thy word aſſures me awaits all who are in thy favour: ſo that I may be enabled to ſhun the way which leads to deſtruction, and avoid thoſe awful conſequences of dying in a ſtate of rebellion againſt God—the worm that dieth not, and the fire that is never quenched. Let me be intereſted in thy merits, and I ſhall paſs through the remaining part of life with a hope that I ſhall not be deſtroyed: and when nature is exhauſted, and the thread of life broken, I ſhall embrace death with ſerenity, rejoicing in the aſſurance of a happy reſurrection, and a life of perfect felicity, among the noble and elevated company which ſhall ſurround the throne of God and the Lamb.—Amen.

J. S.

A REFLECTION

A REFLECTION ON HEB. II. 3.

IN the beginning of this epiſtle the Apoſtle ſhews the ſuperiority of the goſpel to the Moſaical diſpenſation, from the vaſt difference which there is in the dignity of the perſons by whom the law and goſpel came; the former is ſaid to be "the word ſpoken by *angels*;" but the latter firſt "began to be ſpoken by the *Lord*, and was confirmed unto us by them that heard him." But though the law in glory is inferior to the goſpel, yet God would not ſuffer it to be trampled upon by his rebellious ſubjects; but maintains its honour by a ſtrict execution of its threatenings upon the diſobedient. Now "if the law which was ordained by angels in the hands of Moſes was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward, how is it poſſible for us to eſcape puniſhment if we neglect that great ſalvation, which came by the Lord Jeſus Chriſt? If they eſcaped not who refuſed him that ſpake on earth, *much more ſhall* not we eſcape if we turn away from him that ſpeaketh from heaven." Thus the enquiry, *how ſhall we eſcape if we neglect ſo great ſalvation?* plainly intimates, that puniſhment is abſolutely unavoidable, if we neglect that mercy which is tendered to us in the goſpel.

How ſhall we eſcape if we neglect ſo great ſalvation?—What an important enquiry! You that neglect this great ſalvation, ſay what way have you found to eſcape the wrath of God? Are you acquainted with any name among men beſide that of *Jeſus*, in which you can be ſaved. Let the men of learning and genius ſummon all their wiſdom to this point. Let the philoſopher and ſtateſman ſit in council on this queſtion; it will yet remain unanſwerable. We cannot eſcape if we neglect this great ſalvation.

How great then muſt be the folly of thoſe who are careleſs and indifferent about this ſalvation, preferring thereto the vanities of the preſent world? O ſinner! will you perſiſt in this neglect? Remember the hour of death is rapidly approaching, when you muſt appear before the bar of God, there to anſwer to the dreadful charge of having rejected the great ſalvation; for it is appointed to all men once to die, and after that the judgment.

Indeed, if we weep over the miſeries of ſlaves and heathens, we have reaſon to ſhed tears of blood over thoſe in our own country who diſregard the goſpel, although they are expoſed to eternal miſery without it.—

The

The privileges which we enjoy, and in which, perhaps, we glory, if neglected and abuſed, inſtead of ſaving, will prove fuel to the fire that cannot be quenched. O that this awful thought may warn us to flee from the wrath to come.

STEPHANUS.

THOUGHTS ON HEB. XII. 28.

OUR privileges are great, and our obligations increaſe accordingly. The hopes of heaven and glory are calculated to raiſe our minds above the carnal objects of this ſublunary ſtate, and do, as far as faith is in exerciſe, and the means of grace are improved; but under all the advantages of a pure worſhip, and its free exerciſe, we have need of being daily ſtirred up, leſt we reſt ſhort of the mark for the prize of our high calling of God in Chriſt Jeſus.—"Wherefore we receive a kingdom which cannot be moved, let us have grace whereby we may ſerve God acceptably with reverence and godly fear; for our God is a conſuming fire." The way to worſhip God acceptably then, is with reverence and godly fear; under a ſenſe of his glorious majeſty, as king of kings, and lord of lords, of our own vileneſs as ſinners, and of the infinite diſtance between God and us. Theſe thoughts will prevent preſumptuous boldneſs and irreverence when we enter the houſe of God. The firſt word implies ſhame, bluſhing, and confuſion of face, ſuch as is expreſſed—Ezra, ix. 6, "O my God, I am aſhamed, and bluſh to lift up my face to thee my God, for our iniquities are increaſed over our heads, and our treſpaſs is grown up unto the heavens;" and Dan. ix. 7, "O Lord, righteouſneſs belongeth unto thee; but to us confuſion of faces." The ſecond word implies, a religious awe on the ſoul in ſecret ſervices, from a view of the danger of ſinning againſt God in holy worſhip, and of provoking his wrath and indignation, "who is of purer eyes than to behold evil, and cannot look on iniquity." This holy reverence will excite in the ſoul ſpiritual care and diligence. Not to be raſh or preſumptuous with our mouths, nor haſty in our hearts, to utter any thing before God. It will teach us to keep our feet when we go to the Houſe of God, to "be more ready to hear, than to offer the ſacrifice of fools, for they conſider not that they do evil."

Much of our irreverence before God in his worſhip ariſes from our pride and ſelf-ignorance. To whom do we approach? Not an earthly king, but the omnipotent King of all

all the nations of the earth. "Fear ye not me? ſaith the Lord; will ye not tremble at my preſence? Who hath placed the ſand for the bound of the ſea, by a perpetual decree that it cannot paſs; and the waters thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it."—Jer. v. 22.

Nothing but a view of the divine character can humble a ſinner, and produce a proper diſpoſition and deportment in the worſhip of God. When the prophet Iſaiah (chap. vi.) ſaw the ſeraphims worſhipping with their faces and their feet covered, he cried, "Woe is me! for I am undone, becauſe I am a man of unclean lips; and I dwell in the midſt of a people of unclean lips; for mine eyes have ſeen the King, the Lord of Hoſts."

The thought of God's eye being upon us will produce an ardent deſire to *approve ourſelves unto him*, and arm the ſoul againſt ſin and temptation. "The eyes of the Lord are in every place, beholding the evil and the good."

Shall I then, while in God's immediate preſence, and engaged in his worſhip, take notice of every thing that paſſes there? Shall I, while addreſſing the Majeſty of Heaven, have my thoughts taken off by ſurrounding objects? Is not this tempting Satan, laying ourſelves open to temptation, and provoking the Moſt High?

This reverence and godly fear will arm us with boldneſs, and prevent the fear of man. To fear man is, in a degree, to truſt him, and make fleſh our arm, and to take off our dependence from the arm of God. It is to attribute might to a feeble creature, and weakneſs to the Almighty God, who weigheth the mountains in ſcales, and the hills in a balance. "Who art thou that art afraid of a man that ſhall die, and of the ſon of man that ſhall be made as graſs, and forgetteſt the Lord thy Maker." Man cannot touch a hair of thy head, without permiſſion from God. "Fear not him therefore, who can kill the body, but rather fear him who is able to caſt ſoul and body into hell."

The effect of worſhipping God with reverence and godly fear would be great. It is an experimental truth, that the moſt ſolemn and weighty things, delivered with lightneſs and a flippant behaviour, will make no impreſſion on the hearers; while thoſe that are ſpoken with ſerioufneſs will ſink deep into the mind—produce ſilence and conſideration. Our aſſociates make much impreſſion on our deportment; the effect, therefore, between a miniſter and his people, will be reciprocal; they will imbibe his very manner and diſpoſition; through

through this, their hearts will be prepared to receive the good ſeed of the word, which liveth and abideth for ever. Serious and divine truths will have a divine effect; and men will ſee that we have been with Jeſus.

The acceptable worſhipper may expect, that God will fulfil his promiſes, and bleſs his word to ſpiritual edification and comfort. "As heaven is high above the earth, ſo great is his mercy toward them that fear him. O how great is thy goodneſs which thou haſt laid up for them that fear thee! There is no want to them that fear him." Whereas, a light trifling diſpoſition gives our profeſſion the lie in the face of the world; and tells them that we do not lay the concerns of ſalvation to heart.

We would not be underſtood to mean, that we can do any thing without divine aid. Let us have grace—internal and ſpiritual help, that we perſevere in the faith of the goſpel, for without Chriſt we can do nothing.

AIDOUS.

AN ORIGINAL LETTER OF THE LATE REV. MR. ROMAINE.

My Dear Friends,

FINDING that I cannot meet the ſociety this evening, I have two or three things to recommend to you, which I hope the Lord God will pleaſe to bleſs to all your ſouls. The firſt is, that you would conſider the preſent afflicting providence as the work of God: Man can do nothing but what God permits, therefore murmur not, nor repine at ſecond cauſes, for that is a reflection upon God. Remember God does all things well, for his own glory, and for his people's good: Yea, he makes all things work together for their good; and if *all*, then this providence among the reſt. May this conſideration quiet your afflicted ſpirits, and teach you to ſubmit to the Lord's ſovereign will. "O, ſay you, this is a hard leſſon, for now the Lord is taking away from us the goſpel and the means of grace." I would obſerve to you, in the ſecond place, God very often takes away from his people all the props, that they may lean more upon him; he has laid but one foundation, and on that only muſt we build; but if we think of any thing elſe, he ſoon convinces us of the weakneſs. Look then, my dear friends, at the God-Man Chriſt Jeſus; make him your *all* in *all*, and then will you want means leſs, becauſe you truſt more

more in the God of all means. Exalt and glorify Chriſt by living upon him for all things. Live upon Chriſt for ſaving knowledge; he is your Prophet. Adore continually the wiſdom that cometh down from above. Live upon him as your Prieſt, by whoſe life and death alone you can be pardoned and juſtified at the bar of juſtice. And live upon him as your King, to rule in you and over you. And then, thirdly, your walk and converſation will be as becometh the Goſpel of Chriſt. When Chriſt reigns in you in all his offices, he will not ſuffer you to be barren or unfruitful; he has no barren branches in Him the true vine. *Becauſe I live* (ſays he) ye ſhall live alſo:—Live as a living branch does; bud and bloſſom, and bring forth rich and ripe fruit. Without this living to God, all pretended faith and experience is a deluſion. I recommend to you theſe three things —ſubmiſſion to God's will—living in Chriſt—and living to Chriſt; and while you do thoſe things you ſhall never fall. The Lord comfort you, and carry on his work in your hearts. To his mercy I commend you, as one bound by many ties to be your faithful friend and loving paſtor, though diſmiſſed for a time,

Friday afternoon, June 19, 1761. WM. ROMAINE.

N° II. ORIGINAL LETTER OF MR. BEDDOME.

DEAR COUSIN, *October* 18, 1759.

THOUGH the motions of the wheels of Providence are rough and intricate, nay, though they are retrograde, and ſometimes ſeem to go back, yet there are eyes within and without, and I doubt not but all things are ordered by an infinitely wiſe God for your good and advantage. I hope you have found the ſchool of affliction to be the ſchool of Chriſt, and that you can ſay with David, in very faithfulneſs thou haſt afflicted me. In your laſt you told me of a promiſe that had been ſweet to you: by that, God was preparing you for the ſorrowful ſcene that followed. He allured you, and brought you into the wilderneſs, and I truſt he has there ſpoken comfortably to you. The bitter cup is ſometimes as neceſſary as the cordial draught; and when God teaches us, as Gideon did the men of Saccoth, by the briars and thorns of the wilderneſs, his leſſons often make the deepeſt impreſſion. I ſhall be heartily glad to hear of the perfect reſtoration of your health, and above all, of your ſpiritual welfare. I am, &c.

B. B.

MISSIONARY FORTITUDE.

To the Editor.

SIR,

If you think the following inſtance of the contempt of danger in a Roman Catholic Miſſionary, will contribute in the leaſt to rouſe the zeal of our Proteſtant Miſſionaries of different ſects, you will oblige me by inſerting it.*

J. G.

IN Auguſt, 1709, the Abbot Sidoti ſet out from Manilla, with D. Michael de Eloriago, an experienced Captain, who had offered to carry him over to Japan, and arrived in ſight of it the 9th of October; they ſtood in as cloſe as they could to the land. Spying a fiſher-boat, it was thought fit to ſend ſome men in the pinnace for information. They made uſe, for that purpoſe, of a heathen Japaneſe, who was with the Abbot Sidoti, and had promiſed to go into Japan with the Miſſionary, and to keep him concealed, if there were occaſion. The Japaneſe being come up to the fiſhermen's bark, talked to them for ſome time, but was ſo daunted at their anſwer, that he would never ſuffer the Spaniards to come any nearer to the fiſhermen, though theſe laſt expreſſed by many ſigns that there was nothing to fear. When the Japaneſe came on board again, Mr. Sidoti examined him in the preſence of the Spaniſh officers. All his anſwer was, that they could not go into Japan without expoſing themſelves to imminent danger of being diſcovered; that, as ſoon as ever they had ſet their foot aſhore, they would be ſeized and carried before the Emperor, and that he, being a cruel and bloody man, would immediately put them to death with dreadful tortures. The concern that appeared in his countenance, and ſome words that he let fall, gave occaſion to ſuſpect that he had revealed the Abbot Sidoti's deſign to the fiſhermen. Thereupon the Abbot withdrew to beg of God to inſpire him what courſe to take.

About five o'clock in the evening he returned to the Captain, to acquaint him with his final reſolution. *The happy moment is come, Sir,* ſaid he to him, *I have ſo many years wiſhed for; we are now at the entrance into* Japan; *it is time to prepare all things to ſet me aſhore in the country I*

* It is taken from a work publiſhed in Paris, in 1713, and the following year tranſlated into Engliſh and re-printed in London.

have

have ſo much longed after; you have been ſo generous as to bring me acroſs a ſea that is unknown to you, and made famous by ſo many ſhipwrecks; be pleaſed to finiſh the work you have begun; leave me alone amidſt a people, that is in truth an enemy to Chriſtianity, but whom I hope to bring under the yoke of the goſpel. I do not rely on my own ſtrength, but on the all-powerful grace of Jeſus Chriſt, &c.

Notwithſtanding Captain *Eloriago* was well inclined to comply with the Abbot Sidoti's deſires, he did not forbear repreſenting to him that he thought it more proper to put off the landing for ſome days; that it was likely the fiſhermen were acquainted with his deſigns, having diſcourſed with the heathen Japaneſe; that they could not fail to watch and ſeize him, as ſoon as ever he landed; and in concluſion, that they ran no hazard in ſeeking out ſome other place where they might land with more ſafety. All theſe reaſons made not the leaſt impreſſion on the Abbot Sidoti. He anſwered the Captain, that ſince the wind was fair, they ought to take the advantage of it; that the more they delayed, the more he ſhould be expoſed to diſcovery; that his reſolution was fixed, and therefore he conjured him not to obſtruct the work of God. The Captain yielded to the preſſing inſtance of the Miſſionary, and ordered all things for letting him aſhore in the dark night In the mean time the Abbot wrote ſeveral letters, prayed with the ſhip's crew, as is uſual aboard Spaniſh veſſels, and then made an exhortation, &c.

It was about midnight when he went into the boat with the Captain and ſeveral other Spaniards, who would needs bear him company; he prayed all the way, and at laſt got aſhore, with much trouble, becauſe the ſhore in that part was very ſteep. The Spaniards went a little way with him; the Captain with much difficulty perſuaded him to accept of a few pieces of gold, to make uſe of upon occaſion.—This done, they left him, returned to their ſhip, and ſo to Manilla."

THE SWEARER REPROVED.

A FEW days ago two Gentlemen having called at a Coffee-houſe in the city, and drank a bottle together; when about to part, both inſiſted on paying. One put a ſeven-ſhilling-piece on the table, and ſwore dreadfully that his friend ſhould be at no expence: the other jocularly ſaid "That ſeven-ſhilling-piece is a bad one;" on which he

ſwore ſtill faſter. The maſter of the houſe hearing what paſſed, came forward and ſaid, if they would allow him to examine the money, he would tell them whether or not it was good. Returning ſoon after, he, in the moſt polite manner, laid the piece before them on a card printed as follows:

A FRIENDLY HINT.*

IT chills my blood to hear the bleſt Supreme
Rudely appeal'd to on each trifling theme:
Maintain your rank, vulgarity deſpiſe,
To ſwear is neither brave, polite, nor wiſe:
You would not ſwear upon a bed of death:
Reflect! your Maker *now* could ſtop your breath.

The gentlemen read it, and he who had ſworn owned "he was juſtly and properly reproved, and would, in future, be more guarded in his expreſſions."

ENCOURAGEMENT TO THE DEAF TO ATTEND THE HOUSE OF GOD.

The following inſtance evinces the poſſibility that thoſe may recover their hearing who have long mourned in ſecret, becauſe the voice of ſalvation has fallen on their ears confuſed and indiſtinct.

JOHN HARMOOD was born January 10th, 1709-10; his life paſſed on to the verge of manhood, in the towns of Lymington and Portſea, in the county of Southampton.

More than forty years he was employed as a labourer in his Majeſty's yard at Portſea, and was known by the name of *Honeſt John*, which, while it ſheds a fragrance on his memory, prevented his elevation; his ſolicitous friends ſought his promotion, but it was anſwered "a better man could not be put in his place."

Before the military guarded the yard, he uſually ſpent his watch-nights in meditation, prayer, and praiſe; but his chief delight was his early walk on the ſabbath morning, to hail the ſun emerging from the ocean. The ſublimity of the proſpect, united with the general tranquillity of his mind, produced a ſerene ſolemnity, in which temper he heard from the lips of his reverend paſtor Mr. Newman, the words of eternal life.

Work on the Lord's-day was not then ſo frequent in the King's yard; when preſſed to it he often refuſed, and if it

* Printed for Williams, Stationer's Court.

appeared

appeared to him a work of neceſſity, the neceſſitous reaped the fruit of his labours; with the reſidue he bought books of devotion.

On the firſt ſabbath of a probational ſermon by Mr. ——, at Fareham, in his 82d year, after an increaſing deafneſs of ſixteen years, (eight of which were exceedingly painful) on that day he preſented himſelf to God with his hearing perfectly recovered.

The good old man tottered moſt chearfully to the houſe of God, and was ſeen—not as was his uſual cuſtom, literally on tip-toe, with fixed eyes, and with a countenance which alternately indicated ſorrow or joy, as he heard or did not hear—but with ſhowers of tears, teſtifying his gratitude, and his poſſeſſion of joys unſpeakable and full of glory.—The days were paſt, in which he tried every ſituation and attitude to hear; and his friend was no longer wanted to ſhew him the appointed hymns and portions of ſacred ſcripture.

At the cloſe of public worſhip, he expreſſed, in broken accents his gratitude and joy, calling on all to unite with him in praiſe, adding, "Now, God has totally removed my fears—I ſhall die in a little time—a little while enjoy my Redeemer's pledge of love, and then cloſe my days. His hearing and aſſurance of the favour of God in Chriſt remained till his death.

After enjoying theſe bleſſings ſixteen months, he awoke early on the morning of his 84th birth-day, and finding himſelf extremely thirſty, called his niece; ſhe went to fetch him ſome refreſhment, and on her return, found him in the ſame poſture—but his ſpirit was with God.

Reader, art thou deaf? for the ſake of example, attend the houſe of God; thy recovery is not impoſſible—he was an old man when his hearing was reſtored.

OBITUARY.

Mr. WILLIAM HEARN,

Of Bovey Tracey, Devon.

Mr. Hearn had lived, what is commonly called, a moral life, by which he obtained a general good character among men; but remained a ſtranger to real religion until about ten days before his death, when it pleaſed God to enlighten his mind, and give him the knowledge of his Son Jeſus Chriſt. He had been ill, for ſome months, in a decline; and, on September the 1ſt, a friend called to ſee him, who, finding him in a very weak ſtate, ſpoke to him

him of the frailty of human nature, and of the importance of a good hope through grace; to which he replied, "That's true: but I know not what to think of my hope." His friend observed, that Jesus Christ is the only foundation of a sinner's hope, and made some remarks on the character of Christ as a suitable Saviour. This made a considerable impression on his mind, and, in the following night, he appeared much worse in body, and was deeply concerned about the salvation of his soul. He said he should be glad if he could see Mr. Sprague. His friend, supposing him to be very near death, sent immediately to call him.

As soon as Mr. S. came to him, he said, "O, Sir, I am glad to see you. I am very ill. I shall soon die. I am a sinner; but I have seen the cross, and Christ says, Come unto me all ye that labour. How great is the love of Christ in coming into the world to save sinners!" Mr. S. then asked him if he were afraid to die? To which he replied, "I was; but am not now, because Christ says, unto me Come." It was then observed to him, that the invitations of Christ are directed to sinners; and that he would surely cast out none that came unto him: He was asked if he found Christ to be the only object of his trust, and if he were willing to commit his soul into his hands? He answered, "I have nothing else to trust to." "Then be assured," said Mr. S. "that Christ will not reject you; for he never disappointed any that believed in him."

He thought death had been approaching, and said, "I am going: the river is before me, and angels are waiting to receive me." On seeing his father and relatives weeping, he said, "Weep not for me, but weep for yourselves;" and exhorted them, in a solemn manner, to seek after God, to walk in his ways, and be concerned for eternity. Soon after a cloud came upon his mind, and he said, the enemy was very busy; that he had been on the brink of hell, but that Christ had said unto him, Fear not, I have pleaded for thee. Finding him very low, Mr. S. promised to visit him again early in the morning, and then left him.

The next morning, at seven o'clock, Mr. S. found him much revived, and his mind sweetly engaged on divine things. He then related an account of the exercises of his mind, saying he was a great sinner, that he had lived all his days without God, and had never thought any thing about Christ till the preceding evening; but though he was a great sinner, he was not without hope, for Christ had invited him to come; and he was able to save the chief of sinners. "O how," said he, "should we praise the Lord, for his love and grace to the children of men! And how thankful ought I to be, that the Lord has made himself known to me as my Saviour and my friend. He says, I plead for thee." On being told that Christ ever liveth to make intercession, he said, "Oh, his precious blood! It cleareth from all sin!" and dwelt much on the grace and excellence of Jesus Christ.

In the evening of the same day he was very weak, but sat up in bed. On being asked how he had been through the day, he said he had his fears, lest he should not have applied to Christ aright; that he wished to have his thoughts fixed upon Christ, but he found his heart so wicked that he wandered from him; he was an unworthy creature. On being reminded of the all-sufficiency of Christ to save, and of the promises contained in his words, he was enabled to rejoice. On hearing that Jesus is gone to prepare mansions for his people, and has promised to come again and take them to himself, he said, "But will he prepare a mansion for so vile a sinner as me?" On hearing that it was for sinners Christ died and rose again, and that heaven is bestowed on the unworthy: and being assured that

that as his mind was diſpoſed to truſt in Chriſt as his All in All, that the Lord would not forſake him, he expreſſed the greateſt ſatisfaction, and an eagerneſs to ſpeak and hear beyond what his ſtrength would admit.

The next morning he was rather ſtronger in body, and expreſſed gratitude to God for ſparing him to that time. His mind was ſtaid on Chriſt as the foundation of his hope. In converſation about Chriſt, and ſalvation through him, Mr. S. obſerved, that the plan of redemption is ſuch, that in it God is juſt and holy, as well as merciful and gracious; to which he ſaid, "That is what I wanted to aſk you. I ſee in the Bible a number of threatenings, as well as comfortable promiſes. How is it that the threatenings againſt ſin are fulfilled?" On being informed that Chriſt ſtood as the ſubſtitute of ſinners; that the puniſhment due to ſin was inflicted on him; and that by his obedience, ſufferings, and death, he made complete atonement; he ſaid, "Ah! ſo it is; then ſalvation is entirely through Chriſt."

In the afternoon he lamented that he was not able to pray as he ought; he ſaid he could not expreſs himſelf before God as others could. On being told that prayer does not conſiſt merely in ſaying a form of words, however excellent, but that prayer is the expreſſion of our deſires to God, from a deep ſenſe of our wants, and that however broken our language, God knows the heart, and by his Spirit helps the infirmities of poor ſinners, he ſaid, "My deſire is conſtantly towards him; but all I can ſay is, God be merciful to me a ſinner! Lord teach me! enlighten my underſtanding," &c. He frequently acknowledged his unworthineſs, and admired the great goodneſs of God in ſhewing him his ſalvation.

The next day his mind was exerciſed reſpecting his own ſincerity; he could not truſt his own heart, and was deſirous that the Lord would ſearch and try him; he was fully perſuaded that his own righteouſneſs was as "filthy rags;" and ſaid he was ſure that no man, however upright his conduct and excellent his character might be, could poſſibly be juſtified by his own doings; that none but Chriſt can juſtify and ſave: he ſaid the enemy had been tempting him to think that there could be no mercy for him; that he had applied too late; but that he was encouraged by the words of Chriſt, "Him that cometh unto me I will in no wiſe caſt out;" and by his conduct in ſaving the thief on the croſs. In ſpeaking of the plan of redemption, he ſaid, "It is ſo good, I cannot wiſh for a better. There is ſo much wiſdom diſcovered in it, I am perſuaded that men could never have deviſed a way ſo good."

The next time Mr. S. viſited him he was ſo much recovered as to be down ſtairs. He felt himſelf very weak; had no hope of recovery; but his mind was comfortable in the Lord; he thought he could ſpend all his time in ſpeaking and hearing of divine things.

The next day he found himſelf much weaker, his cough very troubleſome, and thought his time could not be long. He ſaid, if his life was ſpared, what pleaſure he ſhould have in reading the Scriptures, in the ways of Chriſt, and in the ſociety of his people; but this he did not expect. On being told that the happineſs of heaven is far better, that there he would be completely free from ſin and imperfection, and ſorrow no more for ever; he replied, "I hope I ſhall find it ſo!"

The next day it was evident that God was his ſupport; he found it pleaſant to read the 23d pſalm; he thought it applicable to his own caſe; while ſpeaking of what the Lord had done for him, he ſaid he found Chriſt very precious; he thought, if he had ſtrength and opportunity, he ſhould gladly recommend Chriſt to all around him, eſpecially to his young acquaintance, but he felt himſelf extremely weak, and was ſure his time was

but

but short. This was on the 8th of September, 1799; and on the 10th, between six and seven o'clock in the morning, a sudden alteration took place, which proved his time to be short indeed: he lay speechless about two hours, when he bid adieu to earth, being aged 29 years, and went to inherit the promises. On the following Lord's day a funeral sermon was preached by Mr. Sprague, on Phil. i. 23. "Having a desire to depart, and to be with Christ, which is far better."

J. S.

MR. JAMES TAYLOR,

THE subject of the following memoir departed this life November 18th, 1799, in the 57th year of his age.

This man, in the course of his life, very visibly passed through what I may call a four-fold state, a state of nature, of grace, of awful relapse, and of an happy restoration therefrom. With the particulars of his juvenile days, I am in a great measure unacquainted. Serving his apprenticeship at Charlesworth, in Derbyshire, near to a dissenting chapel, he commonly attended there with several of his neighbours, though for a long time, he neither liked the doctrine nor the preacher. Here, however, it pleased God to pierce him with the arrows of conviction, and he saw himself a fallen, depraved, and ruined creature. The Lord, who had wounded him, became his healer: the mists of darkness and ignorance being in some measure dispelled from his mind, by the bright rising of the Sun of Righteousness upon his soul, he saw by faith him who gave himself a ransom for all; and "who of God is made unto us, wisdom, righteousness, sanctification, and redemption." In short, he became an intelligent christian, a warm, and zealous follower of the Lamb, diligently and constantly attending to all the means of grace. He was for many years much respected; and for some time officiated as clerk at the chapel before alluded to.

But now, alas! an unhappy circumstance took place, which (though it attached no criminality to him) turned him out of the path of duty, for twelve or fourteen years. The house of God, the people of God, and the ways of God, were all forsaken; he became a man of the world again.—To all appearance the lamp was quite extinguished, and the oil exhausted.

The Lord, by the Prophet, says, "I will seek that which was lost, and bring again that which was driven away." This passage was exemplified in the subject of this memoir. Though he was for a long time, to all appearance lost and forsaken, yet that God, whose love is immutable, brought him (in his own time) to the fold again. This was effected in something like the following manner:—About three years ago his wife began to be very diligent in the use of the means of grace; at one time when she was preparing to go to meeting, this thought was much impressed upon his mind; "What! she will go to heaven by herself! but," said he to himself, "I will follow her to the meeting;" accordingly he did; to the next meeting he accompanied her, and being asked by one of the company, if he would give out an hymn and go to prayer, "No," said he, "I will not go to prayer at this time, but if you please, I will give out an hymn, and you shall go to prayer;" so it was. At the next meeting the same question was put to him, which he accepted; and having given out an hymn, he addressed the throne of grace in such an earnest and fervent manner, as gave great pleasure and satisfaction to all who were present. In the confessional part of his prayer, he in a very ingenuous manner, and with great contrition of mind, acknowledged and confessed, his great apostacy, and earnestly besought God, that if he had brought him back, never to permit

him

him to leave the fold again. That his repentance was genuine, was demonſtrated by his future conduct.

The reſtoration of this loſt ſheep afforded heart-felt pleaſure to many ſerious characters. They were glad on his own account, becauſe he could in ſome meaſure praiſe a pardoning God, and enjoyed again the hope of ſalvation: they alſo flattered themſelves in the expectation of his future uſefulneſs among them; for in a country where good men are but thinly ſown, the acquiſition of one active intelligent chriſtian is of importance. But, alas! he had not been reſtored to his uſefulneſs as a chriſtian, much more than twelve months; before a dreadful diſorder (the gravel) to which he had been at times ſubject for ſome years, made a very ſevere attack upon him. From this period to the time of his death, he gradually wore away.

His affliction was long (above two years), and often acute; yet, under it, he was never heard to drop a murmuring word; but when any of his friends intimated to him, that his affliction was heavy, he would ſay "Yes, but it will ſoon be over."

"A few more rolling *days* at moſt,
"Will land me on fair Canaan's coaſt;
"Where I ſhall ſing the ſong of grace,
"And ſee my glorious hiding place."

On the ſabbath evening but one prior to his deceaſe, a chriſtian friend who went to ſee him, finding him weak and low, ſaid, "James, laſt time I was here you could ſing and go to prayer with us, but you can't now." "Yes," ſaid he, "I think I can." He took a book, gave out an hymn, and ſung, and prayed in ſuch a manner as aſtoniſhed all preſent. This was his laſt ſong on earth; for the hand of death was upon him. From that time he weakened apace, and could ſay but little; but his hope was firm. For many hours before his diſſolution he ſpoke but once, and that juſt before he departed:—One of his ſiſters coming to ſee him, and beholding the ſituation in which he was, burſt into tears and cried out, "Lord Jeſus help thee!" He fixed his eyes upon her, and ſaid, "*he will.*" In a few minutes after he gave up the ghoſt. Thus,

"His God ſuſtained him in his final hour;
"His final hour brought glory to his God."

Marple Bridge. J. B.

MRS. SARAH TOMS.

Nov. 29, 1799. Died, after a few days illneſs, in her 81ſt year, Mrs. Sarah Toms, wife of the Rev. Mr. Iſaac Toms, diſſenting miniſter of Hadleigh, in Suffolk. She was the only child of the Rev. Mr. Samuel Say, diſſenting miniſter ſucceſſively at Yarmouth, Loweſtoft, Ipſwich, and Weſtminſter. Her amiable chriſtian diſpoſition and deportment through life, greatly endeared her to all her numerous connections, and while her ſurvivors feel regret at the loſs of ſo much excellence, recollection of the paſt, and aſſured hope of future immortal life, conſpire to adminiſter the ſtrongeſt conſolation in her death.

MRS. SHEPHERD.

ON Friday, Nov. 29, 1799, died of a conſumption, at Yattendon, Berks, Mrs. Shepherd, in her 44th year.

Her firſt impreſſions in religion were occaſioned by the converſation and death of a brother, who died in the Lord, in the year 1788. Theſe im-

preſſions were conſiderably ſtrengthened by reading Allein's alarm to the unconverted; ſo that her ſoul and eternal realities became objects of her conſtant attention and earneſt purſuit. She then felt an increaſing deſire to hear the goſpel; which induced her to accompany her huſband to Baſſelton, a neighbouring village, where the truth in Chriſt was preached.—A ſmall place has been ſince erected; here ſhe was enabled to receive the goſpel in the love of it, and to flee to Chriſt as the only Refuge and Saviour of her ſoul; ſhe felt much peace in believing, and her heart glowed with love to an unſeen Chriſt and his dear followers. From that time ſhe uniformly attended the word at Goring, became a member of that ſociety, and chearfully went ſeven miles diſtance to hear the word. Her uniform piety, chriſtian meekneſs, patience, and chearfulneſs, under many trying diſpenſations, were exceeding great; her religion took root downward in humility, and brought fruit upward to the glory of God; the church and people of God were conſtrained to love her, and even the profane to ſpeak well of her; ſhe ſhone to every body but herſelf.

She had, in general, been timid and weak in her confidence reſpecting her intereſt in Chriſt, yet ſhe hoped that he was the object of her love and faith, and that her hopes of eternity were built upon him alone. She was frequently exerciſed with doubts and fears concerning the reality of her religion, and complained of ſpiritual deadneſs, coldneſs, and hardneſs of heart, which was a great diſtreſs and trouble to her, and ſhe often wept under a ſenſe of it. She ſaw herſelf a poor, unprofitable, unworthy creature, and was aſtoniſhed at the goodneſs of God and his patience towards her. Her miniſter viſited her frequently during her confinement; at the firſt interview, ſhe ſaid ſhe was favoured with more of the bright beams of the Sun of righteouſneſs than uſual, but feared, that this gracious viſit would be ſucceeded by a night of darkneſs; yet ſhe ſpoke freely and with tears, of the goodneſs of God to her ſoul; ſhe declared that it was on the blood and righteouſneſs of Chriſt alone that ſhe relied for ſalvation and acceptance with God.

Affection to her kind partner and tender little ones, made her wiſh for a longer ſtay on earth, and ſhe found it difficult to give them up; yet ſhe juſtified the dealings of God with her, and deſired to learn obedience by the things ſhe ſuffered.

About a month before her death, her heart was filled with joy, and ſhe was exceedingly happy, reſigned in all things to the will of heaven, and could ſay in holy and humble ſubmiſſion to the Lord, "Thy will be done." Every doubt was baniſhed from her mind, all her fears were removed, and a heavenly calm poſſeſſed her ſoul. Every thing of a worldly nature now diſappeared, ſhe was perſuaded ſhe ſhould be happy through her Saviour's blood. Chriſt and his croſs was all her theme; ſhe deſired to depart and to be with him. Sometimes ſhe obſerved, "I am afraid I ſhall be impatient," but not a murmur eſcaped her lips during her whole illneſs; and her joy, reſignation, patience, confidence in the Lord, and the views ſhe had of eternity are beyond the power of language to expreſs. To her miniſter ſhe ſaid, "Sir, I now enjoy the benefit of the religion which I have ſo long profeſſed, though I ſometimes thought I had no part nor lot in the matter; that I was deceiving myſelf and others; and that, after all my profeſſion, the Lord would caſt me off, and give me up to the will of my enemies; but now I can ſay

"Did Jeſus once upon me ſhine?
"Then Jeſus is for ever mine.

The Lord has kept my beſt, my greateſt comforts till he knew I ſhould need

need them moſt; for now, as my outward man decays, the Lord ſtrengthens me within. I now find his grace ſufficient for me. I know he will not lay upon me more than I am able to bear; he is my Shepherd, I ſhall not want; though I walk through the valley of the ſhadow of death, I will fear no evil; for thou wilt be with me, thy rod and ſtaff they will comfort me. I ſhall ſhortly leave this body of ſin and death; be with him, and be like him. O happy moment! happy place! bleſſed company! I ſhall ſoon be where ſin, ſorrow, and Satan's fiery darts ſhall be no more. My ſoul is delighted with the proſpect.

She expreſſed a great deſire for the ſalvation of thoſe who were with her, that they might eſcape the dangers from which ſhe was delivered, and obtain the bleſſed comforts which now refreſhed her ſoul; ſhe earneſtly exhorted them to ſeek Chriſt and ſalvation; ſhe ſpoke to them of the uncertainty of time, and of the inſufficiency of all the ſhort-liv'd creatures of this world, to ſatisfy the vaſt deſires of an immortal ſoul; and added "What is all this world to me now? what are friends, phyſicians, or riches? or what ſhould I now do without the phyſician of ſouls, the precious Jeſus?"

When Mr. S. appeared to be affected, ſhe would addreſs him thus: "My dear, don't weep, you hurt me; weep not for me, rejoice, rejoice; we ſhall ſoon meet again our dear little ones; their loſs will be great, but my gain will be greater. O bleſs God for what he has done for us! O praiſe him with me for the kind aſſiſtance afforded—the precious viſits which he vouchſafes—and the good hope beyond the grave which he has given me! O let us bleſs God for all his benefits. Look to Jeſus and preſs forward; the Lord hath bleſſed you abundantly in ſpirituals and temporals; be thankful; and though I am about to leave you, the Lord will be with you; he doth all things well, and all things ſhall work together for good." In the dead of night ſhe would ſometimes break forth in ſinging, and declare that Chriſt was precious to her. She obſerved, juſt before her departure, "I am now on the brink of eternity," and cried out "Come Lord Jeſus, come quickly." To this ſhe added, "he is coming," and then expired to meet him.

Thus was ſhe enabled to meet death, deprived of all his terrors, with calmneſs and tranquillity; and quitted this ſtate of exiſtence to enjoy everlaſting peace and glory at the right hand of him who liveth for ever and ever.

A funeral ſermon was preached at Goring, by Mr. Wilkins, from Philippians i. 23, to a crouded and affected auditory.

Goring. W. W.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.—GENERAL MEETING.

WE are authorized to ſtate, that on Wedneſday, May 14th, 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, the Rev. Eben. Brown, of Inverkeithing, (ſon of the late Rev. J. Brown, of Haddington,) will preach in the morning at Surry Chapel. At three o'clock in the afternoon the Society will meet for buſineſs. In the evening, the Rev. J. M. Ray, of Sudbury, will preach at the Tabernacle.

On Thurſday the Society will meet for buſineſs from ten in the morning to three in the afternoon. In the evening, the Rev. T. Grove, of Walſal, will preach at Tottenham-Court Chapel.

On Friday morning, the Rev. W. Williams, A. B. of High Wycombe, will preach at St. Leonard's Church, Shoreditch. The Society will meet again for buſineſs from three to ſix o'clock. The morning ſervices will begin at half paſt ten, and the evening at ſix. All the meetings of the Society on buſineſs will be held at Haberdaſher's-hall, Staining-lane, Wood-ſtreet.

On the following Sunday evening, (May 18,) the Rev. Mr. Bogue, of Goſport, will preach a ſermon at Dr. Hunter's Meeting, London-wall, for the benefit of the *Religious Tract Society*.

Miſſionary Collections, &c. received from 25th March to 25th April, 1800.

Rev. H. Mends, and friends at Plymouth	8	8	0
Rev. J. Lambert and friends at Hull	46	4	0
Rev. R. Green, Dogger-lane chapel, Hull	11	1	6

EXTRACTS FROM DR. VANDERKEMP's JOURNAL.

(Continued from our laſt.)

JOURNEY FROM THE CAPE TO ROODEZAND.

MAY 22d.

WE left the Cape at half paſt ten o'clock in the morning. After we had paſſed the Zoute river, Brothers Pens and Gabr. Vos overtook us on horſeback, giving us letters to friends, and directing us in the way, which we had loſt. They accompanied us to the foot of the Tygerberg, and then returned. We ſupped at the houſe of our friend Jacobus Vos, and then proceeded to the houſe of Daniel Cryno. This was the laſt houſe on the Tygerberg; we ſlept in the field, but (23d) breakfaſted and dined with our friend. Mr. Brink gave us two teams of oxen for our waggon, which we ſent to Mr. Van Zulch. We followed with Mr. Cryno, in a waggon of eight horſes, until we overtook our own waggon, when Mr. Cryno returned. We paſſed, at ſix o'clock at night, the Groote Bergriver, in a boat, and arrived at Mr. Van Zulch's, at eight. Mr. Boſman, the veld cornet, ſummoned the people round about to ſerve us with oxen; and (24th) he gave us his own oxen to convey us to Mr. Retiff. We dined at Mr. Retiff's houſe, who gave us twelve freſh oxen, and we came, accompanied by Mr. Van Zulch, to Roodezand at four o'clock, where twelve oxen more were ready for us, which carried us to Mr. Liebenberg's houſe, at Vogelvalley. The family were in bed, but roſe and prepared ſupper and lodgings for us.

25th. At eight o'clock, after prayer with the family, we went on, having a freſh team of oxen, but Brother Edwards ſtayed behind. In our way we found a gentleman, named Weiſe, waiting on the road with oxen for us; we walked on with him, and he expreſſed his reſolution to leave his farm, and to go on a miſſion if God ſhould call. Mr. Leibenberg, his wife, and Brother Edwards overtook us in a horſe waggon; we all took place in it, after we had paſſed the moſt dangerous parts of the Roodezand Kloof; we croſſed the Kleine Bergriver, and arrived in the afternoon at Roodezand, where we lodged.

26th. Brother Kicherer preached in the morning, and Brother Vanderkemp

kemp in the afternoon. At evening, we were at a meeting of heathens, to whom Iday Jong, ſervant of Mr. Vos, preached at Mrs. Smit's houſe, after which, Brother Vanderkemp ſpoke to them at her requeſt, and five or ſix of the heathen expreſſed their faith and hope in Chriſt in the warmeſt terms; Rev. Mr. Vos concluded with prayer. Before this meeting, we all went to the field with Mr. Vos, to conſult about our ſeparation; we reſumed our former reſolutions, and perſiſted in our opinion, that it was neceſſary that one of us ſhould go with Brother Edwards to the Boſchemen, as Mr. Cramer, now preſent with us at Roodezand, had declared that he found himſelf as yet not called to this work. After much deliberation it was determined, that Brother Kicherer ſhould accompany Brother Edwards to the Boſchemen, and Brothers Vanderkemp and Edmonds to the Caffres. Brothers Edwards and Edmond were accordingly ordained by the Rev. Mr. Vos and their brethren.

29th. After Mr. Vos had prayed with us and about twenty friends, at the houſe of Mrs. Smit, Brothers Kicherer and Edwards returned to the Cape, in company of Mr. Jacobus Vos; and Brothers Vanderkemp and Edmond, accompanied by Mrs. Smit, &c. departed from Roodezand in a waggon of eight horſes, to Graaff Reinet.

JOURNEY OF BROTHERS VANDERKEMP AND EDMOND FROM ROODEZAND TO GRAAFF REINET.

Paſſing by the cataract of Roodezand we arrived at Kluitjes Kraal. At eleven o'clock we came to the houſe of the veld cornet Hugo, where we dined, and who gave us a freſh team of oxen. After dinner we prayed with the family, and then departed in a waggon of eight horſes belonging to Mr. Hugo, who accompanied us. At evening we reached Mr. Du Pleſſi's houſe, near the Elephant's Mountain, where we ſtayed that night.

30th. Mr. Du P. gave us eight horſes, twelve oxen, and two large dogs, and went with us on horſeback to Mr. Du Toit's, where we breakfaſted and prayed with the family. At eleven we ſtopped at a couſin of Mr. Du Toit's, where we changed our oxen and horſes, and entered the Heckſriver Kloof, and paſſed many times the river of that name. Although the rainy ſeaſon had commenced, and we had heavy rains at Roodezand, we found the river, which at this ſeaſon is generally extremely dangerous and unfordable, now very low and eaſy to paſs. We called at the houſe of Mr. Smit, at Buffelſkloof, and ſlept at Mr. Jourdan's.

31ſt. We got twelve freſh oxen and ſix horſes, and proceeded to Buffelſkraal, where we ſtopt; it is ſituated at the foot of the prodigious high mountain which gives origin to the Hecks river, and was at this time covered with ſnow.

June 2d. Brother Vanderkemp preached twice to about eighty or ninety people, ſome of whom came ſeven hours diſtance on horſeback to hear the word of God. Mrs. Janſen loſt her horſe; her brother went to look after it in the mountains, and as he ſtaid a long time two men were ſent on horſeback after him, but he was not to be found that night; we were uneaſy about him, as this place was full of tygers and wolves, but he had found ſhelter in a houſe.

3d. At evening we kept our miſſionary prayer meeting with about thirty people; Brother Vanderkemp took 2 Theſſ. iii. 1. for his ſubject.

4th. We ſent off our waggon with twelve oxen of Mr. de Vos; our own oxen, ſheep, and dogs, with the hottentots. After prayer we followed on horſeback accompanied by two young friends, Jourdan and de Vos. We paſſed over Heckſrivierſberg, where our waggon was twice in danger of tumbling

tumbling down the rocks. After we had paſſed it we ſent back the borrowed oxen, and put our own to the waggon. We went between two ridges of almoſt perpendicular mountains, which paſſage is called the Straat, where we ſaw numbers of badgers. It is alſo inhabited by tygers, wolves, baboons, oſtriches, ſpring cocks, &c. At five o'clock we arrived at a cottage inhabited by hottentots, and at the very moment of our arrival we met with the veld cornet Jacobs, coming from the Verkeerde valley, to offer us fourteen oxen as a preſent of the inhabitants of his diſtrict.

6th. Laſt night a heavy rain inundated the kitchen-houſe, where our hottentots ſlept. It was the laſt houſe on this ſide the wilderneſs. Here the Lord had provided us a ſhelter, whilſt this rain furniſhed us graſs and water on our road. After breakfaſt and family prayer, Mr. Becker, offered us ſheep and fowls, which we refuſed, but accepted ſome other proviſions, &c. In the evening we arrived at a place in the wilderneſs where the ruins of a farm houſe ſtood, and behind it two oaks and a good well of water. Here we pitched our tent under a heavy ſhower of thick ſnow, but brother Edmond ſlept in the waggon; our hottentots with our ſheep were in the houſe, but we let go our oxen.

7th. Laſt night our dogs, who proved to be very watchful, were much diſturbed by the wolves, and our oxen ſeparated from each other, which cauſed ſome trouble in the morning. We paſſed a river which followed us on the ſide of the road all the day, and we ſtopt at the foot of a mountain on this ſide of the Rietfountain. At this place there is a change of climate; beyond this it rains very ſeldom in the rainy ſeaſon at the Cape; but in the ſummer the rain comes down in heavy ſhowers with thunder.

9th. Continuing our journey, we found the bearing of the Buffelſriver from N. W. to S. E. and paſſed by the Geelbeck's fountain, where we found the earth covered with a ſalt ſeemingly of an earthly baſis and a bitter taſte, which blazed not when heated with charcoal. We ſtopt in a place where we found no water for our cattle.

10th. Decamped early in the morning and found water. At evening we ſtopt at the Jackall's fountain, where we found many trees and ſtreams of water. As ſoon as we had raiſed our tent a heavy ſtorm with rain came on; we thanked the Lord for having provided this ſhelter for us.

11th. Fair weather but cold. After we had breakfaſted and untied our ſheep, they were harraſſed by a jackall, and one of them had his tail almoſt bitten off. We, however, got them all back, except one; all our people went to look after this upon the mountains. When this diſpleaſed Brother Vanderkemp, Brother Edmond replied "How think you? If a man have an hundred ſheep and one of them be gone aſtray, doth he not leave the ninety and nine in the wilderneſs and go into the mountains," &c. At length the ſheep was found, and we travelled till eleven o'clock at night, when, deſpairing to reach the Duka river, we ſtopt and ſlept in the open field, at a place without graſs or water.

12. We broke up at half paſt ten in the morning, and paſſed ſoon after the Duka river, commonly called the Drift; it has a flat and ſhallow bed 460 feet broad, and runs from N. W. to S. E. It now contained but a little inſignificant ſtream in the middle, which was perfectly ſweet, though the bed on both ſides was covered with the ſalt above mentioned. We left this river at half paſt two o'clock, and travelled till ten.

13. In the morning we paſſed the Gamka which was perfectly dry, but very broad. We arrived at the houſe of Sam. de Beer, who, when we informed him of the object of our journey, received us with uncommon joy. He called his family and ſlaves together, told them the news, and fell upon his

his knees and ſaid, "O Lord, thou haſt grieved me with an inexpreſſible grief, in taking my child from me, which I have buried this very day; but now, thou rejoiceſt my ſoul with a joy greater than my grief has been, in ſhewing me that thou has heard my prayers for the converſion of the Caffres, and granting me to ſee this moment the beginning of the fulfilment of thy promiſes." He then exhorted his heathen, and ſung many pſalms and hymns relative to the calling of the heathen. The name of this place was Kweekvalley. Mr. de Beer lives here with his mother, whoſe ſecond huſband was called Raubenheimer. Mr. Vaillant was at this houſe, and ſays much in praiſe of this worthy family, but overlooks the moſt beautiful feature in its amiable character, namely, that the fear of God dwells in it. In a glen behind this farm, ſugar cane grows ſpontaneouſly; and the Muſcadel wine of its vineyard, is ſaid to be equal, if not ſuperior, to that of Conſtantia.

14. Before the dawning of day, we were awakened by the pſalms and hymns ſung by the family; we then roſe, and Brother Vanderkemp gave an exhortation to the heathen, preaching Chriſt to them. At the diſtance of twelve miles from this place there was a Kraal of Caffres, the Captain of which, called Berot, was killed treacherouſly ſome weeks ago, by Captain Joſof, of another Kraal, who ript up his belly whilſt lying to reſt on the ground, becauſe he refuſed to plunder the houſe of Mr. de Beer and other chriſtians. He killed alſo on the ſpot, Berot's mother, as ſhe lamented the death of her ſon, and diſperſed the horde. Mr. de Beer ſent to this Kraal, told them of our coming, and that we intended to viſit them next morning.

15. We roſe in the night, and departed with Mr. de Beer, and an armed ſlave, on horſeback, towards the north. In a long Kloof, between two ridges of mountains, we ſaw numbers of baboons, among whom we obſerved one of a remarkable ſize, crying with a much louder voice than the reſt, and we could not help admiring the ſwiftneſs with which the ſpring cocks mount the almoſt perpendicular flat rocks, and the circular impreſſions in the ſand of about nine feet diameter and half a foot deep, made by the rolling of the Kwaggas. In this valley we found red locuſts, with black ſpots, of about five inches long, which, however, are not eatable.—At the end of the Kloof we diſcovered the Kraal, with their cattle and dogs. The Caffres, among whom we obſerved two Gonaka, received us kindly, and gave us milk, and afterwards boiled porridge. We propoſed to them to follow or accompany us to their native country, but they anſwered that they were going to the Cape. We took particular notice of a boy of about four years old, being the ſon of the murdered Captain, who was treated with a viſible diſtinction and reverence. He dined by himſelf, while the reſt dined by meſſes. He wore on his breaſt the braſs oval plate which had formerly been the mark of his father's dignity, whereon was engraved a horſe running over ſharp and pointed ſtones, with this inſcription "Nec aſpera torrent." We returned home in the afternoon.

16. Brother Vanderkemp preached in the morning to about fifty people, from Rom. iii. 25.; and in the afternoon, from Matt. xviii. 23, 25.—— Money was collected on theſe occaſions, for the church of Graaff Reinet. He baptized two children, one of which was Mr. de Beer's. At evening arrived Mr. Peter Erneſt Wahlſtrand, who was ſhipwrecked on the coaſt of Caffria, with Captain Stout, of the Hercules, and was now going to the Cape with diſpatches from the Landdroſt. Brother Vanderkemp viſited Roſalinda, an African ſlave, who was wounded by a venomous animal (in all probability a geitje) in the face, twenty-four days before, and

was

was now in danger of life. The right eye and the muſcles of the face and ſide of the head were conſumed; but the wound looked clean and healing; the temporal artery was entirely deſtroyed, but cloſed up. Brother Vanderkemp prayed with her, and ſhe expreſſed a full aſſurance of faith in Jeſus Chriſt. Mrs. Vanderburg, who lived in the glen behind the Kweekvalley, ſent us a quantity of fruits for refreſhment.

17. Mr. Zwaanepoel gave us two ſheep. We caſt balls and made cartridges, as we were to paſs through the ſecond part of the wilderneſs, which was much infeſted by lions, and by the Boſchemen. Mrs. Raubenheimer gave us bags with almonds, raiſins, biſcuits, oranges and lemons, figs, &c. A Caffree came from the Kraal to tell us that they had reſolved to encamp that day near to us in Kweekvalley.

18. In the morning Brother Vanderkemp ſpoke for the laſt time, and prayed with the family and heathen, taking for his ſubject the two firſt verſes of the ten commandments. Mr. de Beer gave us a ſheep, bread, meat, geeſe, confections, &c. and provided us with oxen, and an armed ſlave. We paſſed the Tygerberg, which we kept on our left hand. We had a thunder ſtorm, and ſtopt in a place called the Tygerkuil, where we ſlept.

19. The weather being fair we ſent the ſlave back with Mr. de Beer's oxen, and departed. We paſſed the Sleutefountain, and diſcovered the footſteps of a man; the foot was of full growth and the ſteps remarkably ſhort, but the toes too long for a Boſcheman's foot. We ſtopt near the Traka, which we had on our left hand, being perfectly dry, and there ſixty feet broad. As ſoon as we had pitched our tent, we found ourſelves ſurrounded by different wild beaſts, and when it was dark we heard the people approaching. We loaded our pieces and placed ourſelves behind the buſhes to obſerve their motions; but they ſettled at ſome diſtance from us.

(To be concluded in our next.)

MISSION TO THE BOSCHEMEN.

Copy of a Letter from the Miſſionary Kicherer, at the Happy Proſpect's Fountain, to the Rev. Mr. Vos, and afterwards ſent to V. A. Schoonberg, at the Cape, for peruſal.

Sincerely beloved Friend, and Brother in our glorified Saviour!

AS Brother Edwards reſolved, and almoſt at the ſame time put it in execution, to ſet out for Cape Town, I ſhall not have time to inform you of many particulars; I cannot, however, let this opportunity paſs without ſending you a ſhort, but haſty letter; and I truſt that Brother Edwards will, at my requeſt, make up the deficiency verbally on my behalf. Ah! my dear Brother, what occurrences have taken place ſince our parting! what diſagreeable circumſtances on the one hand, ſad moments, hidings of the Lord's countenance, &c. but on the other hand, what bleſſed enjoyments, what awakenings, what inſtances of God's faithfulneſs, &c. hath my ſoul often experienced; inſomuch, that when the Lord vouchſafes to enable me to ſum up the whole in the deep ſenſibility of my ſoul, I oftentimes cannot forbear exclaiming, and do at this moment ſtill exclaim, "the Lord hath done all things well!" I wiſh not only to reſign myſelf to his divine will, but through his grace I deſire no other, though my depraved heart (devil like) continually withſtands it, and would, if able, ſoon wreſt the command and management out of God's hand and place itſelf on the throne. O my dear Brother, how much do I more and more perceive (and may I but acquire more inſight) that not the ſmalleſt good dwells in me, that I am ſo leprous as inevitably to have been loſt, if the blood of Jeſus had not made me clean; and I obſerve, from God's manner of acting to me,

me, that the Lord permits all this to come to paſs, in order to make me forſake myſelf more and more, and pleaſe God!—that it might bring me nearer to Jeſus: but, alas! this laſts but a little while; I go and ſit down rather with this heavy load, as if there were no Jeſus who could carry it for me. To the praiſe of divine grace, I muſt however tell you, that yeſterday, being Sunday the 25th of November, my ſoul was in ſuch a manner refreſhed by the preſence of my beloved Lord Jeſus, that I was forced to exclaim with the Church, "He is altogether lovely and much to be deſired;" Oh! I grew delighted thus to go on my way: for now I clearly perceived that the Lord was become my light and my guide; nay, he enabled me to believe that he would do this for me, and he vouchſafed me grace to give up all things into the hands of Jeſus.

You will, no doubt, wiſh to know how our Boſchemen are coming on. Oh! my dear Friend; I really know not what to write to you on that ſubject; ſeeing that I am ſo fooliſh and blind, that oftentimes when things appear to me under favourable circumſtances, they afterwards turn out quite the reverſe; and *vice verſâ*; I will, however, mention a few things relative thereto. The Boſchemen at preſent at our place are about 30 or 40 in number when all aſſembled (a few weeks ago they were 66); ſome of them have made ſo conſiderable progreſs in the art of reading, that they begin to ſpell the Lord's Prayer, and know many Dutch words beſides. In general, the deſire to hear God's word is greater than at firſt, inſomuch that they are continually begging us not to leave them, as they now begin to underſtand, though they have to learn a great deal more. I ſhall now mention the reaſon that makes me heſitate what to write. Far be it from me to do or ſay any thing to the prejudice of God's work; yet ſtill I know not what to ſay concerning it. In ſhort, I ſhall leave you to form your own opinion. It often happens when we are making our beloved Lord Jeſus known to the heathen as the only mean of ſalvation, and the glorious fruits which grow out of ſuch a ſtate, that one of them named Baasje, exclaims, "Oh! that I might be ſo happy! who knows whether I, perhaps, may not be ſo happy?" On being aſked why he expects it will produce ſuch an advantage to him, he anſwers, "Why ſhould I not, when I am ſo afraid of the great fire? for when I put my finger in the aſhes only, I feel ſuch a great pain; what muſt it then not be, when my body and ſoul ſhall be in burnings, and that for ever? but on the other hand, to have the Lord Jeſus to be my friend, what a bleſſed Heaven you are there deſcribing! who would not have a longing deſire for it?"—Yeſterday evening he told us, that when he was in the open field, he often bent his knees before God, and ſaid, "Lord Jeſus, you have created the woods, the deſerts, the mountains, &c. and all mankind; you have, therefore, alſo the power to make my corrupted heart clean, to put ſin far away from me, and to change my heart." Sometimes he declares to us that whereſoever he goes and ſtands, his thoughts are full of what we have taught him, and that he then prays to God, "Give me to comprehend and recollect what your children teach me." It happens likewiſe, as he declares to us, that in the courſe of the night he feels ſuch an uneaſineſs as makes him get up from his ſleep, and betake himſelf to prayer; and that he cannot ſleep all night. But let this ſuffice on this ſubject. To judge by appearances, one might ſay that this man certainly poſſeſſes grace in his heart; I beg you, however, my dear friend, not to rejoice too much on this account. The heart is ſo deceitful it may ſometimes be done to pleaſe us, and for the ſake of getting a larger piece of tobacco by that means.

According to the light that the Lord gives me, I occaſionally endeavour to notice the fruits of this, to overhear them now and then, and to trace their actions which, however, ſeem to me but indifferent. I may, notwithſtanding, be miſtaken, and therefore leave it entirely to the Lord; and only hope to go forward to behave faithfully towards him, and to have patience for a while, when things may perhaps turn out better.

The other perſon whereof one would ſometimes form a good opinion, is Antje, the wife of the aforeſaid Baasje, ſhe gives us to underſtand her caſe to be nearly the ſame with that of her huſband, and it appears to me ſhe is more in earneſt. She has never once neglected coming to the congregation; ſhe has awhile ago been brought into a very devout ſtate, ſpeaks with very great veneration of God and his worſhip, and beſides her joining the community in prayers three times a day, ſhe withdraws to private places for the ſame purpoſe. Yeſterday being Sunday (Nov. 25,) when Brother Edwards took a ſolitary walk in the mountains, he quite unexpectedly heard a groan and a lamentable voice, and on approaching found it to be Antje, who was praying to God with much earneſtneſs. A pious Hottentot young woman having come on Saturday laſt to pay us a viſit, along with Mr. Nicholas Vander Merve, ſhe invited her to ſtep into her hut to talk and ſing with her, which ſhe did, and ſhe ſhewed very great attention; I likewiſe give her up to the Lord. All this, as it appears to me, may be done, and yet the motive from whence it proceeds, nevertheleſs prove bad. God, however, knows the thoughts of the heart.

The Captain, called Abraham, withdraws himſelf oftentimes for a whole day, for the ſake of praying to the Lord for a new heart; he is a quiet and very good man. He does not ſpeak much, but I ſhould nevertheleſs have the beſt opinion of him; but the Lord knows beſt.

Were it not that you might grow weary I could mention two or three perſons more, in whom ſomething good ſeems to lie hid. I cannot, however, forbear relating the following:—A certain young woman, by the name of Mietje, whom from the beginning I had engaged as houſe-maid, has ſome days ago ſhewn ſuch a calmneſs of mind and deſire to be inſtructed, that I felt a ſincere regard for her. Laſt week, about noon, having done her work, ſhe was going to lay down to ſleep, on a ſkin ſhe had ſpread in the cooking-room, but was rather undetermined whether to do it or not. She, however, at laſt laid her head down to ſleep, but all at once ſhe cried aloud, "No, no, I will not ſleep;" and ſhe aroſe, fell on her knees, and began to pray. The following day ſhe did the ſame. This might, however, have been done on account of a young girl being preſent, with a deſign that ſhe ſhould tell us of it. As for the others I have nothing particular to ſay in their favour; we are obliged to make uſe of different expedients to get them to aſſemble together.

Now, my dear Friend! I truſt, having ſo far ſatisfied your requeſt on this head, at the approaching time of the Lord's Supper I ſhall have opportunity enough to communicate what further particulars may occur. Once more and I ſhall have done. I cannot help remarking, that in the evening, when it comes to my turn to give an exhortation to theſe poor Heathen, I feel ſo ſtrong an impreſſion on my mind, and perceive ſuch a fulneſs and readineſs in my divine Saviour, that my ſoul ſometimes ſeems to ſink under the weight of it; but at other times I feel quite low ſpirited, often aſking myſelf what I had beſt ſay to-night. But as ſoon as I commence preaching, my ſoul comes to itſelf again; the poor people are touched to the heart, and entreated for the ſake of Chriſt, to ſeek peace with God;

then

then I can ſcarcely leave off repreſenting to them the loveline's and great importance of being acquainted with my glorified King.

This is, dear Friend, what I have to communicate to you reſpecting myſelf and my poor Heathen. I hope I have not made you weary with my long detail. If I were diſpoſed, I might fill many ſheets of paper, in relating all that has occurred during theſe five months. My friendly requeſt is, that you will have the goodneſs to ſend a copy of this letter to the Society at the Cape, and likewiſe let my dear friends at Roodeſand have the reading thereof. As the ſhortneſs of time doth not permit my writing to them individually, they may conſider it as written to them all, and aſſure them that I always ſhall remember them in my prayers. Brother Kramer, who, in fact, is my beloved Brother, gives his kind love to you; he likewiſe experiences that the way to Heaven muſt be perſevered in by warring againſt fleſh and blood. I conclude with committing you to the protection of the triune God, and ſubſcribe myſelf,

Dear Brother, your Brother in Chriſt,

Happy Proſpect's Fountain, Nov. 26, 1799. J. T. KICHERER.

P. S. When I tranſmitted the above copy, I had received the firſt letters for the reverend Miſſionaries, which letters I found after a great deal of enquiry, for one of them only had been addreſſed to me.

I am, your moſt unworthy fellow Brother,

Cape, Dec. 22, 1799. (Signed) V. A. SCHOONBERG.

BEDFORD UNION.

The fourth general meeting was held at this place, on Wedneſday April 9. Public worſhip commenced at the Old Meeting Houſe, at eleven A. M. Mr. Virly, of Carlton, engaged in prayer; Mr. Hillyard, of Olney, preached, on Union with Chriſt and his people, from Epheſians, iv. 16; and Mr. Thomas, of Devonſhire-ſquare, London, concluded with prayer.

The Miniſters, and many other members of the Union, aſſembled, after dinner, for *conference*, at the New Meeting Houſe, a quarter before three P. M. Mr. Sutcliff, of Olney, introduced with prayer. A report of proceedings, during the paſt year, was read by the Secretary, Mr. Hillyard, of Bedford. It afforded the pleaſing information, that the Lord had vouchſafed evidences of converſion in moſt parts of the country, to which the labours of the Union had extended, and ſome very remarkable inſtances. The exertions, deſcribed in our Magazine for May laſt year, had been continued, and in ſeveral places were multiplied. Acceſs had alſo been obtained to ſome other villages, with the moſt favourable proſpect of uſefulneſs.

The Treaſurer, Mr. Foſter, of Biggleſwade, then ſtated his report; it appeared that ſeveral of the Congregations had renewed their collections; and that ſome others had begun, or were preparing to collect; as well as that moſt of the Subſcribers had repeated their annual ſupport, and others had newly contributed. But notwithſtanding great œconomy in the diſburſements, the very numerous exertions that had been made to promote the knowledge of the goſpel, had been attended with an expence much greater than the ſmall fund could ſupply without additional aſſiſtance. As no ſalary, or donation, is received by any of the members of the Union for his labours in that connexion, it is hoped that none, who feel a concern for the ſalvation of their fellow ſinners, will be backward to contribute toward the expences unavoidably incurred in ſervices of ſo important a tendency, and already bleſſed with ſo happy effects.

The officers of the Union were unanimouſly re-choſen; and ſeveral reſolutions were adopted for the regulation of future proceedings, agreeably to motions arranged by the Committee, acting conjointly for the ſeveral diſtricts. One of the reſolutions related to a plan for mutual viſits, and exchanges of labour between Miniſters, ſituated in thoſe quarters of the Union which are fartheſt apart. The eminent advantages for uſefulneſs, obtained by united exertion among evangelical Miniſters of *all* denominations, had been fully demonſtrated by experience. The work of nine or ten itinerant preachers had been performed, at an expence hardly exceeding what would have been needful to maintain a ſingle itinerant. Important objects have alſo been accompliſhed, which have not reſulted from any itinerancy, nor from any aſſociation leſs comprehenſive in its principle. By the reſolution abovementioned, it is hoped, that to theſe advantages, others, ariſing from a well-ordered itinerancy, will be added.

The Conference was cloſed with exhortation and prayer, by the Preſident, Mr. Bull, ſen. of Newport Pagnel. Returning to the ſame place for public worſhip, at a quarter paſt ſix, P. M. Mr. Gardner, of Cambridge, engaged in prayer; Mr. Hall, of Cambridge, delivered a diſcourſe on the ſpiritual efficacy of the Goſpel, from Heb. iv. 12; and Mr. Burkitt (who, to the regret of his neighbouring brethren, is about to remove from the Congregation ſtatedly worſhipping at the New Meeting Houſe), cloſed with prayer.

This annual aſſembly of the Union of Chriſtians, which was equally numerous and cordial, as thoſe preceding, was rendered peculiarly intereſting by the evidence it afforded, not only of the fields being white unto a ſpiritual harveſt, but of fruit being gathered unto everlaſting life.

ASSOCIATIONS.

STAFFORDSHIRE INDEPENDENT ASSOCIATION.

AT a Meeting of Miniſters held at Stafford, March 5, 1800, it was determined to print and circulate the following extracts from their minutes:

It appearing to this meeting by a report now made, that the whole plan of the Itinerant Seminary, cannot be at preſent carried into execution; and approving the deſign of our brethren in propoſing that inſtitution, we lament that they have not obtained the co-operation neceſſary to accompliſh their intention. Confident, however, of the utility of the plan, we have entered into the following reſolutions, to keep the object in view until a period more favourable to its full accompliſhment arrives.

Reſolved, That we recommend to thoſe of our brethren who are warmly affected to this cauſe, to obtain one or two Students in each county, to be educated on the plan originally propoſed, if ſupport can be found for them. And that ſuch perſons as are candidates for admiſſion as ſtudents, be previouſly examined by the County Aſſociation of Miniſters, and afterwards act under their direction, in the ſame manner as preſcribed for the direction of the Itinerant Seminary by a Committee.

Reſolved, That the Members of the Staffordſhire Aſſociation will endeavour to engage the liberality of their friends, for the augmentation of the county fund, that they may be able to give effectual aid towards the ſupport of the Student or Students admitted in this county.

Reſolved, That the expence incurred in this county, by the attempt to eſtabliſh the Itinerant Seminary, ſhall be defrayed by the fund of this aſſociation.

Reſolved,

Reſolved, That the Secretary be deſired to communicate theſe Reſolutions to the County Aſſociations of Shropſhire and Warwickſhire, and others that are known to be intereſted in this tranſaction.

Any pecuniary aſſiſtance to the Staffordſhire Aſſociation, for the purpoſe above ſpecified, will be thankfully received by the Treaſurer, R. Little, Hanley, or any of the miniſters who belong to the ſame.

WORCESTER AND HEREFORD ASSOCIATION.

According to appointment, the quarterly meeting of the united Evangelical Miniſters, belonging to the counties of Worceſter and Hereford, was held at the New Meeting Houſe in Perſhore, March the 5th. Mr. Collins, of Hereford, introduced the ſervices with prayer and reading the Scriptures; Mr. Bradley, of Worceſter, offered up the general prayer; Mr. Kilpin, of Leominſter, preached, on 2 John v. 8. "Look to yourſelves that we loſe not the things which we have wrought," &c. Mr. Man, of Merton-in-Marſh, preached from Job xvii. 9, "The righteous ſhall hold in his way;" &c. ſhewing that the holy vigilance of believers is the fruit of divine love, which alſo enſures their perſeverance. The meeting was well attended by fifteen or ſixteen miniſters of different denominations, and one of the eſtabliſhment; together with many ſerious friends from different places.

In the evening, Mr. Smith, of Blockley, preached from 1 Cor. ix. 26, "So fight I, not as one that beateth the air." The next meeting is fixed, by ſpecial deſire, to be held at Leominſter, on Wedneſday, the 7th of May next, when Mr. Belſher, of Worceſter, and Mr. Smith, of Perſhore, are expected to preach.

TROWBRIDGE ANNIVERSARY.

On Tueſday, April 15th, (being Eaſter Tueſday) according to annual cuſtom, the Miniſters of the County of Wilts, and the adjacent country, aſſembled at Trowbridge, to commemorate the building or enlargement of the Tabernacle in that town.

Mr. Clarke, the paſtor of the church, began the ſervices of the day, with ſinging, reading the ſcriptures, and prayer; Mr. M'Caul, of St. Ives, Cornwall, preached; Mr. Morren, of Yeovil, concluded with prayer.

In the afternoon, Mr. Vardy, (late a Miſſionary on board the Duff,) prayed; Mr. Prieſtley, (late of Deal), preached; Mr. Ralph, of Durſley, concluded with prayer.

In the evening, Mr. Lowell, of Briſtol, prayed; Mr. Hey, of Briſtol, preached; Mr. Clarke concluded with prayer. The hymns were read by Mr. Clarke. Mr. Hey preached on the preceding evening.

WILTSHIRE ASSOCIATION.

The half-yearly meeting of the Wiltſhire Miniſters, was held at Devizes on Wedneſday, April 16th, (the day after the Trowbridge Anniverſary). Mr. Clift, (late of Frome) introduced the ſervice with reading the ſcriptures and prayer; Mr. Mantle, of Weſtbury, prayed; Mr. Ball, of Weſtbury, preached, by agreement, on the ſubject of "hope;" Mr. Ralph, of Durſley, concluded with prayer; and Mr. Sloper, (paſtor of the church) read the hymns.

After ſervice the Ordinance of the Lord's Supper was adminiſtered; Mr. Hey, Mr. Morren, Mr. Jackſon, and Mr. Lowell, addreſſed the congregation, and engaged in prayer, &c.; it was a "time of refreſhing from before the preſence of the Lord."

During

During the afternoon ſervice, the Miniſters belonging to the Aſſociation tranſacted the buſineſs of the county; Mr. Baniſter, of Briſtol, begun with prayer; Mr. Hyatt, of Mere, preached; Mr. Vardy concluded with prayer; and Mr. Baniſter read the hymns.

In the evening, Mr. Prieſtley, late of Deal, begun with prayer; Mr. Clift preached; Mr. Sloper, of Plymouth, concluded with prayer; Mr. Sloper, of Devizes, read the hymns.

Mr. Marten, of Yeovil, preached the evening preceding.

CHAPELS OPENED.

BRUTON MEETING.

A place of worſhip, on the Calviniſtic Independent plan, was opened at Bruton, in the County of Somerſet, Sabbath evening, March the 16th. This place was built ſome years ago, by a Preacher in connexion with Mr. Weſley, but had been ſo little attended, that the proprietor was about converting it into tenements, when it was taken for an independent Meeting. Mr. Paul, of Caſtle-Carey, opened the place, by an appropriate diſcourſe, on Iſa. lxv. 8, 9, and the place was crouded with hearers.

CHAPMANSLADE CHAPEL.

On Tueſday, April 15th, a new chapel was opened at Chapmanſlade, in the county of Wilts; it was lately erected by the Brethren of the Baptiſt Denomination. Mr. Hyatt, of Mere, preached in the morning; Mr. Porter, of Bath, in the afternoon.

HOXTON ACADEMY.

In the year 1796, a ſmall place of worſhip adjoining the ſeminary, was opened by the Rev. Mr. Jay, of Bath, intended to be occupied by one of the Tutors and the ſenior ſtudents, ſince which it has been found frequently too ſmall to contain thoſe who wiſhed to hear; and as the Lord has ſmiled upon the inſtitution, it appeared deſirable that its ſalutary influence ſhould more generally be experienced in that increaſing neighbourhood; accordingly, a longer leaſe having been obtained, the above chapel has been taken down, and a larger and more commodious place of worſhip erected, which was opened on Thurſday afternoon, the 24th of April, by the Rev. Mr. Slatterie, of Chatham. Text, Pſalm cxxxii. 13—16.

ORDINATION.

Rev. Mr. Barratt was ſet apart to the paſtoral office, on Wedneſday 5th March, at Hilleot,* in the neighbourhood of Devizes.—The Rev. Mr. Clift delivered the introductory diſcourſe, propoſed the uſual queſtions, and received the confeſſion of faith.—Mr. Sloper, of Devizes, gave the charge, from 2 Tim. ii. 15.—Mr. Mantle, of Weſtbury, offered up the ordination prayer, and preached to the people, from Mark x. 52.—Mr. Wm. Prieſtley gave out the hymns, and concluded with prayer; and preached in the evening at Allington, from Pſalm xviii. 30. Both places were thronged with attentive hearers, who found the various ſervices of the day accompanied with a peculiar bleſſing.

* See the Evangelical Magazine, for 1798, page 291.

POETRY.

POETRY.

"*The Heart is deceitful above all things.*"
Jer. xvii. 9.

JESUS, O ſupport my ſoul,
Mighty enemies oppoſe;
Satan ſtrives to make me fall,
But within's the worſt of foes:
Let me thy ſalvation ſee,
Bid my curſed ſins depart,
Saviour, Friend, deliver me,
From a vile deceitful heart.

Sin, and nought but ſin, I ſee,
Sin in every thought and act;
'Tis alone, O Lord, from thee,
Help and ſuccour I expect:
Do not thou my hopes deceive,
Strength and ev'ry grace impart;
Friend of ſinners, me relieve,
From a vile deceitful heart.

But I hope to reach the place,
Where corruption is no more;
Soon I truſt, (through ſov'reign grace)
Safe to land on Canaan's ſhore:
There with Chriſt, ſhall ever be,
In his glory ſhare a part;
Then ſhall I, indeed, be free,
From a vile, deceitful heart.

JULIUS, S. D. Reg.

Eling Barracks.

Why art thou caſt down, O my Soul?

WHY does my Heart indulge her grief,
To flow like rivers from my eyes?
Heav'n will appear to my relief,
And bleſs my ſoul with all ſupplies.

Though in deſertions deep I lie,
Unable to behold his face,
Yet he regards my mournful cry,
And ſoon will cheer me with his grace.

Though all the powers of hell combine
To hurl me down to black deſpair;
I truſt his promiſes divine,
And hope my Lord will ſoon appear.

Come, my Redeemer, and diſpel
Each gloomy ſcene, each envious cloud;
Then will my tongue with rapture tell,
The love and goodneſs of my God.

When once I hear thy heav'nly voice
My pardon and my peace proclaim,
My ſpirit, full of ſacred joys,
Will praiſe and magnify thy name.

My ſorrows end, my darkneſs dies,
And I no more am drown'd in tears;
My Lord on wings of ardour flies,
And calms my breaſt, and quells my fears!

They why my ſoul waſt thou caſt down?
If Jeſus ſmile, let creature's frown;
I have enough, my God is mine,
Whoſe love and power are all divine.

LEONORA.

WHY TREES GROW PERPENDICULARLY?

Written to a friend, who aſked the writer the above queſtion, as they were once taking a rural walk.

YOU aſk, why trees, with weak extenſion ſpread,
But ſtretch with vigour their aſcending head?
The cauſe is clear; their great Creator's law
Taught them from mother-earth, in part, to draw
Their groſſer nouriſhment; but urge their might
To drink pure winds, and ſuck the ſolar light.
Their lateral branches, robb'd by rival trees,
That catch alike the prone, impoveriſh'd breeze;
Expand each leaf, and ſpread each ſpray about,
Till mutual ſtrife ſhuts heav'nly ſunſhine out;
But lift their loftier tops to daintier air,
Nor ſordid plants, nor ſhrubs, are led to ſhare;
Like ſoaring Genies, leave the world behind,
Dull nether clime for each inferior kind.
On every ſide ſome hungry neighbour's found
Diſputing ſtrenuous every inch of ground.
Nor can they ſpread their arms with courtly grace,
Elbow'd and joſtled in the middle ſpace;
Yet, circumſcrib'd in all the parts below,
Each upright ſhoot unbounded heights may grow;

And while from earth their tow'ring heads they rear,
Still more and more enlarge their circling sphere;
Ev'n each inferior race, with strong desire,
Alike with prompt propensity aspire,
Except the groveling tribes of abject birth,
Which cling and clasp the paps of parent earth.

Shall we, my friend, on earth's vile surface run,
By vegetable instinct quite outdone?
Or, like terrene, and prostrate, crawling weeds,
Marsh-pennywort, or *Nummularian** breeds.
Or low ground-ivy, unambitious creep,
Nor lift our heads, at heav'nly lights to peep?
Spend all our pow'rs with horizontal force;
Or dive to Hades with a downward course?
No; like the oak, though fed from earthly root,
Our heads and hearts should ever upward shoot;
Or spiry point of th' heav'n-piercing pine,
Or more, like branches of the Christian Vine,
With tendrils twin'd round every rising spray,
Climb, like our leading stock, to realms of endless day. J. W.

THE CHANGE.

I Want a *change* to feel,
A *change* that God will own;
A *change* that saves from sin and hell,
In Jesus found alone.

Oh! *change* this heart of stone,
Almighty Pow'r divine!
For none but sov'reign grace alone,
Can such an heart refine.

And when this *change* takes place,
Before thy feet I'll wait,
That I, by thy *unchanging* grace,
All *changing* scenes may hate.

This *change* will shew the love
That Jesus bears to me;
This *change* will lead to joys above,
Where no more *change* will be.

Leicester Fields. ZETA.

SUNDAY SCHOOL HYMN.

ONCE more we keep the sacred day,
That saw the Saviour rise;
Once more we tune our infant song
To him that rules the skies.

What numbers vainly spend these hours,
That are to Jesus due!
Children and parents—how they live!
And how they perish too!

But we, an happier few, are taught
The better paths of truth;
We hail once more the Plan of Love,
That pities wand'ring Youth.

Our foolish hearts are prone to err;
Too oft we find it so:
O may the God of Grace forgive,
And better hearts bestow!

O may the God, who gave our lives,
And thus far leads us on,
Be pleased to train our infant minds,
To know and love his Son!

Teach us thy way, while here we learn
To read thy heav'nly word;
Bless all the kind instructions giv'n,
And make us thine, O Lord.

Praise to our God—and thanks to those
Who thus the poor befriend,
While the rich benefit we reap,
On them thy blessing send.

(To be sung by the Children and Congregation.)

Praise to our God, let ALL ascribe,
By whom are all things giv'n;
We join on earth one grateful song,
And may we too in heav'n. J.

ON THE VERACITY OF THE HOLY SCRIPTURES.

WHEN all the legend'ry of Rome and hell
In dark oblivion lie:
This transcript of eternal truth,
Wrote by the Almighty hand,
Blooming as youth
Must ever stand;
Nor jot, nor tittle ere decay,
Though heav'n and earth shou'd pass away;
Or fall the expanded sky.

E——a.

* Nummularia is the Botanical name for Moneywort.

T. Gillet, Printer, Salisbury-Square.



Rev.d JOHN COOKE,
Maidenhead,
Bucks.

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THE

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BIOGRAPHY.

SOME ACCOUNT OF

THE REV. GEORGE THOMSON,

*Vicar of St. Ginny's, near Camelford, Cornwall.**

In a letter from the Rev. Mr. Davidſon.

REV. AND DEAR SIR, *London, Dec.* 4, 1772.

I Sit down in order to gratify, though in a feeble manner, your pious deſire in relation to the Miniſter of the Church of England, referred to in the life of Col. Gardner.† I had the account from Dr. Doddridge, in June 1748, and in my preſent ſhattered ſituation of body and mind, cannot pretend to ſuch exactneſs as in years paſt, however, the following particulars I do remember. Mr. Thomſon (for that was the Miniſter's name) wrote a letter to Dr. Doddridge, which the poſt delivered when I was with him, at the time above mentioned. The letter was read in the hearing of Mrs. Doddridge and myſelf; but ſuch a letter I remember not to have heard on any former occaſion; for, beſides the ſuperior ability of the writer (of whom Mr. Hervey ſaid, Mr. Thomſon has the moſt brilliant ſtile of any man I know) all his ſoul was deeply affected with the particulars he then wrote. Mr. Hill, the Miniſter's ſon, and Mr. Thomſon's ſpiritual child, being then delirious and under dreadful temptations, ſo that at times he uttered blaſ-

* This gentlemen was alive (though he had loſt his ſight, in the year 1780. See a letter written by him to Dr. WATTS, in Dr. Gibbons's Memoirs of the latter, p. 433. And we ſhould be much obliged to any Correſpondent, who could furniſh any farther particulars relative to this excellent man.

† Speaking of the Colonel's converſion as an inſtance not altogether ſingular, Dr. D. ſays (p. 40.)——"There is at leaſt a ſecond, whenever the eſtabliſhed Church of England ſhall loſe one of its brighteſt living ornaments, and one of the moſt uſeful members, which that, or perhaps any other Chriſtian communion can boaſt."

phemies, though formerly, even when in his natural ſtate, he abhorred all open profaneneſs. Neighbouring miniſters had informed the Biſhop that Mr. Thomſon's miniſtry had made the amiable youth mad, &c. He, after pouring out his ſoul before God, applied to Dr. D. for advice, and the Dr. was deeply affected with the letter. When we were alone, I aſked if the writer was not the perſon referred to in the life of Col. Gardner, and on his anſwering in the affirmative, I begged the favour of the particulars of his remarkable converſion. The Doctor condeſcended to grant my requeſt, and informed me, that Mr. T. was not only a firſt rate genius, and poſſeſſed of an eſtate as a gentleman of 500l. yearly; but alas, was at the ſame time left for ſeveral years after his ordination, to live juſt as Col. Gardner had done before his converſion, and yet was greatly careſſed by neighbouring miniſters and others. In the middle of all his debaucheries, while one night faſt aſleep in bed, he had the following dream. "This day month, at ſix in the afternoon, you muſt appear before the judgment ſeat of Chriſt, to give an account of the dreadful abuſe of all your talents, and the injuries done the ſouls committed to your care." He was ſo alarmed that he awoke in great amazement; but ſuch was the ſtrength of corruption, that he quickly thought thus: "Glad I am it was no more than a dream; I am no old woman to mind dreams; I will ſleep again:" and ſo he did; yet far from compoſure of mind. The ſame dream is repeated with greater circumſtances of terror. He awoke again in deep diſtreſs; yet after various toſſings and agitation of mind, he once more fell aſleep. The ſame dream is again repeated with ſtill more terrible circumſtances. He awoke now thoroughly, and his conſcience was alſo awakened, ſo that he no more doubted of dying at the hour ſet, than a condemned criminal of the day ſet by the judge for his execution. He was filled with horror, called for his relations and the principal men in his pariſh, told them the above particulars, deſired them to provide a miniſter for the pariſh during the month, and to attend him on the fatal day of his death. He then ſhut himſelf up from company; for two weeks was in the depth of deſpair, being perſuaded that it was not conſiſtent with the honour of God, as ſupreme Governor, to pardon ſo great an offender, who had brought ſo great and public diſhonour to his holy name. But (O aſtoniſhing ſovereignty and efficacy of grace!) at this extremity the Lord the Spirit ſeaſonably brought Rom. iii. 26. to his heart, from which text, with the context, he clearly

clearly saw, that God could be glorified in his salvation, through the propitiation of Christ's most precious blood, and was enabled to aim at resting the whole of his salvation on that security. The extremity of horror on this was removed, and he had hope of eternal salvation, but no expectation of escaping the sentence thrice repeated. The day came, his friends returned, the clock went six in the afternoon, Mr. T. found himself still in our world, his friends congratulated him, and now probably he found the mystery of the divine warning explained.* On this his soul is filled with a burning zeal for the honour of God, and with love to precious souls. He returns to the pulpit, preaches experimentally man's fall, sin, and misery; the necessity of regeneration; the imputation of Christ's righteousness; the necessity of holiness as the evidence of acceptance before a holy God, and the absolute need of the energy of the Holy Spirit, to begin and carry on a saving change in heart and life. The hand of the Lord remarkably sealed the above doctrines in the conversion of numbers in his parish. In March, 1748, all the neighbouring ministers shut their pulpit doors against him; there was one of them, Mr. Hill, formerly Mr. Thomson's bosom friend, from whom he expected a very different conduct, but was disappointed; Mr. Hill served him in the same manner as the rest. This went to his heart; but finding God so remarkably with him, he was enabled to bear it in a Christian manner. Part of Mr. Thomson's estate being in Mr. Hill's parish, occasioned his taking a journey thither; and when on the spot, he thought thus within himself; "My old friend Mr. Hill has not been kind; but when I consider what my God, in Christ, has forgiven me since I was last in his parish, ought not I to forgive all his injuries to me? I will try to imitate my great forgiver. I will go and visit Mr. Hill." The heavenly man accordingly went to Mr. Hill's house, the very first sight of him quite overcame all Mr. Hill's resentment, he ran to meet him, embraced him, and said, "O my dear brother Thomson, your kindness has overcome me; will you preach for me next Lord's day?" "With all my heart, brother Hill," replied Mr. T. "on the first opportunity, but cannot next Lord's day, because I have made no provision for my own people." Mr. Hill then urged the granting his request, and Mr. T. still excused himself

* Jer. xviii. 7, 8. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."

for

for the reaſon given. After two hours endearing converſation, they parted. But that God who had ſpecial work for Mr. T. in Mr. Hill's pulpit next ſabbath, ſent ſuch a ſtroke of affliction on him, (Mr. H.) as quite diſabled him from going to the pulpit. He, therefore, wrote a few lines, and ſent a ſpecial meſſenger to deliver the letter. This meſſenger quickly overtook Mr. T. on the road, and he, who was a great obſerver of Providence, finding that Mr. Hill was diſabled for the preſent, deſired the meſſenger to inform his maſter, that he would go home and provide a ſupply for his own pariſh, and, by the will of God, return and ſupply his place next ſabbath. Mr. T. did return. Mr. Hill was confined, and could not attend public worſhip; but his ſon, then a youth, who had entered Oxford as a ſtudent, but being vacation time, was at his father's and heard Mr. T. preach, was ſo effectually reached that day, that when Mr. T. had pronounced the bleſſing in the afternoon, young Mr. Hill ſtood up, and begged the audience to ſtop for a few minutes, and then expreſſed himſelf to the following purpoſe. "You may well wonder at my deſiring you to ſtop, as I myſelf have reaſon to wonder at the reaſon of it. Know then, that the dear man that ſits in the pulpit, has not only ſaid, but proved, that nothing done by, or wrought in the ſinful race of Adam, can be the ground of their acceptance before a holy God; that Chriſt's blood is the only propitiation; his obedience, and ſatisfaction, the only ground of acceptance: this doctrine I now believe, I now feel the power of working love and obedience to God in Chriſt, and I deſired you to ſtop, that I might recommend the doctrine to all of you who thus have heard it"—and then ſat down all in tears. He was ſwallowed up with a ſenſe of intereſt, in redeeming love, for ſome conſiderable time; but Satan was permitted at laſt to aſſault him in the manner ſuggeſted in the letter above mentioned. How long it was thus, I know not; but very remarkable it is, that Dr. D. in his anſwer to Mr. T. which he read to me, foretold his reſtoration. Mr. Hervey acquainted me with his thorough recovery, and that he was, in 1750, proſecuting his ſtudies at Oxford; and Mr. Thomſon himſelf, ſome time after, informed me, that he was ordained to the miniſtry, and proved both a Boanerges for awakening ſinners, and a Barnabas to ſaints. Both Mr. Thomſon and Mr. Hill are alive as far as I know, but Mr. ——, of Exeter, in their neighbourhood, is the moſt likely miniſter I know, to give certain information in this matter. Some of the letters that I was honoured with from bleſſed Mr. T. are among my papers at Bury, and the ſight

of

of them damps me, when I remember that I am not what that good and great man ſuppoſed me to be, and what I imagined myſelf to be. It was by the importunity of good Dr. D that I ventured to write to him, and his very firſt anſwer is a great diſcovery of the excellent temper and humble ſpirit of the favoured man. If the above relation be acceptable to my friend, and of any ſervice to ſome ſoul, I ſhall have reaſon to be thankful to the God of all grace; but cannot offer up the tribute of praiſe to God by Jeſus Chriſt, unleſs I am favoured with the good Spirit of Chriſt. Pray that this may be my unſpeakable privilege.—Have on purpoſe written the above on this ſeparate ſheet, reſerving my anſwer to the particulars in your excellent letter, to the cover. May your Samuel be as young Mr. Hill, and the Lord be very gracious to

Your ſinful, obliged ſervant, I. D.

ON THE EXEMPLARY BEHAVIOUR OF MINISTERS.

LETTER IX.

DEAR SIR,

IN dealing with perſons who are *wounded in ſpirit, and grieve for their ſins in an evangelical manner*, you ought (1.) To lay before them the loweſt marks of true grace, as mentioned in ſcripture, viz. ſenſe of the plague of their own heart;* love to ſpiritual things; to the people, word, and ordinances of God;† hatred of ſin;‡ deſire of grace, fellowſhip with, and likeneſs to, God;§ delight in God's law, and the obſervance of it;‖ and an abiding grief on account of non-conformity to it.¶ (2.) Shew them the manner in which ſin dwells in believers on earth; not as a ruling lord or beloved maſter, but as a heavy burden, as a deteſted plague,** renounced by their heart;†† a hated enemy conſtantly and carefully reſiſted in, and by, all the powers of their ſouls;‡‡ and whoſe occaſional prevalence is managed by God to render itſelf more and more odious, and the mind

* 1 Kings, viii. 38.—Iſ. lxiv. 6.—Rom. vii. 14, 24.—Math. v. 3, 5. † 1 Jo. iii. 14.—1 Pet. ii. 2—Pſ. xxvi. 8. ‡ Pſ. cxix. 104, 128. and xcvii. 10.—Rev. ii. 6.—Jude xxiii. § Pſ. cxix. 37.—Heb. xi. 25.—Pſ. xxvii. 4.—Luke xviii. 13.—Iſ. xxvi. 8. ‖ Pſ. cxix. 8, 14, 35, 40.—Rom. vii. 22.—Job xxiii. 12. ¶ Pſ. vi. and xxxviii. and xl. 11, 12.—Rom. vii. 14, 23, 24. ** Rom. vi. 14. and vii. 24.—1 Jo. iii. 8. and v. 18. †† Pſ. cxix. 106.—Acts xi. 23.—Iſ. xxvi. 13. ‡‡ Gal. v. 7.—Rom. vi. 12.

of the ſaint more humble, more watchful againſt it, more earneſt in ſpiritual exerciſes, eſpecially in fleeing to Chriſt from it, and more ſympathiſing towards others.* (3.) Encourage them to cheriſh the moſt aſſured hopes of ſalvation; hinting to them that a ſpiritual ſtate is only to be judged of by that which is eſſential to it; that the interruptions of the exerciſe of grace are moſt obſervable in weak believers;† that there is often a real aſſurance of faith, where there is little or no ſenſible aſſurance;‡ that God loves while he hides and frowns;§ that ſins of infirmity do not alter the ſtate of juſtified perſons;‖ that the hour of temptation is not a proper ſeaſon for judging of our ſtate or caſe; that God, for holy and wiſe ends, afflicts thoſe whom he eminently loves, with temptations and deſertions; that an unfitneſs for holy duties, which is our burden, doth not, in the main, hinder the performance of them; that Chriſtians ſhould have recourſe to the word and blood of Jeſus, for removing the obſtinate ſcruples of conſcience; that God takes peculiar care of weak and wounded believers; that God approves mens' conduct if they improve what talents he hath given to them; that the ſincerity of religious affections ought not to be eſtimated by the vehemence of them; that a ſaint may be truly growing in grace, while he apprehends himſelf at a ſtand, or even decaying; that in ſo far as we are only tempted, it is not our ſin but our affliction; and that there are very different degrees in evangelical ſorrow for ſin.—In dealing with perſons wounded in ſpirit, great care muſt be taken to prevent their falling into carnal ſecurity, by neglecting a daily renovation of repentance, miſimproving the conſolations of Chriſt preſented to them, indulging in lukewarm indifference, or ſhadowy appearance of practical piety, or returning to ſins from which they had eſcaped. And, though the Lord ſhould many years delay his comforting influences, you ought not to faint, nor give up dealing with them. While he waits to be gracious, it is neceſſary that you occupy till he come.¶

In dealing with lapſed perſons: (1.) Never reprehend their conduct till you have duly enquired into the certainty of it.** (2.) Always manifeſt the utmoſt ſerioufneſs, care, and diligence, as in a matter of great importance.†† (3.) Ma-

* Rom. viii. 28. † 1 Jo. ii. 13. ‡ Eph. i. 13. § Iſ. l. 10.—Pſ. xxii. 1. ‖ Rom. v. 1. and vii. 14, 25.—2 Cor. xii. 9, 10.—Mic. vii. 18. ¶ Job xxxv. 14.—Iſ. xxx. 18. ** Deut. xiii. 14.—Iſ. xi. 3, 4.—Ezek. viii. †† Gal. iv. 11, 20.—Rom. ix. 1, 2.—1 Cor. iv. 21. and 2 Cor. xii. 21.

nifeſt the moſt tender love and compaſſion to the lapſed while you faithfully deal with them.* Let there be nothing but calmneſs on both ſides. If they have fallen into *practical* ſcandal; be as tender of their reputation as poſſible.† Carefully preſerve and encourage what ſhame of their deeds they retain.‡ Proportion your lenity or ſharpneſs to their offence, and the aggravations of it,§ and to the frame of their mind before, or after the offence.‖ Labour to promote their deep repentance, by repreſenting to them the heinous nature and aggravations of their ſin; by urging it from all the arguments which either law or goſpel doth afford; and by preſenting the ſcriptural grounds of their hope of pardon.¶ In order to manifeſt the purity of the church, deter others from ſin, and make themſelves more cautious afterwards, they ought, in due time, to be urged to a proper confeſſion of their ſin, and profeſſion of ſorrow for it, according to the degree of its publicity; and to make compenſation to their neighbour whom they may have injured by it.** After proper manifeſtation of their repentance, they ought, with much ſympathy and compaſſion, to be received back to fellowſhip with the church in her ſealing ordinances.†† If they have fallen into *erroneous* opinions: the nature of the error, by what means, and how far they have fallen into it, whether they be propagators of it, and whether it is likely to ſpread or not; theſe things muſt be carefully conſidered.‡‡ Great care muſt be taken duly to inform the lapſed, and ſet their opinion in its true light before them, and in as few words as poſſible. The arguments confuting it ought all to be ſcriptural, ſhort, clear, and concluſive. The objections in ſupport of the error, or againſt the confutation, ought to be impartially weighed and ſolved.§§ If they ſtill appear plainly obſtinate in their error, further reaſoning with them is improper.‖‖

* Gal. vi. 1, 2.—2 Cor. xi. 29. and xii. 21. † Math. xviii. 15, 16. ‡ 1 Cor. iv. 14.—Jer. xxxi. 19. and vi. 15.—2 Theſſ. iii. 14. § Jude xxiii.—1 Cor. iv. 2. ‖ Gal. vi. 1. ¶ Ezra x. 10.—1 Sam. xii. 20. ** 1 Tim. v. 20.—Lev. vi. 4, 5. †† John xxi. 15—17. ‡‡ Gal. iii. 1.—1 Cor. xi.—Phil. iii. 16.—2 Sam. xv. 11.—Tit. i. 13.—Math. xviii. 17. §§ 2 Tim. iii. 16. and ii. 25.—Tit. i 9. ‖‖ 1 Cor. xiv. 38.—Tit. iii. 10.—Jer. xxviii. 11.

ORIGINAL LETTER OF THE LATE REV. MR. VENN.

Roſcow, near Penryn,
Feb. 4th, 1800.

REV. AND DEAR SIR,

Incloſed you have the copy of an original Letter from the late Rev. H. Venn to the late Rev. Mr. Talbot, occaſioned, I conceive, by his removal to Reading; and if it merits your approbation, I could wiſh it might have a place in the Evangelical Magazine as ſoon as convenient.

Your affectionate and obliged Friend,
TIM. WILDBORE.

MY DEAR FRIEND,

THE love which ſprung up in my heart towards you, when we firſt met at Ludbury, has not waxed cold. No ſooner, therefore, did I hear of your providential removal to another and larger flock, than my heart was engaged in prayer; and I now ſit down on purpoſe to ſend you ſome account of the things which I aſk of my God in your behalf. In the firſt place I beg of him to enable you to preach Jeſus Chriſt, in the glory of his perſon, in the fulneſs of his grace, and in the length, breadth, height, and depth of his love: to preach him as a free, preſent, almighty Saviour of the ſinful ſons of men: to preach him with increaſing clearneſs: and to this end, I pray that you may have more previous diſcoveries of your own ſalvation in him. that you may ſpeak as the apoſtles did, from a rich experience of the reality of the bleſſedneſs of believing in Jeſus.—Secondly, I beg of God, that in the diſcharge of your office, you may exert yourſelf; not to injure your valuable health; but as far as your ſtrength will hold, to go on, imitating the great Shepherd himſelf, who, from his inceſſant labours, was taken for fifty, when little more than thirty; his very countenance was aged.—Thirdly, I pray that you may be filled with bowels of mercies; that not only the counſels you give, and the conſolations you adminiſter to the faithful; but even all your denunciations of truth to come, may breathe a tender love to the ſouls of men.—Fourthly, I pray that you may be bold as a lion to encounter reproach, and to bear all revilings, yea, and be willing to be a monitor unto many for his ſake, whom the nations abhorred.—Fifthly, I pray that you may ſerve God with all humility, and many tears, feeling the plague of your own heart, and yourſelf to be the chief of ſinners; for then the Spirit

Spirit of God reſts upon us, and our fellow-ſinners are melted down.—Sixthly, I pray that all the diſcouragements you may meet with, all the oppoſition from your own people, ſpeaking perverſe things, and all the various trials you are to meet with in your new ſtation, may be more than counter-balanced, by finding the word of the Lord in your mouth, mighty to convince and to convert; by ſeeing ſeals added to your miniſtry, and precious ſouls your epiſtle of commendation, known and read of all men.—Finally, my prayer to God for you, and for myſelf is, that our death may crown our miniſtry; that we may with our lateſt breath ſo teſtify of Chriſt, that we may add freſh weight to every diſcourſe we have once made to our people in defence of the goſpel. Theſe petitions I have, and I truſt I ſhall often, put up for my dear friend. Having almoſt loſt my voice, and returning from the rank of a ſtandard bearer in the camp of Iſrael to that of a private ſoldier, I have abundantly more time to pray for my dear companions, with whom I was once a fellow-labourer in the kingdom and patience of Jeſus Chriſt: and though his all-wiſe appointment has fixed us in ſuch diſtant parts of the vineyard, that probably we ſhall ſeldom meet here, it is in this caſe no ſmall gratification to chriſtian love, that our meeting never to part cannot be far off; we ſhall both appear among the *brands plucked out of the fire*; both be numbered amongſt thoſe who have turned ſinners from the error of their ways, and been witneſſes for a crucified God in a day of rebuke and blaſphemy; that meeting I reckon much upon; I want to have it vaſtly more realized to my mind; I want to ſhout for joy, uttering the heathen celebrated ſaying with the faith of aſſurance, "O! præclarum illam diem." Your's, &c.

H. VENN.

ORIGINAL LETTER OF THE LATE REV. B. BEDDOME.

No. III. *May* 19, 1760.

"——— When you lent Siſter H—— Mr. Thomas's diary,* ſhe promiſed not to let it go from her, and ſhe ſcrupulouſly fulfilled her promiſe, ſo that I could not get a ſight of it. Since that I borrowed it of Mr. S. and read it with great delight, and indeed amazement, that a perſon about the age of twelve or thirteen, ſhould be able to write with ſuch propriety. I have been much affected with his dying words,

* A young miniſter who died at Peſhore. This diary was publiſhed by Dr Gibbons.

'Peace!—

'Peace!—Praiſe!—I have peace.' That there is peace procured, though we ſhould have no perſonal intereſt in it, is matter of praiſe. That we have peace, peace with God, peace within, that peace that paſſeth all underſtanding, and which the world cannot give nor take away, lays a foundation for loftier praiſes ſtill; and peace in a dying hour ſhould raiſe our notes to the higheſt pitch: then one dram of true peace is worth all the world; the one we leave behind us, the other we take with us. 'The work of righteouſneſs ſhall be peace, and the effect of righteouſneſs quietneſs and aſſurance for ever.' That we might often meet at the throne of grace in this world, remembering each other there, and finally meet before the throne of glory above, is the earneſt deſire, and, I would hope, fervent prayer of

"Your's affectionately, B. B."

ON FAMILY WORSHIP.

I Have frequently been led to meditate upon that exalted character given to Abraham by God himſelf.—"For I know him that he will command his children and his houſehold after him—and they ſhall keep the way of the Lord, to do juſtice and judgment." In Abraham's practice we ſee our example and duty, and if our hearts are right with God, and are under the influence of his holy Spirit, as maſters of families we ſhall be anxious to follow the example, and fulfil the precept: we ſhall erect an altar to our God for family worſhip; thither we ſhall take our children and ſervants; and while we are ſhowing them the way to a throne of grace, we ſhall wreſtle hard with the Father of all our mercies for the welfare of their precious and immortal ſouls.

If one from any of the ſurrounding nations, which were living in the groſſeſt ignorance, and periſhing for lack of knowledge, had come to reſide in Abraham's family, he muſt very ſoon have perceived the difference; he could not have remained in his houſe one day, before he heard of the God of Heaven, before he ſaw him worſhipped, and was called upon to join in that devotion: means would have been made uſe of to convince him that he alſo was a ſinner, that he had gone aſtray from the true God, and of the neceſſity of making a covenant with him by ſacrifice.

In reflecting upon this we ſee the duty of every believer in Jeſus, who is a maſter of a family; while at the ſame time we are led to lament and condemn the conduct of thoſe who depart from it.

I have

I have known inſtances of this, and am acquainted with ſome families where both huſband and wife have (I truſt) taſted that the Lord is gracious, and are both walking the way to Sion with their faces thitherward; they are bleſſed with children, and with ſervants, and yet have no altar in their houſe to the God of Iſrael for family worſhip! It is what they have hitherto lived in the neglect of, and have not courage to begin now. If a relation or an acquaintance, who is a ſtranger to real religion, viſits their family for a few days, they have not ſufficient reſolution even to converſe upon ſerious ſubjects before him; he goes from their habitation equally ignorant of the way of ſalvation, as when he came. Though they loved him, though they knew the awful ſituation he was in, and knew that he was inſenſible of it; yea, though they ſaw the ſword of God's judgment coming to cut him down, yet they warned him not of his danger, but left him to die in his iniquity. Theſe are awful reflections, eſpecially when we conſider the different line of conduct that ought to have been purſued; and how frequently God has bleſſed the holy example of thoſe families that call upon his name, when by their practice and ſerious converſation they have endeavoured to ſhow the path of life to friends or ſtrangers. Often have their endeavours been crowned with ſucceſs, and been the means of converting ſouls to God. A remarkable inſtance of this occurred ſome years back in my own father's family, and as it tends to illuſtrate theſe obſervations, I ſhall briefly relate it; hoping, that through the extenſive circulation of the Evangelical Magazine, it may be the happy means of encouraging ſome to purſue a ſimilar conduct, and to wreſtle hard with God for the ſame bleſſing to attend it.

My father, who is now a deacon of an independent congregation in a populous town in the country, was brought up in the farming line; and though the place in which he lived was only ſituated about ſeven miles from a town where the goſpel was faithfully preached, yet the glad tidings had never reached their ears; darkneſs covered the pariſhes around them, and groſs darkneſs the people; ſo that they were as ignorant of the way of ſalvation as the inhabitants of any of the iſlands of the pacific ocean: but bleſſed be God, that among the many happy conſequences reſulting from the eſtabliſhment of the Miſſionary Society, an aſſociation has been formed in that county to ſend the goſpel to all its pariſhes: but to return.

He who taketh one of a family and two of a city, and bringeth

bringeth them to Zion, by an over-ruling Providence cauſed my father to come and ſettle in the town juſt alluded to; he went one evening to the meeting houſe, merely to paſs away an idle hour, and God ſent the word home to his heart. He now became ſenſible of the awful ſtate he was in by nature; he had no ſooner diſcovered the way of ſalvation, and found the pearl of great price, than he went with the glad tidings to his father's houſe; but it ſeemed to them only as an idle tale. Some years after he was married, and ſettled in this town, one of his ſiſters (who was about 24 years of age) came to ſee him, and ſtopped at his houſe, I believe, about a week; though ſhe was an utter ſtranger to religion, it did not occaſion him to deviate from his general conduct; family prayer was (as uſual) attended to, and if a Chriſtian friend called in, experimental religion was often the topic of their converſation, and this frequently in her preſence. At the time appointed ſhe went home to her father's houſe, without any ſign of its having made the leaſt impreſſion upon her mind. About two years after this ſhe was taken ill with a violent fever, and ſo rapid was its progreſs upon her conſtitution, that in a few days all hopes of her recovery were given up. In this ſtate, in the near approach of death, ſhe earneſtly requeſted my father to be ſent for. To her aged parents and relations, that ſtood by her bedſide, ſhe repeatedly addreſſed herſelf, and acquainted them of the awful ſtate they were living in: for though they were amiable as to their moral characters, yet they were groſsly ignorant of the way of ſalvation. They, to comfort her, told her ſhe had been a good and dutiful child; mentioned the reſpect ſhe was held in by all the pariſh; enumerated her many good qualifications; and from all theſe things they thought ſhe was as certain of going to heaven, as any one upon earth: but this ſhe knew to be only a refuge of lies, though it was all the comfort they could yield her in a dying hour. She told them they were as ignorant of her caſe, as they were awfully deluded in their own; that none but her brother, who was ſent for, underſtood her ſituation; he knew the way of ſalvation, and could point out the path of life, whilſt they, though they knew it not, were going the high road to deſtruction. My father came there in the ſame forenoon, which was but a few hours before ſhe expired. He went with little hopes of being of any real ſervice to her, well knowing the awful blindneſs of the whole family: but what was his aſtoniſhment when he arrived there! what joy and conſolation filled his mind when he began to converſe

converſe with her; he ſoon found that her converſion had long been begun and carried on, and that he had been the bleſſed means of it, though he had not known it. With tears of joy and gratitude ſhe told him the commencement of it, which was, when ſhe was at his houſe two years before; that her eyes were in ſome meaſure opened by hearing him when at prayer with his family, but more particularly in hearing ſome religious converſation between my father and a chriſtian friend who called in. She here related to him a great part of it, all of which he had then wholly forgotten. She told him the effect it had upon her mind when ſhe returned home; that though ſhe had no one to open her heart to, yet ſhe was enabled to meditate upon it; that it led her to read her Bible, and to pray over it; and to his great ſatisfaction, deſcribed, from that circumſtance, the working of the Spirit of God upon her own ſoul. She told him ſhe had often deſired to come and ſee him again, but was deterred from it by fear of the ſmall-pox, which had been continually in the town. After ſome further converſation, in which ſhe expreſſed herſelf with great thankfulneſs to him, and bleſſing God that ſhe had ever been to his houſe, ſhe cloſed her eyes upon all terreſtrial objects, and fell aſleep in Jeſus.

What conſolation did this yield in the trying hour, when called to take a laſting farewell of a dying relative! Yea, what encouragement does it hold out for us, when opportunity offers, to make uſe of every means to bring a ſoul to God. Nor let us be diſheartened though we ſee not our endeavours crowned with ſucceſs: the ſeed may long lie buried, and for ought we know, after we have quitted our earthly tabernacles, our paſt inſtructions may ſink deeper into ſome hearts; and, by the bleſſed influence of the Holy Spirit, take root, and bring forth fruit unto everlaſting life. And, on the contrary, if we have lived in the neglect of this known duty, what unhappy reflections muſt it afford? and ſhould we ever be called to the death-bed of a friend who is ignorant of the true knowledge of Chriſt, and to whom we formerly had opportunities of ſhewing his danger, but neglected to do it, what muſt be the anguiſh of our ſoul, when we ſee him drawing his laſt breath, and grappling with black deſpair! You that knew the way to everlaſting life, refuſed to point it out to him; you knew the mortal wound that ſin had given him, and ought to have ſhewn him the balm of Gilead, and the phyſician there; the precious opportunities are loſt for ever; you refuſed to ſhew him

the things that made for his everlasting peace, and now they are for ever hid from his eyes!

W, H——E.

THOUGHTS ON THE IMPORTANCE OF CATECHISING YOUTH.

IF the principles of Christianity were deeply rooted in the hearts of our countrymen, what excellent fruit would they produce! the nation would be transformed to a state of superior excellence, bearing some resemblance to the celestial abodes.

doct general profession of religion is made, it is true, and the

Arines of the grace of God are clearly taught among us; but we have, notwithstanding, to lament, that the general body of the people are, both in principle and practice, but little removed from the ignorance of their pagan ancestors. To investigate the origin of an evil which reflects so much shame upon ministers, parents, and the teachers of youth, has been the work of wise and pious men. And the conclusion which Bishop Beveridge, Gurnall, and others, have been obliged to draw, is, that the neglect of *catechetical instruction*, is the source of the malady. Youth, by this omission, being left ignorant of the fundamental principles of religion, neither understand the Scriptures they read, nor the sermons they hear. The enemy availing himself of their blindness, prevents the seed taking root; and infidelity, inattention, and immorality spring, because better seed was not sown. Nor can we ever expect to see a general reformation, either among the rich or poor, till the great duty of catechising youth is extensively revived.

Our obligation to adopt this plan of Christian instruction, is founded in the express command of God. "Train up a child in the way that he should go, and when he is old he will not depart from it. Prov. xxii. 6." Fathers, "provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." "By nurture, says Beveridge, we are here to understand, as the Greek word* signifies, that discipline which parents ought to exercise over their children, to prevent their falling into, or continuing in any wicked course. And by the admonition of the Lord, is meant the catechising, or putting them in mind of the Lord Jesus Christ, and of what he would have them believe and

* Παιδεια

do,

do, that they may be ſaved. For the original word*, which we tranſlate, admonition, properly ſignifies catechiſing†. And, therefore, to catechiſe or inſtruct children in the knowledge of God, is a duty here laid upon all parents by Almighty God himſelf; and all who neglect to educate the children under their care, in the admonition of God, by catechiſing or teaching them the principles of religion, live in the breach of a plain law, a law made by the Supreme Law-giver of the world, and muſt accordingly anſwer for it at the laſt day."‡

Parents! if you have any zeal for God. Miniſters! if you have any love for ſouls, make no delay. Enter upon the work immediately. Satan begins early to enliſt them into his ſervice. Our youth are in general under his dominion. It becomes you to reſcue them from his power, and early train them up for God. If you deſire the proſperity of the church; if you wiſh the riſing age to be a ſeed to ſerve God, when you are cold in your graves; if you wiſh to turn many from darkneſs to light; if you wiſh to diſappoint hell, and honour heaven, train up children in the nurture and admonition of the Lord; catechiſe them with diligence; explain what they learn with familiarity; follow your inſtructions with earneſt cries to God for ſucceſs, and he, who is always more diſpoſed to anſwer than we are to aſk, will crown your labour with ſucceſs, and in the great day you ſhall preſent a multitude before the throne, ſaying, "Father, here am I, and the children whom thou haſt given me."

M.

REFLECTIONS ON JOHN I. 17.

"Of his fulneſs have all we received."

TO be a partaker of the fulneſs of Chriſt is the higheſt privilege to which man can be admitted; the believer enjoys a foretaſte of it here, and when he arrives in the eternal kingdom of the Lamb, he will be continually receiving freſh meaſures of that inexhauſtible fulneſs, which will be the ſource of all his joys, and the theme of his ſong for ever.—Jeſus Chriſt is revealed in the ſcriptures, as poſſeſſing an infinite fulneſs in himſelf, both *as God*, and as the *God-Man Mediator*.

* Νουθεσία † Κατηχίζειν, νουθετεῖν, Heſych.
‡ Biſhop Beveridge's thoughts on Chriſtian Education.

Chriſt poſſeſſes infinite fulneſs as God.—Deity is unqueſtionably the ſource of all good; we have, therefore, only to prove that Chriſt is God, and it carries with it ſatisfactory evidence, that in him are infinite treaſures of grace and mercy. It will be needleſs to multiply quotations, as one clear ſcripture proof is as ſatisfactory as an hundred to the man who receives the ſcriptures as the *word of God*. We are told that "in him dwelleth all the fulneſs of the godhead bodily:" * that is, the whole nature and attributes of God dwell really and ſubſtantially in Chriſt's human nature.

But let us more particularly conſider the fulneſs Chriſt poſſeſſes in his covenant relation to his people, as their *God-Man Mediator*, poſſeſſing infinite grace and the Spirit above meaſure,† and communicating this grace to his people, who come as empty veſſels to be filled, and are enabled in their meaſure to manifeſt his fulneſs, by the variety of gifts and graces he diſpenſes among them, till he brings every member to his full ſpiritual ſtature, and then gives them an abundant entrance into his kingdom of glory. The church being called the fulneſs of Chriſt,‡ his myſtical body cannot be complete without the full and complete ſalvation of all its members.

When the Holy Spirit has wrought ſaving convictions in the heart of a ſinner, he who before thought himſelf wiſe, now ſees that he was ignorant of the things that concern his moſt important intereſts; but it is his happineſs that in Chriſt is the fulneſs of *wiſdom*; he is encouraged to plead his ignorance at the throne of grace, and to pray earneſtly for wiſdom to direct his ſteps: the Lord hears and ſpeedily anſwers his prayer; the word which he reads and hears with faith is applied to his heart by the power of the Spirit, and becomes truly "a light unto his feet, and a lamp unto his path."

But it is not merely at ſetting out on his ſpiritual journey that the believer needs this *fulneſs of wiſdom*; as he purſues his courſe he continually meets with difficulties, which make him utterly at a loſs how to proceed, and would cauſe him to turn back into the world, but that he has recourſe in every time of need to him who at firſt imparted wiſdom, and whoſe aſſurance he can rely on for direction till he arrives at his deſired haven: he is brought by this wiſdom to ſee his utter incapacity to fulfil the holy law of God, which he is breaking every moment of his life; and to caſt himſelf en-

* Col. ii. 9. † John iii. 34. ‡ Epheſ. i. 23.

tirely

tirely on that perfect *righteouſneſs* by which Jeſus fulfilled the law as his ſurety. Relying by faith on that word of God which declares him juſtified by the righteouſneſs of Chriſt imputed to him, he now beholds ſin in its native deformity, as hateful in the ſight of God; and looking unto Jeſus for the grace of ſanctification, prays that he may be made holy in *heart*, which will not fail to produce holineſs of life; and being engaged in a continual warfare, while connected with the preſent evil world, he lives by faith in Jeſus, who imparts continual ſupplies from his fulneſs, (by which he is enabled to reſiſt and watch againſt ſin) and will not fail to give the victory over every enemy; having, as the great Captain of Salvation conquered death, and him that had the power of death, and redeemed his people from the curſe of the law, by becoming a curſe for them, when he made a full and perfect atonement for their ſins on Mount Calvary; and finiſhed the work of *redemption*, blotting out the hand-writing of ordinances that was againſt us, nailing them to his croſs; the believer receives of the *fulneſs* of this redemption with unſpeakable joy, after the dark ſeaſon of firſt convictions, when he was, perhaps, brought to the borders of deſpair, but is now light in the Lord.

He *lives upon* the fulneſs of this redemption from day to day, having by ſin forfeited all title to the mercies of God, both for his ſoul and his body, he now enjoys the forfeited poſſeſſion redeemed by the blood of Chriſt; he receives temporal mercies as the purchaſe of that blood, and ſtudies to uſe them to the glory of his Redeemer; but his moſt important concerns are thoſe of his ſoul; concerns which are not bounded by the period of the preſent life, but which extend to eternity: as a ſinner he was baniſhed for ever from the preſence of God; but he is now brought nigh to him by the redemption of Chriſt. When faith is in exerciſe this excites continual joy, and while he enjoys a ſenſe of the love of his Redeemer, he anticipates the happineſs of heaven while in this lower world; but his adverſary, the devil, will not long ſuffer him to continue in peaceable poſſeſſion of this enjoyment; he will firſt ſuggeſt earthly mindedneſs, and watching for his halting, tempt him to backſlide from that God to whom he is under ſuch infinite obligations; when brought to a ſenſe of his backſlidings he is humbled under the conviction, and has continual recourſe to that blood of atonement which cleanſeth from all ſin; and God having promiſed to heal all the backſlidings of thoſe who return unto him, he holds on his way receiving out of the

the fulneſs of Jeſus as he ſtands in need, till he is taken by his Lord to enjoy the fulneſs of his preſence, where no enemy ſhall interrupt him, but all ſhall be harmony, peace, and love, for ever. J. T.

A SOLILOQUY.

"This ſoul of mine was never made
"For vanity and luſt."

WATTS.

AND yet, O my ſoul, what are thy purſuits, what are thy hopes! Thy purſuits are folly, and thy hopes worldly. Yet gold is not wanted: covetouſneſs is not thy foible. Thou doſt not delight in ſcenes of wickedneſs—no, but thy crime is a too great inattention to thy eternal concerns, and a much greater ſolicitude for the pleaſures, tho' not for the riches, of this tranſitory world, than is conſiſtent with the noble nature of an immortal being. For well thou knoweſt, that this world is but a ſtate of probation, a ſhort pilgrimage, a fleeting paſſage; that this life will but appear as a *tale that is told*, in compariſon with the life, the eternal life, we are about to enter.

Oh! my fooliſh wandering heart, why are thy feelings ſo congenial with the world? Can it promiſe thee a length of years? can it enſure thee one moment?—no! then why let its folly captivate thy better affections. It will begin with entertaining, but where will it end? In entailing contempt, miſery, and deſpair upon its votaries. Strange that man, the moſt favoured of all the creation; man, who is the image of his Maker; that this highly favoured man ſhould be the moſt ungrateful of all the works of his Maker's hand: ſlighting his bounty, grieving his Spirit, rejecting his offers of ſalvation, and eager for nothing but the ſtraws and duſt of earth. And when he has gained the height of his ambition, what is the amount? vexation, diſappointment, and remorſe. His riches, his honours, will fly faſter than they were accumulated, and nothing will be left him but regret for miſ-ſpent time; and one little ſpot of earth where he muſt lie down, and terminate this glorious ſcheme of worldly wiſdom!—Oh, my ſoul, flee from the wrath to come, no longer procraſtinate, but fly to the Rock that is higher than thou art.

However the Chriſtian's path is ſtrewed with thorns, oh! my God, enable me to chuſe the narrow way that leads to life. O let me not be loſt in deſpondency, let me not be frightened

frightened at the hill *Difficulty*, nor at the dangers that beſet the way. O God! keep me alike from pride and deſpair, and at laſt, bring me to the gate of the celeſtial city, where

(O glorious ſtate! O bleſt abode!)
I ſhall be near and like my God.

SOPHIA T.

LETTER FROM JUDEA.

To the Editor of the Evangelical Magazine.

SIR,

The annexed is an extract of a Letter from a young man belonging to the Britiſh Artillery, who went with Sir Sidney Smith into the Eaſt. The pious ſtrain in which he introduces his letter, and other circumſtances, have induced me to trouble you with a copy, which, if you think worthy of a place in your excellent Magazine, you will be ſo good as inſert, and much oblige, Sir,

Your's, &c. Z. T.

Dundee, 30th April, 1800.

P. S. The letter is directed to his father in this town.

(COPY.)

Bethlehem, (Judea) February, 1800.

DEAR PARENTS,

I Embrace the preſent opportunity of ſending you a few lines, hoping they will find you in as good health as they leave me: thanks be to God for this, and all his other mercies ſince I left Europe. For the hand of God has been with me, as will appear from the ſequel, ever ſince I left my native country; for in all the viciſſitudes and troubles that have attended our paſſage from Ireland to the coaſt of Egypt; and from that through the Red Sea, until we arrived in Judea, 114 miles from Jeruſalem, the preſence of the Lord has been with me, both day and night. Bleſſed be his holy name, he has been pleaſed to lead me into the knowledge of redeeming love, and give me to experience the power of his glorious goſpel, and of his almighty grace, ſo that I may walk in the light of ſalvation through a Redeemer.

When I received your laſt letter, we were under orders to march to Cork, where we embarked for Egypt, the 2d of Auguſt 1799, on board the Royal Sovereign, of 110 guns, in company with the reſt of the ſhips under the command of Commodore Sir Sidney Smith, to act againſt the French on the

the coaſt of Egypt. We paſſed through the German Ocean to the coaſt of France, and then to Gibraltar: we had fine weather for ten days in ſight of Italy, until we came to Malta, on the 18th of September. All this time we did not know our deſtination; but on the 19th, a frigate came to the Commodore, to inform him that ſome French ſhips of war were off the coaſt of Egypt. We were then given to know our deſtination was Turkey, to learn the Turks the art of managing the great guns, with other branches of the art of war, which is our preſent employment. We had fine weather for five days, to paſs along the coaſt of Egypt, for we could not land at any place in that country, it being all in the hands of the French, commanded by General Buonaparte: however, the city of Acre was at this time beſieged by the above-mentioned army, conſiſting of 30,000 men. The city is ſituate upon the borders of the Red Sea, in Syria, and is the ſame where the Chriſtian kings loſt ſo many men, when they attempted to take it from the Infidels in the holy wars. We were obliged to land at the port-town of Aleppo for freſh water, where we embarked again, and landed at the city of Acre the 12th of October. Our fleet took all the French heavy artillery in the Red Sea, which we employed againſt themſelves, and obliged them to raiſe the ſiege with the loſs of the greater part of their army. General Buonaparte having proceeded into Egypt with his army, left us at liberty to go further into Turkey, which you will obſerve we did. We lay here one month, and then marched to the city of Samaria, in Galilea, where we lay ſix weeks, when we got orders to proceed to Jeruſalem. We paſſed by the land of Sodom the 20th of January, and encamped the 26th on the Mount of Olives, 20 miles from Jeruſalem, and upon the 2d of February marched into that city. The religion here is that of Mahomet, and there are great numbers of pilgrims. The city, which is about as large as Dundee, is 45 miles from the ſea. The fineſt building in it is a temple (formerly) dedicated to the ſun, (but now) belonging to the Turks. There is another temple built over the place where our Saviour was buried, and an image of the Virgin Mary, of gold, to which the pilgrims pay their devotions. Here is to be ſeen likewiſe the cleft of the rock, which rent when our Saviour gave up the ghoſt. We lay here three weeks, and then came to this town, namely, Bethlehem, ten miles from Jeruſalem. This town is about as large as Perth, with ſome fine ſtreets in it. The place where our Saviour was born is now covered with a chapel, about as large

large as the ſteeple of the church in Dundee, where the Chriſtians worſhip.

The moſt remarkable thing in this country is the cheapneſs of proviſions, &c. Wine to be had at twopence per bottle; lemons one penny per dozen, and oranges the ſame; figs threepence-halfpenny per pound; butter, milk, and cheeſe, alſo very plenty. It may, with great propriety, be ſtill ſtiled the Promiſed Land, "a land flowing with milk and honey;" for there is every thing in great abundance. In ſhort, this country almoſt wants for nothing; money being very little uſed. I got a cheſt made in Jeruſalem of the wood of Lebanon for two ſhillings, which would have coſt me two guineas in Britain, &c.

(Signed) DAVID TAYLOR.

SELECT SENTENCES.

IT is by light from God that we are to be directed to him.

When I was rich, ſays one, I poſſeſſed God in all; and now I am poor, I poſſeſs all in God.

That we may not complain of what *is*, let us ſee God's hand in all events; and that we may not be afraid of what *ſhall be*, let us ſee all events in God's hand.

To love God is to have no other will than his, to keep faithfully his law, and have in abhorrence all violation of it.

Fenelon.

To love God is to deſire to converſe with him, to wiſh to go to him, to ſigh and languiſh after him. That is but a feigned love which does not deſire to ſee the Beloved. *Idem.*

The frowns of the world would not diſquiet us as they do, if we did not fooliſhly flatter ourſelves with the hope of its ſmiles. *Henry.*

God brings us into ſtraits that he may bring us on our knees. *Idem.*

Urgent trials ſhould awaken fervent prayers. *Brown.*

In all ages men coming out of great trials have been the moſt inſtrumental to the good of others; for God doth not greatly exerciſe any of his, but with ſome ſpecial view to his own glory. *Dr. Owen.*

Chriſt *ſuffered* being tempted, but did not *ſin* being tempted. *Dr. Owen.*

Never any ſoul miſcarried under temptation, that cried to the Lord for ſuccour, under a real apprehenſion of danger, with faith and expectation of relief. *Idem.*

REVIEW OF RELIGIOUS PUBLICATIONS.

Modern Infidelity conſidered with reſpect to its Influence on Society, in a Sermon, preached at the Baptiſt Meeting, Cambridge, By Robert Hall, A. M. *2d Edition, 8vo. pages 34, price 2s. Button and Conder, 1800.*

OUR attention to this very ingenious diſcourſe has been unavoidably delayed ſo long, that its merit has already recommended it to extenſive circulation. We ſhould, however, be deficient in what is due to our numerous readers, if we omitted to introduce Mr. Hall's publication to the knowledge of many who may yet be ſtrangers to its excellence. It preſents a clear, brilliant, and impreſſive contraſt between the effects of Chriſtianity and infidelity, upon the principles of morals, and the formation of the characters of men. On the *former* head, the author enquires, "what is to reſtrain an atheiſt from the commiſſion of a crime, when it flatters him with the proſpect of impunity and of immenſe advantage?" And he demonſtrates, that "the ſyſtem of infidelity is a ſoil as barren of great and ſublime virtues, as it is prolific in crimes."

In examining the influence of infidelity upon the formation of *character*, Mr. H. is copious and particular. He ſhews that it tends directly to the deſtruction of a taſte for moral excellence, and promotes the growth of thoſe vices which are the moſt hoſtile to ſocial happineſs; eſpecially vanity, ferocity, and unbridled ſenſuality. On each of theſe ſubordinate topics, a brief quotation will indulge our own feelings, and probably thoſe of our readers.

P. 34. "Humility is the firſt fruit of religion. In the mouth of our Lord there is no maxim ſo frequent as the following: "Whoſoever exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted." Religion, and that alone, teaches *abſolute* humility; by which I mean, a ſenſe of our *abſolute* nothingneſs in the view of infinite greatneſs and excellence. That ſenſe of inferiority, which reſults from the compariſon of men with each other, is often an unwelcome ſentiment forced upon the mind, which may rather imbitter the temper than ſoften it; that which devotion impreſſes, is ſoothing and delightful. The devout man loves to lie low at the foot-ſtool of his Creator, becauſe it is then he attains the moſt lively perceptions of the divine excellence, and the moſt tranquil confidence in the divine favour. In ſo auguſt a preſence, he ſees all diſtinctions loſt, and all beings reduced to the ſame level; he looks at his ſuperiors without envy, and his inferiors without contempt; and when from this elevation he deſcends to mix in ſociety, the conviction of ſuperiority, which muſt in many inſtances be felt, is a calm inference of the underſtanding, and no longer a buſy importunate paſſion of the heart."

Having proved that the ſceptical ſyſtem ſinks the importance of human exiſtence to an inconceivable degree, the author proceeds thus, p. 39. "From theſe principles reſults the following important inference, that to extinguiſh human life by the hand of violence, muſt be quite a different thing in the eyes of a ſceptic from what it is in thoſe of a Chriſtian. With the ſceptic it is nothing more than diverting the courſe of a little red fluid called blood; it is merely leſſening the number by one of many millions of fugitive contemptible creatures. The chriſtians ſees, in the ſame event, an accountable being cut off from a ſtate of probation, and hurried, perhaps unprepared, into the preſence of his judge, to hear that final, that irrevocable ſentence, which is to fix him for ever in an unalterable condition of felicity or woe." P. 43. "Settle it, therefore, in your minds, as a maxim

a maxim never to be effaced or forgotten, that atheiſm is an inhuman, bloody, ferocious ſyſtem, equally hoſtile to every uſeful reſtraint, and to every virtuous affection; that leaving nothing above us to excite awe, nor around us to awaken tenderneſs, it wages war with heaven and earth; its firſt object is to dethrone God, its next to deſtroy man."

P. 46. "Under every poſſible aſpect in which infidelity can be viewed, it extends the dominion of ſenſuality; it repeals and abrogates every law by which divine revelation has, under ſuch awful ſanctions, reſtrained the indulgence of the paſſions. The diſbelief of a ſupreme, omniſcient Being which it inculcates, releaſes its diſciples from an attention to the *heart*, from every care but the preſervation of outward decorum; and the excluſion of the devout affections, and an unſeen world, leaves the mind immerſed in viſible, ſenſible objects."

Mr. H. points out as circumſtances, by which *modern* infidelity is diſtinguiſhed and aggravated; 1. that it attempts to eſtabliſh the *principles of atheiſm*, by diſannulling the belief of all ſuperior powers; 2. that it aims to diffuſe theſe principles among the *common people*; 3. that it preſumes to innovate in the very *ſubſtance* of morals, not diſputing merely the *grounds* of duty, but the *nature of duty itſelf*. p. 58—64.

Unuſually as our review is already extended, we cannot refrain to extract from Mr. H's concluding reflections, the following animated apoſtrophe, and ſubſequent conſolatory obſervation, p. 72. "Their infatuated eagerneſs, their patricidal zeal, to extinguiſh a ſenſe of Deity, muſt excite aſtoniſhment and horror. Is the idea of an almighty and perfect Ruler, unfriendly to any paſſion which is conſiſtent with innocence, or an obſtruction to any deſign which it is not ſhameful to avow? Eternal God! on what are thine enemies intent: what are thoſe enterprizes of guilt and horror, that, for the ſafety of their performers, require to be enveloped in a darkneſs which the eye of heaven muſt not pierce! Miſerable men! proud of being the offſpring of chance, in love with univerſal diſorder, whoſe happineſs is involved in the belief of there being no witneſs to their deſigns, and who are at eaſe only becauſe they ſuppoſe themſelves inhabitants of a forſaken and fatherleſs world!"

P. 76. "JESUS CHRIST ſeems to have "his fan in his hand, and to be thoroughly purging his flour;" and nominal chriſtians will probably be ſcattered like chaff. But has *real* chriſtianity any thing to fear? Have not the degenerate manners, and corrupt lives of multitudes in the viſible church, been, on the contrary, the principal occaſion of ſcandal and offence? Infidelity, without intending it, is gradually removing this reproach; poſſeſſing the property of attracting to itſelf the morbid humours which pervade the church, until the chriſtian profeſſion on the one hand is reduced to a ſound and healthy ſtate, and ſcepticiſm on the other, exhibits nothing but a maſs of putridity and diſeaſe."

After theſe extracts we will not tire the patience, nor inſult the underſtanding of our readers, by multiplying our praiſes of the matter and ſtyle of this pamphlet. We cannot caution them againſt faults, except that its title ſeems to us a miſnomer, and we do not recommend to brother miniſters, to deliver from their pulpits any diſcourſe that omits the peculiar doctrines of the goſpel, or that is not a direct addreſs to their hearers. We know that the author's general rule of conduct, as he obſerves in his preface, is different; but we are confident that his candour will excuſe us for queſtioning the expediency of departing from that rule, on *any* occaſion, in public addreſſes to periſhing fellow ſinners. This obſervation relates to his work as a *ſermon* only. As a pamphlet, we think it not merely unexceptionable,

but inimitable. From the account we have given, our readers will be aware, that it differs in its ſubject from Mr. Fuller's late works, as it relates not to Socinians or Deiſts, but to Atheiſts and univerſal Sceptics; and we recommend it as a highly valuable ſupplement to thoſe excellent performances.

A brief Explanation of the Aſſembly's Catechiſm. By the late Rev. J. BROWN, *of Haddington. Recommended by* Dr. FISHER, *of Glaſgow. Reviſed and improved, with ſome Account of the riſe, progreſs and good effects of Sabbath Evening Schools in Scotland and England; and a Plan of the mode of Inſtruction adopted in them. By W. Moſeley.* 12mo. 52p. *Price* 4d. 3s. 6d. *per doz. or* 1l. 7s. *per hundred.* Williams.

THE object of this publication is to divide the Aſſembly's Catechiſm into a greater number of ſmall queſtions, for the eaſe of catechiſts and catechumens; and, in the preſent edition, the original queſtions and anſwers of the Aſſembly's Catechiſm, omitted in the former edition, are properly inſerted in their places, and the language is ſimplified and improved. We perfectly agree with Dr. Fiſher, that "if maſters of families would uſe it in examining their children and ſervants on Sabbath evenings, and miniſters enjoin them ſo to do," it might be of very great utility. But the chief deſign of this publication is to aſſiſt the Teachers of Sabbath Schools.

OBITUARY.

MRS. WARNE, *of St. Columbe.*

THE ſubject of the following memoir was, through grace early brought to the knowledge of the truth as it is in Jeſus. When about fourteen years of age, Providence led her to hear the late Rev. S. Walker, of Truro, whoſe praiſe is in all the churches. Through his inſtrumentality, together with the converſation of two pious ladies of her intimate acquaintance, this great work was begun on her ſoul, but it was under the preaching of the late Rev. S. Pierce, that ſhe was led into a more clear and conſiſtent view of the glorious goſpel. For ſome years before her diſſolution, ſhe had been in a very declining ſtate of health: ſhe ſuffered excruciating pains in her ſtomach, ariſing from weakneſs and indigeſtion. After the beſt medical advice to be obtained in her native place, ſhe was adviſed to try the efficacy of the Bath waters, in May 1796, which, through the bleſſing of God, much relieved her, ſo that ſhe was able to digeſt a ſmall quantity of animal food, which ſhe had not been able to do for many months before: but tho' ſhe was thus greatly relieved, the worm at the root had not looſened its hold. After ſtaying there the uſual time, ſhe returned to her native place, when her diſorder returned alſo, and from that time ſhe languiſhed through much pain and weakneſs till her death. For near twelve months prior to her death, ſhe was not able to attend the public worſhip more than twice; once when the new meeting in this town was opened, and one Lord's-day at Padſtow: but though debarred public means of grace, ſhe experienced the teaching of the great Prophet in her afflictions and retirement.

I ſhall now briefly ſtate the Lord's gracious dealings with her in her laſt illneſs. Nov. 27th ſhe had a very ſuffering night, but appeared to be greatly ſupported. She more than once put up this petition,

"Mercy,

" Mercy, good Lord, mercy I aſk,
" This is the total ſum;
" For mercy, Lord, is all I aſk,
" O let thy mercy come!"

And after a little ſleep, ſhe ſaid, " to them which believe he is precious; oh that I may be found in him!" And then repeated this verſe of Dr. Watts,

" 'Tis finiſh'd, our Immanuel cries,
" He conquer'd when he fell;

Which words ſhe dwelt on, and ſaid, " how ſweet!" and then added,

" 'Tis finiſhed ſaid his dying breath,
" And ſhook the gates of hell:"

And ſoon after, in a low voice, " there I ſhall ſee his face, and never, never ſin." On the 28th, ſhe had a moſt trying night, but was ſweetly ſupported, and enabled to ſay, " Bleſſed Jeſus! thy will be done! Sanctify this affliction, and cut ſhort thy work:" and then repeated that hymn,

" O the delights, the heavenly joys," &c.

And alſo,

" O for an overcoming faith,
" To chear my dying hours," &c.

On the 29th, her ſufferings were mercifully relieved, and her ſoul appeared ripening faſt for glory; her earthly ties ſeemed looſening, and heaven appeared in view. On awakening from ſleep, ſhe broke out in theſe words, " Bleſs the Lord, O my ſoul, and all within me bleſs his holy name; who forgiveth all thine iniquities, and healeth all thy diſeaſes; who crowneth thy days with loving kindneſs, and who promiſeth an unfading crown. I have had an unbounded proſpect beyond the grave, glorious views! all the gifts of rich grace!" And on a dear relative entering the room ſhe repeated the ſame words, and added, " What are ten thouſand kingdoms and worlds to this? I truſt the Lord will grant me an eaſy paſſage; I have nothing to fear, bleſſed be God. Sweet Jeſus! precious Saviour!" To a friend who came to ſee her, ſhe ſaid, " Bleſſed be God, I am greatly relieved, but I am near my Father's houſe above. This," ſaid ſhe, " is my 59th year, and it will be my crowning year." She alſo repeated all that hymn,

" Come thou fount of every bleſſing,
" Teach my heart to ſing," &c.

And ſaid, repeatedly, the Lord had never before favoured her with ſuch a view of her intereſt in the everlaſting covenant. On awaking from ſleep, ſhe ſaid, " Lord, reconcile me to thy bleſſed will:" and ſoon after, " Worthy is the Lamb; O, my ſoul, bleſs his holy name." She then aſked what her apothecary ſaid of her caſe, but without giving time for a reply, ſaid, " All is well, bleſſed be God, when heart and fleſh faileth he will be the ſtrength of my heart, and my portion for ever." On the 30th, ſhe appeared to poſſeſs the ſame glorious hope, but, feeling her weakneſs, could ſay but little. Dec. 1, in the night, ſhe begged the Lord to give her a promiſe to ſupport her drooping faith, and on the morning ſaid, ſhe had been living upon this, " In hope of eternal life, which God, who cannot lie, promiſed before the world began." To a friend who came to ſee her, ſhe ſaid, " I am near my journey's end. I am a poor vile wretch, the chief of ſinners, and the leaſt of all ſaints; but, oh! the freeneſs of divine grace! I ſhould be deſtitute of hope, if he had not made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him. Iſrael ſhall be ſaved in the Lord with an everlaſting ſalvation."

Dec.

Dec. 4, ſhe was ſeized with a violent ſpitting of blood, and the following, among many ſweet expreſſions, dropped from her dying lips, "Lord, now letteſt thou thy ſervant depart in peace according to thy word, for mine eyes have ſeen thy ſalvation!" and ſoon after, to a perſon who came in, ſhe ſaid, "Oh! prize the one thing needful; there is a reality in religion. What are crowns and kingdoms to what I now experience. I truſt, thro' the riches of free grace, I ſhall wear an unfading crown. What a mercy that ſuch an unworthy wretch ſhould have ſuch divine ſupport." And on ſeeing her daughter weeping and diſtreſt, ſhe ſaid, "My dear, why does your heart fail?—praiſe the Lord, for his mercy endureth for ever;—all is well." To one by her, ſhe ſaid, "My dear, what a mercy that you are ſingled out, and called!" After which, ſhe prayed earneſtly for her. She added, "And now, Lord, what wait I for? my hope is in thee!

"And when you hear my heart-ſtrings break,
"How ſweet my minutes roll!
"A mortal paleneſs on my cheek;
"But glory in my ſoul."

This verſe ſhe often repeated. Dec. 5, ſhe was in a moſt triumphant ſtate. When her apothecary came to viſit her, ſhe aſked, how long it might be before ſhe took her flight; "I long," ſaid ſhe, "for the happy moment to depart, and be with Jeſus Chriſt, who has done all for me! Rejoice, when you hear I am delivered; my dear friends, ſay, 'I thank thee, O Lord! that thou haſt delivered this thy ſervant from the miſeries of this ſinful world.' Sweet Jeſus, what abounding conſolations! I long for the happy time, to depart. Sweet Jeſus, give us eaſy a paſſage as a poor ſinner may expect. O may this providence be ſanctified to all, eſpecially to this houſe. Bleſſed be God, death is no terror to me, I ſhould be glad if this was the happy moment." To a perſon, in the afternoon, who aſked how ſhe did, ſhe ſaid, "I am walking through the valley of the ſhadow of death, but the Lord is with me, and he ſupports and comforts me." To a friend who came in, "You are come to ſee your dying friend, but the Lord is all-ſufficient." The night before her departure, which was Dec. 6, 1798, about ten o'clock in the morning, the following ſweet expreſſions were diſtinctly heard from her dying lips: "Bleſſed be God for ſuch ſupports. I have no pain in my body. My Chriſt is all in all. I am a long time dying, but it is eaſy; I have no pain; what a mercy! The Lord is the ſtrength of the righteous;—he is a ſtrong hold in the day of trouble;—an endleſs weight of glory for a life of miſery." She aſked whether to-morrow was not the Sabbath, and being told not, ſaid, "I ſhall begin my eternal Sabbath. O, my ſweet Lord Jeſus, how great are thy mercies to the chief of ſinners. This is an awful ſcene, but a ſweet one to me, this makes amends for all my ſufferings. Come, Lord Jeſus, come quickly." Death now made haſty approaches, the ſilver cord was looſening, and ſymptoms of ſpeedy diſſolution appeared; but ſtill her happy ſoul exulted in the bright proſpect of approaching bliſs. She cried, "How long Lord, how long? yet if my ſtay will work for the good of any one, welcome all the will of God. Chriſt has ſaid, I will never leave thee nor forſake thee. Sweet Jeſus, I long to drink of the water of life. Lord, now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation." One ſaid to her, "You are going to glory, you have no doubt of that." She replied, "No, I have not, bleſſed be God." Another repeated that text, "Behold I lay in Zion a chief corner ſtone, elect, precious, and he who believeth on him ſhall not be aſhamed." "No," ſaid ſhe, "nor confounded, world

world without end." One near to her ſaid, "But a very little while, and all will be over." "Yes," ſhe replied, "I wiſh for the happy moment, and you, I truſt, will be enabled to rejoice. Soon after, ſhe ſaid, "After all, you muſt reſt here, to be ever with the Lord. Lord, haſten thy work, and cut it ſhort in righteouſneſs." In a few minutes ſhe was turned on her left ſide, and then ſaid, "Death is coming, but all is well;" and ſoon after, (which were the laſt intelligible words) "Jeſus, thou art my help;" and in a little time ſhe departed, to be for ever with the Lord.

H. W.

MRS. PEARSON.

Early on Monday morning, the 16th December, 1799, died, Mrs. Pearſon, wife of Mr. Wm. Pearſon, draper, of St. Ives, in Huntingdonſhire. The circumſtances attending her death are peculiarly affecting:—After a few hours confinement ſhe was delivered of two fine children, who ſurvive her, and ſhe appeared to all her attendants in a fair way of doing well. Not the leaſt ſymptom of danger, much leſs of death, was to be perceived; yet (awful to relate!) in two hours afterwards, ſhe was a breathleſs corpſe. She expreſſed a deſire to ſpeak with Mr. P. who was called, but before he could reach her, ſhe was (alas!) deprived of the power of ſpeech. The conſternation into which the family was thrown by ſo ſudden a change, may be better conceived than deſcribed; and the awful intelligence drew from the ſurrounding friends abundant tears of ſympathy. Human nature is ready, "under ſuch trying ſcenes," to arraign the proceedings of the Almighty; but where grace reigns it diſpoſes the mind to be calm, and ſay, "*It is the Lord, let him do what ſeemeth good to him.* He gave, and bleſſed be his name! He takes but what he gave." The loſs of this truly amiable woman will be ſeverely felt by her ſurviving huſband, and ſix ſmall children. But the evidence of true and genuine piety to God, which ſhe manifeſted in time of life, is a healing balm of conſolation.

C. M.

MR. WARNER.

ON December 26, 1799, died, in the 85th years of his age, Mr. JOHN WARNER, of Kettering. He was twenty years aſſiſtant, and nearly forty years maſter of the free-ſchool in this town, which ſtations he occupied with honour and reſpectability. He has long been known in this neighbourhood as an amiable, intelligent, and religious character. The following particulars, communicated by a Baptiſt Miniſter now living, who for the laſt thirty-eight years has been in habits of intimacy with him, may not be unacceptable to your readers.

"Mr. Warner was a native of Kettering. His parents were engaged in the farming buſineſs; but met with heavy loſſes. They gave their children, however, a tolerable education, conſidering the time in which they lived. John, the ſubject of this memoir, was put apprentice to a woolcomber; but the buſineſs not ſuiting either his conſtitution or turn of mind, he declined it, and ſet up teaching of ſchool: and being a Latin ſcholar, and underſtanding ſomething of the Greek, he met with good encouragement. At firſt his ſchool was a private one, but he was ſoon afterwards taken into the free-ſchool as an aſſiſtant to Mr. Allen, rector of the pariſh; which ſtation he occupied with good acceptance.

He was a ſober man from his youth, and a conſtant attendant at the eſtabliſhed church; but for ſome years ignorant of the truth as it is revealed in the ſcriptures. When he was, as I ſuppoſe, about thirty years

of age, he, and a few more ſober perſons, formed themſelves into a religious *Society*, and met frequently on Lord's-days, in the morning at ſeven o'clock, and in the evening at ſix, for prayer and reading ſome part of Burkit's Expoſition, or the book of Homilies. But at this time, as I have heard him declare, he knew nothing of the ſpirituality of the law of God, nor of the free grace of God to ſinners of mankind through Jeſus Chriſt, nor of the work of grace upon the ſoul. To all theſe things he was an entire ſtranger, till, if I miſtake not, about the year 1746; when it pleaſed God to viſit him with a threatening affliction, and by means of this to convince him of the inſufficiency of his duties to atone for his paſt ſins, and to juſtify him in the ſight of a being of ſpotleſs purity. He now began to ſee the evil of ſin, and the plague of his own heart; was convinced that the life he had hitherto lived was no better than that of a Phariſee; that he ſtood in need of the blood of Chriſt to atone for the ſin of his beſt duties; and that the Spirit of God alone could ſanctify his ſoul. Theſe things I remember he communicated to me about thirty-four years ago, when we were intimately acquainted, and uſed to take ſweet counſel together in the things of God.

"And as it was the pleaſure of God in the affliction before-mentioned, to give him to ſee his own meanneſs, and ſinfulneſs; ſo he was impreſſed with the danger that others were in, and felt reſolved by ſome means to make it known to them; that they alſo might flee from the wrath to come, and join with him in aſcribing ſalvation to God and to the Lamb. God having heard his prayer, and reſtored him to health, he accordingly, after returning thanks to him both privately and publicly, opened his heart to his friends at the Society-room. One of the Society having read the portion of ſcripture appointed for the day, with the expoſition, he ſtood up, and declared what God had done for his ſoul, and all the things of which he had been convinced; and truly they all marvelled; ſaying in effect, if not in words, *What new doctrine is this?*

"This change occaſioned much ſhyneſs and coolneſs in his acquaintance towards him; and ſome walked no more with him. Some even reproached him, calling him a *methodiſt*, a name at that time peculiarly odious, both amongſt high church-men, and rigid diſſenters: But none of theſe things moved him: He ſtill perſevered in declaring, as far as he knew, the truth as it is in Jeſus; and was not altogether unſucceſsful in his labours.

"He read his bible much, and the works of great and good men of the laſt century. About once a month he uſed to go to Weſton Favel to hear Mr. James Hervey; and in his return would commonly ſtop at Old, a village about ſix miles from Kettering, at a Mr. Chapman's, and deliver a word of exhortation to ſuch perſons as choſe to attend.

"He always had an attachment to the eſtabliſhed church. The doctrines contained in the liturgy, articles, and homilies, he firmly believed; and choſe to attend upon the ſervices, hoping, I ſuppoſe, that God would ſend them an evangelical preacher. Twice, to my knowledge, he invited Mr. Whitfield to come and preach at Kettering; but could not procure the pulpit for him. Mr. Whitfield came, and preached out of doors to a great number of people. Mr. Warner, however, was not ſo attached to the church, but that he loved all good men, of every denomination; and would frequently attend at diſſenting worſhip.

"In the year 1761, a curate was wanted for Kettering church, and the late Mr. *Madaock* being then at liberty, Mr. Warner, with ſome others of his acquaintance, uſed their influence to procure the curacy for him; and which being accompliſhed, afforded no ſmall ſatisfaction to him and to his friends.

"The

"The preaching of Mr. Maddock was both pleaſant and profitable to him. He ſtill, however, continued to exhort in the Society-room, and with increaſing boldneſs; labouring to impreſs upon the minds of his friends in the evening what they had been hearing in the day, praying alſo for a bleſſing upon it.

"It was about this time that I formed an intimate acquaintance with him, and became a member of his little *Society*. I have often been inſtructed and refreſhed with his ſuitable and ſeaſonable addreſſes, and pathetic prayers. Under the miniſtry of Mr. Maddock, he grew much in divine knowledge; and about that time cultivated an acquaintance with ſeveral diſſenters. The works of Hervey, Romaine, and Witherſpoon, were much admired by him. Indeed, he lived a life of faith on Jeſus Chriſt, and adorned it with a becoming converſation. He was always held in eſteem, even by them who knew nothing of vital religion.

"With regard to his general deportment, it was ſociable, meek, and gentle, temperate in his moſt lawful enjoyments, and patient under all his afflictions. His circumſtances in life were eaſy, compared with ſome: but he had trials in his family which made him often put up that prayer, *I am oppreſſed: undertake for me!* All was borne with chriſtian reſignation and calmneſs.

"In the latter part of his life he had uſed to ſay with Jacob, *I have waited for thy ſalvation, O Lord!* The laſt time that I ſaw him was in October, 1799. There had been a meeting of miniſters at Mr. Fuller's place; and he was ſtanding at his window to ſee the miniſters go by. I ſtepped in, and aſked him how he did? He anſwered, 'I am a poor tottering creature, but God's waiting ſervant. I long to be diſſolved, and and to be with Chriſt. I know whom I have believed.' He aſked me who preached? I told him, a young miniſter from Northampton. He anſwered, 'O what a mercy that God takes care of his own cauſe. One generation paſſeth away; but another cometh, endued with a meaſure of the ſame ſpirit, to preach the ſame goſpel. Jeſus muſt and will reign till all his enemies are put under his feet."

During his laſt affliction his views and hopes continued much the ſame: and though he had formerly been afraid of dying, not on account of what would follow, but of death itſelf; yet at this time all his fears ſeemed to have ſubſided. He expreſſed to the laſt his faith, and hopes and joy in God, through our Lord Jeſus Chriſt; and requeſted that a funeral ſermon might be preached from 1 Cor. xv. 55, 57. *O death where is thy ſting?* &c. that an opportunity might be afforded to recommend Chriſt to his relations, friends and neighbours, as the only antidote of death. A. F.

MRS. CAMPBELL.

The late Mrs. Campbell, ſpouſe of John Campbell, Eſq. of Clathick, late proveſt of Glaſgow, was a lady of quick apprehenſion and great ſenſibility, of good underſtanding, and much diſcernment in human character, of diſtinguiſhed ſagacity and prudence.

Mrs. Campbell was brought up in the epiſcopal perſuaſion and modes of worſhip; though afterwards, from decided judgment, ſhe became a member of the eſtabliſhed church of Scotland, and lived and died in that communion; but never allowed herſelf in bigotted, illiberal aſperſions on diſſenters of any kind; highly eſteemed and praiſed thoſe of them, who diſtinguiſhed themſelves by zeal for the Goſpel, and juſtified it by the purity and circumſpection of their deportment.

A ſpirit of genuine evangelical and vital piety animated and governed her whole conduct. It conſtrained her to a regular, conſcientious and devout at-

tendance on the public ordinances of religion while her health, in any degree permitted; prompted and secured respectful attention to all its ministers o her acquaintance, whom she knew to be worthy of their sacred calling; made her constant, punctual, and exemplary, in the stated devotional services of the family; disposed her gladly, and with eagerness to seize occasional opportunities of private prayer with ministers and others whom she esteemed, more particularly during the time of her confinement and distress; and engaged her indissolubly, and with high degrees of complacency and delight to all the spiritual exercises of the closet, where she spent the whole of her time unoccupied by other necessary duties, and unoppressed by the weight of affliction; it united her soul to all of every denomination that appeared to bear the image of Jesus Christ, in proportion to its visible fulness and beauty. While inspiring lively sentiments of gratitude for the profusion of worldly enjoyments, which a benignant Providence placed all around her, it effectually and forever broke their enchantments, purified her heart, and firmly settled all her affections on the things that are above as her treasure, portion and rest. Hence she was eminently "ready to distribute, willing to communicate" to every benevolent institution, and useful purpose; particularly to the poor, especially to those of them, whom, from her own observation, or the testimony of others, she believed to belong to the household of faith. Hence too she was wont to say, even in the best days of health, with an air of genuine mortification and heavenliness of mind, when any one took notice of the rural charms of Kellermont, her beautiful paternal estate on the banks of Kelvin: "Yes, but what are these things to us? They *cannot be*—they *are not* our *portion*."

But nothing proves more convincingly the power of religion on Mrs. Campbell, than her deep self-denial and humility in a course of close walking with God; her habitual serenity, tranquillity and cheerfulness, if not triumph (though sometimes assaulted with doubts and fears arising from enlarged views of the evil of sin, and a penetrating sense of personal unworthiness on the one hand, and the remains of unbelief on the other) in near views of death, continually and long presented to her mind; her unshaken fortitude, astonishing, and almost singular patience, under a complication of disorders, some of them extremely acute and agonizing, which hung upon her several years, confined her a great part of that time, night and day, in a manner entirely to a chair, never permitted her to think of bed sooner than four or five in the morning, and even then, instead of allowing easy postures and any quiet repose, obliged her to sit always erect, with her head reclining on a rest contrived for the purpose, the few disturbed hours she was in it.

Under all these pressures, heavier than humanity, unsupported by almighty grace, can patiently endure; no one ever found her in a fit of peevishness or chagrin; heard a complaint, murmur, or the least word of dissatisfaction with the ways of God towards her. Still, still, with unruffled meekness, with profound submission resigning herself to her sovereign and all-wise *Father*, to her gracious and compassionate *Redeemer*, whom she was well instructed to know and confidently trust; she thanked both, and took courage, "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness," she possessed her soul to the last.

In short, Mrs. Campbell, of Clathick, was one of the brightest ornaments of her sex. Few women, in any age, under any advantages, have excelled her in any thing amiable, great and good. Very few, in our age and country, especially of her rank and fortune, have come near such a pattern of excellence as she exhibited. Happy if, though with unequal steps, *we* "be followers of them who through faith and patience, inherit the promises."

GLASGOW,
Jan. 4th, 1800.

The just, but small tribute of
A FRIEND.

MRS. FAVELL.

Mrs. Favell was deſcended on both ſides from diſſenting families; her mother was a woman of great piety, whoſe anceſtors were cruelly perſecuted for their non-conformity, during the reign of Charles II.—Her grandfather, who lived near Medhurſt, in Suſſex, was taken out of his bed, and thrown into priſon, for having permitted a preacher to make uſe of his barn, and it coſt him twenty pounds to obtain the privilege of a candle and a bible. Mrs. Favell's mother died when ſhe was about twelve years old, but ſhe remembered, with the tendereſt affection, the prayers that ſhe had offered *for* her and *with* her during the thoughtleſs years of her childhood. Upon her deceaſe ſhe was committed to the care of her Aunt Harriſon, a widow, who kept a ſlopſeller's ſhop on London Bridge—Here, at this early period, ſhe was taught thoſe habits of domeſtic œconomy, frugality, and ardent purſuit of buſineſs, which ſo eminently diſtinguiſhed her future life. As the growing infirmities of her aunt rendered her leſs capable of exertion, ſhe was able, at the age of ſixteen or ſeventeen, to conduct the principal concerns of her trade. She regularly attended upon religious worſhip at the Weigh Houſe, or Miles-Lane Meeting-Houſes, but with ſtrong prejudices againſt thoſe doctrines, that depreciated the merit of good works: however, before ſhe was eighteen, her mind became deeply impreſſed with convictions of ſin; and though her conduct was moral, yet ſhe ſaw ſo much wickedneſs in her heart, and had ſuch a ſtrong ſenſe of the demerit of ſin, as to produce the moſt vehement ſtruggles in her conſcience for ſeveral years, before ſhe attained that ſettled and abiding confidence in the atonement of Chriſt and the doctrines of the goſpel, which were the joy of her heart to the lateſt period of her life. At the deceaſe of her aunt, when ſhe was in her twenty-fourth year, ſhe married her late dear huſband, Mr. John Favell, with whom ſhe ſpent fifty-two years in the enjoyment of the higheſt felicity of conjugal attachment. They came together with a ſmall and equal capital which they improved to a moderate competence, and exhibited another inſtance of the power of honourable induſtry, when attended by the bleſſing of heaven. As a wife, a mother, and a miſtreſs, ſhe now diſplayed all the ſtrong energies of her character, and while ſhe paid a ſtrict attention to the duties of her cloſet and her family, ſhe took a leading and important ſhare in the buſineſs of the trade: no toil, no privation of ſelf-indulgence, no offices of kindneſs to her family, were deemed too much to promote their happineſs: indeed, the vigour of her conſtitution, the uncommon ardour of her affections, and the ſtrong ſenſe of dependence upon Providence, enabled her to do more than moſt women in her ſtation. She maintained the habit of walking with God (as ſhe called it) by the day; that is, ſhe felt a conſtant ſenſe of divine goodneſs for daily mercies, and cultivated ſuch a ſpirit of gratitude for the ſmalleſt inſtances of ſucceſs in buſineſs, that afforded her numerous ſources of enjoyment which ſweetened all her labours, and accuſtomed her mind to ſuch habitual devotion as prepared it for every diſpenſation. Although ſhe occupied that middle ſtation of life which is equally free from the trials of indigence and the anxieties of ambition; and the favourite maxim of her wiſhes was, the prayer of Agur, give me neither poverty nor riches, yet ſhe paſſed through ſome ſevere exerciſes of the heart in the loſs of all her children, who died at an early period, leaving her only one ſon, her preſent mournful ſurvivor.

She was a member with Mr. Favell, of Mr. Hill's church at Three Cranes, who was ſucceeded by Mr. Pike. The ſermons publiſhed after Mr. Hill's death were much eſteemed by her, and particularly thoſe on afflictive diſpenſations, proved a conſtant cordial to her under every trouble. About the year 1778, they left this connexion, and attended the miniſtry

of Dr. Rippon for several years, before they joined the church of Christ at Deptford—which has ever since September 1786, witnessed their conduct as professors of Christianity; their firm and unshaken regard to the great doctrines of the gospel; their zeal for the interest of Christ's kingdom, and their benevolent regard to the poor saints.—After the death of Mr. Favell, in January, 1794, she felt her loss so deeply as to wish, if it were the will of God, soon to follow him: and the infirmities of age came so fast upon her, that life might literally be said to be labour and sorrow; and in this last period it might be said with confidence, that the reality of religion, the power of Christian comfort, and the faithfulness of God, were never more manifest. Bereft of a husband, whom she tenderly loved, having survived nearly all her relations, and almost all the friends of her youth, with scarce any one to converse with but her old servants, (whose fidelity and goodness were important comforts to her declining years,) and under the constant pressure of disease, she exhibited a character magnanimous and devout, constantly realizing death, and rejoicing in hope of everlasting life; and when in converse with her friends on religious topics, all the affections of her soul sparkled in those eyes, which for eighty years were never aided by a glass, and flowed in a warm and animating strain of scriptural eloquence. Though she attained not the triumphant faith of personal assurance, she had a firm faith of reliance on Christ for pardon and justification. In her last sufferings, which were very grievous, she never forgot the welfare of others, and expressed the same tender interest for her beloved son and her grandchildren, a few days before her death, that she had ever been accustomed to feel. Struck with a state of apparent insensibility on Friday, Dec. 27th, she languished till Monday the 30th, when she was removed to her everlasting rest. I. F.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

SIXTH ANNUAL MEETING, *May* 14, 15, *and* 16*th*.

WHILE we survey, with painful emotions, the distracted state of the world, groaning beneath the accumulated miseries of war, we contemplate with joy and gratitude, the internal tranquillity of our own country; where, amidst the numberless blessings we possess, we account it none of the least, that we not only sit under our vine and fig-tree without fear, but are permitted to assemble together in order to prosecute those plans of benevolence, which the Lord has inclined us to devise.

Our readers are not unacquainted with the Missionary events of the last year—events which, though apparently discouraging in their aspect, have been so far from relaxing the energy of the Society, that they have called forth the most active exertions of the religious public both at home and abroad. The proceedings of the Society, which we have now the pleasure of recording, will show that their zeal is unabated, and that they are still prosecuting with vigor the noble objects of their institution.

SURRY CHAPEL.—Wednesday morning.—Prayers, with suitable lessons, were read by the Rev. R. Hill. The sermon was preached by the Rev. Ebenezer Brown, of Inverkeithing, in Scotland, one of the sons of the late excellent Mr. John Brown, of Haddington, whose valuable writings have embalmed his name in all the churches. Mr. Brown's text was 2 Cor. v. 14. "For the love of Christ constraineth us," &c. From this text he took occasion—1. To speak about the dying love of Christ, which he considered as an act of pure benevolence—of strong affection—of unsolicited

ſolicited mercy, and—of wonderful liberality. 2. He pointed out the duties which the love of Chriſt excites us to perform, viz.—receiving Chriſt's ordinances—obeying his laws—ſubmitting to his croſs—and ſtimulating the Chriſtian to promote his intereſt. 3. He illuſtrated the manner in which the love of Chriſt conſtraineth us to engage in his work; and here, alluding to the ſeveral explications of the original word, *conſtrain*, he ſhowed, that it powerfully impreſſeth the human heart—it is a ſingular guard againſt practical error—it conſtantly urgeth to holineſs—and, ſwiftly carries us on towards perfection. The ſermon concluded with an addreſs to the aſſembly in general, and eſpecially to the Miſſionary Society.

Extempore prayers were offered up before and after the diſcourſe, by Mr. Waring, of Rendham, and Mr. Charrier, of Lancaſter. The hymns were read by Mr. S. Burder, of St. Alban's, Mr. Bowden, of Tooting, and Mr. Audley, of Cambridge. On the ſame evening, the Rev. Mr. Ray, of Sudbury, preached at the Tabernacle, the text was taken from Gen. xxii. 18. "And in thy ſeed ſhall all the nations of the earth be bleſſed." The ſubſtance of the diſcourſe was comprifed in two particulars: 1. A diſcovery of the end which was to be accompliſhed by the coming of our Lord Jeſus Chriſt—"they ſhall be bleſſed;" this he conſidered as an epitome of the goſpel, including all manner of bleſſings, temporal, ſpiritual, and eternal. 2. The extent of the benefit promiſed in the text, "to all the nations of the earth;" and this was proved from the ſolemn engagements into which the Father entered with the Lord Jeſus—the grand ſource of the Redeemer's conſolation under his ſufferings—the commiſſion which Chriſt gave to his diſciples, and the frequent repetition of ſimilar promiſes under various diſpenſations. 3. The ſubject was applied to the avowed deſign of the Miſſionary Society, eſpecially as affording ſtrong encouragement to their exertions. Prayers were offered up by Mr. Atkinſon, of Ipſwich, and Mr. Whitehead, of Creaton. The hymns were given out by Mr. Tracy, of Goſport, Mr. Smith, of Brentwood, and Mr. Gardner, of Cambridge.

The third devotional exerciſe was at Tottenham-Court Chapel, on Thurſday evening. The prayers of the eſtabliſhed church being read by Mr. Edwards, the curate, the Rev. Mr. Grove preached from Luke xxiv. 47. "And that repentance and remiſſion of ſins ſhould be preached in his name, among all nations, beginning at Jeruſalem."

Mr. G. ſhewed—1. The nature of repentance, as including in it ſorrow for ſin, hatred to it, and turning from it unto God, and the inſeparable connection between true repentance and divine forgiveneſs. 2. That repentance and remiſſion of ſins are to be preached in Chriſt's name, by his authority and under his direction. 3. That theſe doctrines are to be preached to *all* nations, beginning at Jeruſalem. This Mr. G. conſidered as a proper warrant for Miſſionary exertions, and concluded with an appropriate application. Mr. Geary, of Perth, and Mr. Taylor, of Colcheſter, engaged in prayer. The hymns were read by Mr. Sedcole, of Swanage, Mr. Hockley, of Newport, Eſſex, and Mr. Exall, of Farnham.

On Friday morning the Society and a numerous congregation aſſembled in the pariſh church of St. Leonard, Shoreditch; prayers having been read by the Rev. Mr. Roſe, the curate of the church, the Rev. Mr. W. Williams, A. B. of High Wycombe, Bucks, preached on Pſ. ii. 8. "Aſk of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion." The principal heads of his diſcourſe were—1. The ſubjects of deliverance—"the heathen," the miſerable ſtate of whom was expoſed. 2. The extent of the promiſe made in the text—"the uttermoſt parts of the earth." 3. The magnitude of the bleſſing—"Chriſt's inheritance." 4. The means by which the promiſe

ſhould

should receive its accomplishment—"Ask of me." The whole was concluded with a suitable address.

We forbear further enlargement on the subjects so ably treated upon this occasion; nor shall we anticipate the judgment of the religious public, who will *soon* enjoy the pleasure of reading these excellent discourses, which will be published by Mr. Chapman, Bookseller, Fleet-street, on the First of July.

The last meeting for divine worship was on Friday evening at Sion Chapel, (agreeably to a resolution made at the preceding annual meeting,) for the purpose of commemorating the dying love of that adorable Saviour whose kingdom the Society was formed to promote. Mr. Bogue presided; Mr. J. A. Knight, of London, gave out hymn 262, Lady Huntingdon's collection; Mr. English, of Woburn, Bucks, prayed; Mr. Townsend, of Ramsgate, read 193d hymn; Mr. Steven, of London, delivered an exhortation; Mr. Bogue spoke on the institution, from 1 Cor. xi. 23, &c. and broke the bread; which was distributed by Messrs. Scott, of Matlock, Douglas, of Reading, Steil, of Kidderminster, Esdaile, of Andover, and Brookbank, of London. Mr. Cooper, of London, spoke during the distribution; Mr. Durant, of London, gave out 260th hymn; the wine was distributed by Messrs. Hopkins, of Christ-Church, Cooke, of Maidenhead, Griffin, of Portsea, Platt, of London, Kingsbury, of Southampton, Waring, of Rendham, Cockin, of Halifax, Eyre, of London, Sloper, of Devizes, and Town, of Royston. Mr. Burder, of Coventry, spoke during the distribution; Mr. Moseley, of Long-Buckley, read the 255th hymn; Mr. Nicoll, of London, addressed the congregation; Mr. Hopkins, of Linton, gave out the 42d hymn; Mr. Wilks, of London, prayed; and this agreeable service was concluded with singing,

"This God is the God we adore,
Our faithful unchangeable friend;
Whose love is as large as his power,
And neither knows measure nor end:
'Tis Jesus the first and the last,
Whose Spirit shall guide us safe home;
We'll praise him for all that is past,
And trust him for all that's to come."

The spectacle was uncommonly pleasing. More than an hundred ministers, it is supposed, were among the numerous communicants, who were composed of the members of a variety of christian societies, and who rejoiced in this opportunity of testifying at once their love to Jesus and their brethren. Gladly laying aside, upon this occasion, those distinctions, which in the present imperfect state of the church cannot be altogether avoided, they assembled at the table of the Lord, to express the union of their souls in him, and their determination to concur in the glorious work of spreading abroad, in every place, the savour of his precious name.

MEETINGS FOR THE DISPATCH OF PUBLIC BUSINESS.

THESE were all held at the Rev. Mr. Brookshank's meeting-house, Haberdasher's Hall. The first meeting was on Wednesday afternoon, at half-past three, Mr. Hardcastle in the chair. After prayer for the Divine blessing, the minutes of the last annual meeting were read; as also the original plan of the Society. The report of the proceedings of the Directors during the last year, were read by Mr. Shrubsole, and approved; and the thanks of the Society were voted to the Treasurer and Secretary.

The second meeting was held on Thursday morning, at ten o'clock, when, according to the rules of the Society, the following Directors were, by lot, rendered ineligible for the ensuing year. For London, the Rev. Messrs.

Meſſrs. R. Hill, Humphries, Steven, Waugh, and Wilks; Meſſrs. Sims, Reyner, Foyſter, and J. Wilſon. For the country, the Rev. Meſſrs. Brewer, Blackhall, Daviſon, Greatheed, Kingſbury, Lambert, Scott, Slatterie, Dr. Williams, and Wood. For Scotland, Rev. Eben. Brown, and for Ireland, the Rev. Mr. Walker of Dublin.

A Committee was then deputed, to nominate a number of gentlemen to fill up their places who were unanimouſly choſen by the Society. We are not at liberty to preſent their names to the public, till it be known whether they have accepted the appointment.

Whilſt the Committee for nominating Directors was withdrawn, ſeveral intereſting letters were read. Mr. Cook preſented the ſum of 18l. 16s. from Meſſrs. J. Witherick, Alex. Bennie, J. Craig, J. Chapman, W. Gandie, G. Grimmer, Alex. Stewart, and P. Dunn, ſeamen on board his Maj. ſty's ſhip the Bellerophon, as a donation to the Society, being the firſt diviſion of their prize-money ariſing from the victory obtained over the French fleet off Egypt, on the firſt of Auguſt, 1798, under the command of Lord Nelſon.

A very important object was now brought forward. It was propoſed, and unanimouſly reſolved, that a large edition of the New Teſtament in French be printed, and circulated, as circumſtances may admit, throughout France, Belgium, and other countries where the French language is underſtood. A diſſertation on the inſpiration of the New Teſtament, and the evidences of Chriſtianity, is to be prefixed. This propoſal, to diffuſe the ſcripture in nations, where the genuine word of God has long been with-held from the majority of the people, proved highly acceptable to the Society; and we doubt not will be accompanied by the prayers of our Britiſh Iſrael.

The third and laſt meeting of the Society was on Friday afternoon. The plan of a Miſſionary Seminary, which had been the frequent ſubject of conſideration among the Directors, was introduced, after a ſuitable addreſs upon the expediency of ſuch a meaſure, by the Rev. Mr. Waugh. This meaſure was alſo highly approved and unanimouſly adopted by the whole body, and affords us a pleaſing proſpect, that the Society will hereby be furniſhed with a number of valuable Miſſionaries, well qualified to preach the everlaſting goſpel among the more poliſhed nations of the heathen world. A ſum, not exceeding 500l. per annum, was voted for this inſtitution; and we are happy to add, that Mr. Haldane, of Edinburgh, and Mr. R. Spear, of Mancheſter, have liberally offered 500l. to the Society for the ſame uſeful purpoſe.

Several new miſſions to the heathen were warmly recommended to the Society, and by them referred to the Directors, who are empowered to carry them into execution if circumſtances admit.

We conclude this account with obſerving that the various meetings for public worſhip, on this occaſion, were as numerouſly attended as ever, the number of miniſters equally great, and all the proceedings of the Society conducted with the moſt perfect harmony.

Monday, the 5th of laſt month, 12 Miſſionaries left London for Portſmouth, to proceed on board the Royal Admiral, Capt W. Wilſon. Two of whom were ordained, and the whole deſignated at Mr. Griffin's.

On the 10th of laſt month Meſſrs. Anderſon and Read, and two Dutchmen, left London to ſail on board the Marquis of Welleſley, Capt. Gordon (the former owner of the ſhip Duff) to the Cape, to join the South African Miſſionaries, which, after proceeding down channel, was obliged, with the Royal Admiral, to return to St. Helen's through contrary winds.

Collections

Collections received by the Treasurer of the Missionary Society, from 25th April to the 25th May, 1806.

	£.	s.	d.
Rev. Benj. Pyne and congregation, Duxford, Cambridgeshire	10	10	0
Additional Contributions from the Welch Methodists, by Rev. Mr. Charles	5	1	2
Rev. Mr. Taylor and Congregation, Colchester	13	13	6
Stirling Society for promoting the Spread of the Gospel amongst the Heathen, by Rev. Mr. Campbell	43	17	9
Rev. W. S. and Friends, Purbeck	5	17	6
Rev. Mr. Harris and Congregation, Fordham	8	9	6
Dundee Branch of the London Missionary Society, by Rev. Mr. Black	50	0	0
Rev. G. Townsend and Congregation, Ramsgate	18	18	0
From Lancaster, by Rev. P. S. Charrier	5	5	0
Rev. J. Walker and Congregation, Peppard	2	5	0
Rev. Mr. Fowler's Friends, at Sheerness	12	0	6
Rev. Mr. Kingsbury and Friends, Southampton	68	0	0
Rev. Mr. Mosely and Friends, Long Buckley, Northamptonshire	14	10	0

RELIGIOUS TRACT SOCIETY.

OUR readers will recollect the formation of this useful Society in May last; since which time they have printed thirty-four different Tracts, of which nearly 200,000 have been disposed of, and the Committee have had the satisfaction to learn that the perusal of them has in many particular instances been eminently useful.

Soon after the establishment of the Religious Tract Society, another Society was formed under the name of "The Society for distributing Evangelical Tracts gratis." The plans of these Societies being similar, and their objects virtually the same, *the extensive distribution of small religious pieces*,—it occurred to the Committees of the respective Societies, that a union might be formed with reciprocal benefits, and with advantage to the common cause. The Committee of the Religious Tract Society, therefore, requested a conference, which has terminated in a cordial union, with the approbation of the general body of the Subscribers to both; by whom a joint Committee was chosen, and the Plan subjoined agreed to, at a general meeting.

THE PLAN.

I. That this Society be denominated THE RELIGIOUS TRACT SOCIETY, whose object shall be to print and distribute small pieces on subjects purely religious.

II. That a donation of ten guineas constitute a member for life.

III. That every Annual Subscriber be considered a Member.

IV. That the Subscription solicited be employed as a mean of enabling the Society to distribute and sell the Tracts at a cheap rate.

V. That Subscribers be entitled either to purchase any quantity of Tracts at a reduced price, or to receive Tracts to the amount of two-thirds of their Subscription at the same rate.

VI. 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.

VII. That

VII. That a bookſeller be employed in London as a depoſitary for the circulation of Tracts.

VIII. That the Committee be empowered to diſtribute Tracts in ſuch channels as may appear to them calculated for uſefulneſs, ſo far as the funds will admit.

IX. That an annual meeting of the Society be held in May, on the Thurſday morning of the miſſionary week, when a Treaſurer, Secretary, and Committee ſhall be choſen.

X. That the Tracts be paid for on delivery.

The following Gentlemen are the Committee for the preſent year in London:

Mr. T. Bates, Rev. J. Brookſbank, R. Cowie, Eſq. Mr. J. Duthoit, Mr. G. Gouger, Mr. E. Gouldſmith, J. Hardcaſtle, Eſq. Mr. Hayter, Rev. R. Hill, M. A. Mr. G. Hobſon, Mr. T. Hodſon, Mr. J. Hoppus, Mr. S. Jones, Mr. J. Jordan, Z. Macaulay, Eſq. S. Mills, Eſq. Rev. W. Newman, Mr. T. Saddington, W. Shrubſole, Eſq. Mr. J Tarn, Rev. J. Townſend, Mr. W. Townſend, Rev. Mr. Wilks, Wilſon, Eſq.

Subſcriptions and communications (free of expence) will be thankfully received by J. Reyner, Eſq. Treaſurer, Duck's Foot Lane, Thames Street; London; Rev. J. Hughes, Secretary, Batterſea, Surrey; by all the Members of the Committee; and at the Depoſitory.

The names of the Committee for the Country will appear in a future number.

N. B. The Subſcribers to "The (late) Society for diſtributing Evangelical Tracts, Gratis," have been informed by letter, that the Committee of that Society have provided for the punctual fulfilment of their engagements made with them previous to the Union. Applications for that purpoſe to be made to Mr. Tarn, Treaſurer, London Wall; or Mr. Jordan, Secretary, Leadenhall-ſtreet.

On Sunday evening, May 18, a ſermon was preached at Dr. Hunter's Meeting-Houſe, London Wall, for the benefit of this inſtitution, by the Rev. Mr. Bogue, of Goſport, when a handſome collection was made. We ſincerely hope this excellent diſcourſe will be ſhortly publiſhed.

Another Society was formed in the Miſſionary week, under the title of *The Society for promoting the Religious Inſtruction of Youth*, a circular letter addreſſed to the miniſters of the goſpel has been drawn up, which, together with an excellent addreſs on the important ſubject, will be ſent to the zealous friends of religion all over the kingdom. We hope to give a more particular account of this inſtitution in a ſucceeding number.

EXTRACTS FROM DR. VANDERKEMP's JOURNAL.

(Concluded from our laſt.)

JOURNEY FROM THE CAPE TO ROODEZAND.

JUNE 20th.

AFTER a froſty night, congealing all the field, whilſt we pulled down our tent ſeven hottentots came to us acroſs the field. Brother Vanderkemp aſked them where they were going? they anſwered, "not farther than to you:" this put us upon our guard, but they immediately aſſiſted us in taking down the tent, and then placed themſelves around our fire. Brother Vanderkemp afterwards returning from a walk, found William

Bruntjie in a ſerious diſcourſe with them. One of them, whoſe name was Courage, aſked Brother Vanderkemp, if it were not true that God had created them as well as the chriſtians, and the beaſts of the fields; "for you know (ſaid he) that the Dutch farmers teach us, that he never created us, nor taketh any notice of us." Brother Vanderkemp then ſat down, and explained to him man's equal miſery, and the way to everlaſting happineſs through faith in Chriſt. Under this diſcourſe he was very much affected, and groaned, crying from time to time, "O my poor ſoul! O Lord Jeſus look upon me! come to a poor ſinner, &c." and when we parted, he took Bruntjie aſide, and ſaid, "Father, I'll always remember theſe words, and I'll go in all my diſtreſs to Jeſus, and after I have ſettled my affairs with my maſter, I will follow you into Caffreland. We had the Fraka all along on our left hand, making a very acute angle with our road, and running N. W. and S. E. we croſſed it, and found it 166 feet broad; keeping it then to our right hand, we encamped, before ſun ſetting, in a place where we found plenty of graſs.

21ſt. We had a very cold and froſty night, but the moſt quiet one we ever enjoyed on our journey, being not at all diſturbed by the wild beaſts. About ten o'clock departed, paſſed the Kauka, which we found 150 feet broad. We ſaw herds of kwaggas, hares, and peacocks; and we encamped at four o'clock near a ſmall running river, called Loericfonteinrivier the bed of which was ſlate. Here we found plenty of wild cucumbers and bitter apples, which, as our hottentots told us, are of a purgative and anti bilious quality taken in a decoction.

22d. We had a reſtleſs night, as the wolves, kwaggas, and other animals, diſturbed our ſleep, and more ſo, the perpetual barking of our dogs, mingled with the cries of our people. It froze pretty hard, and we found ice in our coffee pot and kettle of a quarter of an inch thick. In the morning a heavy fog roſe from the earth, which, reflecting the rays of the ſun, formed a beautiful white rainbow encircling our tent. Our oxen were driven away by the wild beaſts, but recovered in the morning. At half-paſt nine o'clock we proceeded, and ſtopped about five in the afternoon in a place where no water was to be found. We ſaw this day hundreds of kwaggas, and a rock beautifully adorned with aloes in full bloſſom.

23d. The froſt continued ſevere. We heard this night no wild beaſts, excepting kwaggas. We departed at half-paſt nine o'clock, and entered the Beeren valley, which is a vaſt wilderneſs by itſelf. The many rivers which croſs it were almoſt all dried up. The valley is formed of coarſe ſand, mixed with earth, and covered with a thin layer of clay, ſimilar to what the Dutch call eeſlyk. The beds of the rivers were filled with this clay, and in one of them we found ſtagnated water, and ice in it of 1-6th of an inch thick. At twelve o'clock we ſtopped and untied our oxen and ſheep, which had no water all the foregoing day. Here we ſaw many oſtriches.

24th. Laſt night our ſleep was entirely taken from us by the uninterrupted barking and howling of our dogs, haraſſing the wolves which crept round our tent and waggon, to which our ſheep were tied. The wolves did not raiſe their uſual note, but kept a profound ſilence. In the morning the water in our calabaſhes was frozen, the ink in the tent converted into a lump of ice, and the drops of water ſpilt upon the red mats, which ſerved us for a table, were, at our breakfaſt, even in the ſun-ſhine, turned to ice. This day we ſaw many kwaggas, ſteincocks, ſpringcocks, hares, and oſtriches. We ſtopped in a plain near a river, called Hottentots river, in which we found only a little muddy water.

25th. In the afternoon we ſaw the Sneeuwbergen N. E. from us. The road was full of the footſteps of a numerous company of lions walking

before

before us. When it grew dark we ſtopped at a place where we found ſtanding water, and began to encamp, but fearing that the lions would have choſen the ſame place, and diſpute with us the water in the night, and alſo for the want of wood and graſs, we decamped again and proceeded one hour farther, and there enjoyed a quiet night's reſt.

26th. We ſet out early in the morning, and obſerved no more footſteps of the lions on the road, which rendered it probable, that they had remained that night at the place where we firſt ſtopped. We were now at the foot of the Sneeuwbergen, and went through a mountainous country, having that north from us. We dined in a cut in the mountains, called the Poort. Immediately after we had paſſed the Brakkefontein, the water of which was perfectly ſweet, we encamped on its delightful banks. In the night we heard the roaring of lions, and as this place was much infeſted by tigers and the Boſchemen, who ſpared no body, we tied our oxen to the waggon.

27th. We were now near the farm of Mr. Hendrick van den Berg, who ſent in the morning a hottentot boy to be informed what people we were. Soon after he came with two of his friends to viſit us, one of whom had been on a command againſt the Caffrees who had killed two Chriſtians and a hottentot, taken 52 ſaddles, 100 horſes, and 26 big coats. As our oxen and dogs could walk no longer, being worn out with fatigue, much emaciated, and their feet wounded, we ſent a letter of Sam de Beer to his brother Matthys de Beer for a team of oxen, and encamped at the farm of Hen. van den Berg, cloſe to his kraal, into which we drove our oxen and ſheep at night. Here we apprehended not the leaſt danger, and laid ourſelves down to ſleep in the tent and waggon without any precaution.

28th. But this very night a lion broke into the kraal, and killed three ſheep and two goats. We were at that time both awake, and heard the noiſe of the cattle running backwards and forwards through the kraal, and alſo the watch firing; but this we aſcribed to ſome leſs dangerous animal. In the morning the ſteps of the lion were eaſily diſcovered, as the rain had wetted the ſandy ground. This night alſo arrived Jacob vanden Berg, nephew, and brother-in-law to our landlord, with oxen for us. This people preſented us with bread and lemons, and we departed. On the road we met with Mr. Doorn, a baſtard hottentot, with eight of his oxen, ſent for us by Mr. Matthews de Beer, where we found at Zoekoegat the farm of Mr. Abr. van den Berg. Here we put Mr. Doorn's oxen to the team, and paſſed again the Brakkefontein, which was dry at this place, Mr. H. van den Berg having cut off the water, and arrived at night at the houſe of Mr. Jacobus Smit, where we ſlept.

29th. In the morning we departed, in company of the family of the houſe and another waggon. We croſſed the Zwarte river and the Zondags river, in three different places. Further up towards its origin it forms a half circle, in whoſe centre Graaff Reinet is placed. Here we preſented the letters of Governor Dundas to the Engliſh General Vander Leur, and that of the Fiſcal Ryneveld to the Landdroſt Breſler. Having read them both (the General being abſent) he received us with uncommon civility, aſſured us of his aſſiſtance, and ordered an apartment in his houſe to be made ready for us. Rev. Mr. Ballot, Miniſter of Graaf Reinet, viſited us, to whom we deliyered a letter, written by Mr. Ryneveld. At the houſe of Mr. Breſler alſo lodged Mr. London, commanding a detachment of the 8th regt. of light dragoons.

30th. We heard Mr. Ballot preach on the 3d Sunday of the Heeds catechiſm, to a congregation of about 150 people; and Brother Vanderkemp baptized three children, from 6 to 14 years old. The Landdroſt, and the reſt of the people here, endeavoured to perſuade us to give up our plan of

going to the Caffres beyond the great fifh river; ſtating the impracticability of it for the preſent, and repreſenting the riſk we ſhould run of loſing our lives by the hands of the ſavages, both Caffres and Hottentots, whoſe minds were exaſperated againſt the Dutch and the Engliſh; and requeſting that we ſhould ſtay on this ſide, and either labour among the Chriſtians, or among the Caffres which ſhould flock toward us. We replied, we would do nothing againſt the poſitive order of Government; but that as the Governor had granted us the liberty of executing our plan, we hoped that he would not hinder us; that we would not enter into the country of the Caffres without leave of their King Geika, but that having obtained this, we ſhould not count our lives dear, if we ſhould loſe them in the command of our Lord; mentioning at the ſame time, how wonderfully God had guided us, and protected with his hand, and ſignifying that we expected to ſee more wonders than theſe. In this he acquieſced, and we agreed to ſtay ſome days at Graaft Reinet, to get the neceſſary information to conduct our plan with all poſſible circumſpection.

We recommend ourſelves and our dear Brethren Kicherer and Edwards, who are going to the Boſcheſmen, to the prayers of our dear brethren and ſiſters, who love our Lord Jeſus Chriſt in ſincerity. His grace be with them all. *Amen.*

AMERICA.

Extract of a Letter from the Rev. J—— B——, dated at Trumbull, February 6, 1799, to his friend at Newbury-Port.

My dear Friend and Brother,

THROUGH the kind hand of God, I arrived here yeſterday. I ſtopped at Hartford, and preached five ſermons.

The ſpirit of hearing at Hartford is greater than any repreſentations which have been made. Young people of both ſexes flock by hundreds, and the proſpect is flattering in the extreme. Conference meetings are held every night in different private houſes. In Mr. Strong's ſociety, 60 are thought to be under conviction, and 20 have been hopefully brought into goſpel liberty. In Mr. Nelſon's 30, and ſome in Mr. Flint's.

The youth hold correſpondence one with another by letter, and with thoſe of the neighbouring towns. Hundreds are under ſome ſerious concern, while hundreds more ſtand aſtoniſhed, and are ready to cry, "*What meaneth all this?*"

The Lord ſeems to have ſtepped out of the uſual path of Ordinances, to effect this work more immediately in the diſplay of his almighty power and out-pouring of his Spirit; probably to ſhow that the work is his own. It is not attended with noiſe and confuſion, but with ſolemnity and reverence. No fire; no ruſhing wind; no earthquake: but a ſtill ſmall voice goes before this wonderful work; no doubt, to hide pride from man. The miniſters are ſtirred up to uncommon diligence and labour, ſo that they have ſcarcely time to prepare for public exerciſes.

The ſacred flame has ſpread into many neighbouring towns*, and the pious are flocking into Hartford to be eye-witneſſes of this glorious work. I have felt myſelf ſo much engaged in preaching, viſiting and converſing with old and young, that my attention has been literally taken off from Wife, Children, Flock, and bodily infirmities. O that my paſt time had

* It is mentioned in a letter from a reſpectable character in Hartford, of April 25, that it has ſpread into nearly one hundred towns.

been

been better employed and filled than it has been. Should my health be continued, I hope, by the grace of God, to ſpend my ſtrength wholly in the Lord's cauſe, which carries its own reward with it.

Two hundred miles N. W. of Hartford, on the border of the Indian nations, I am informed that the Lord is pouring out his Spirit plentifully. The Aborigines flock to hear the goſpel, and fall under the word like Dagon before the Ark. I have ſeen a preacher from thoſe parts, who gives the moſt flattering accounts, and informs, that very large numbers have been added to the churches in that vicinity the laſt year.

After a ſermon was finiſhed upon a late occaſion in the woods, an Indian ſtood up with tears in his eyes, and thus addreſſed the audience: "I deſire to bleſs God, that white people ever came into this country. White people brought the Bible, and the religion of Jeſus with them. White people prayed for the converſion of the heathen, and I ſtand up this day as a living witneſs of the power of God's converting grace *in anſwer to their prayers*. Continue to pray for the converſion of more heathens, that they alſo may be brought to the knowledge of Jeſus."

LETTER FROM WALES.

To the Editor.

Rev. and dear Sir, *Carnarvon, April 23d*, 1800.

IN a letter from the Rev. George Lewis, which appeared in the Evangelical Magazine for January laſt, you were informed of a plan the congregational churches and miniſters in North Wales had reſolved upon, with a view to the further ſpread of the goſpel in theſe parts. Knowing that our means were inadequate, we were obliged to ſolicit the aid of our fellow Chriſtians in England, and bleſſed be the Lord, our expectations and prayers have not been altogether in vain; for ſome, whoſe hearts burn with zeal for God and the ſalvation of periſhing ſinners, readily came forward to our aſſiſtance in our important deſign.—The Almighty reward them in time and eternity!

The Committee appointed to carry the ſaid plan into effect, beg leave, through the medium of the Evangelical Magazine, to return their unfeigned thanks to an unknown benefactor in London, whoſe initials are P. T. G. for a donation of 20l. and aſſure him that the favour confided to them, ſhall be conſcientiouſly laid out in all poſſible conformity to his pious intentions.

I remain, dear Sir, in the name of the Committee,
Your moſt obedient humble Servant,
JOHN GRIFFITHS.

ASSOCIATIONS.

WEST KENT.

The half-yearly meeting of the Diſſenting Mininiſters in the weſtern diviſion of Kent, united for promoting the ſpread of the goſpel, was held on Tueſday, April 8, at the Rev. Mr. Ralph's meeting houſe, Maidſtone. The great object of the union was attended to, and the pecuniary affairs ſettled. The utility of this Aſſociation appeared from what has been already done, and a proſpect of further uſefulneſs affords encouragement for perſeverance. Several of the brethren engaged in prayer, and two ſermons were preached on the occaſion, the former by Mr. Beaufoy,

from

from Iſa. lxii. 6, 7.; and the latter by Mr. Bentliff, from 2 Theſſ. iii. 1. The next meeting is appointed to be held at the ſame place, on Tueſday, the 28th of October next, at ten in the forenoon, and the brethren Knott, of Chatham, and Morris, of Eynsford, are to preach; the one at three in the afternoon, and the other in the evening.

EAST KENT ASSOCIATION.

On Wedneſday, April 16, 1800, the miniſters of this Aſſociation met at St. Peter's, when Mr. Atwood, of Folkſtone, preached in the morning, from Pſalm cxxxiii. 1. and Mr. Gore, of Sandwich, in the evening, from 1 John iv. 14. Mr. Gurteen, of Canterbury, preached the preceding evening, from Pſalm viii. 4.

We are happy to find that theſe meetings are well attended, and that much harmony prevails among the miniſters; and that we have hitherto found them profitable to our ſouls.

The next meeting to be held at Eythorn, Aug. 5, Mr. Povey, of Dover, to preach in the morning, and Mr. Aitkin, of Canterbury, in the evening. In caſe of failure, Meſſrs. Parnell and Drew.

HERTFORDSHIRE ASSOCIATION.

On Wedneſday, April 16, the independent miniſters of this county held their annual aſſociation at the Rev. S. Burder's meeting, St. Alban's.

The ſervice in the morning was opened (after ſinging) with prayer, by Mr. Fuller, of Box Moor. A ſermon was preached, very pertinent to the occaſion, by Mr. A. Barfield, of Aſhwell, from 1 Cor. iii. 6. and the ſervice was concluded with prayer by the miniſters of the place. The buſineſs of the Aſſociation was tranſacted in the afternoon, when this infant inſtitution was conſiderably ſtrengthened by the addition of ſeveral reſpectable miniſters. The ſervice of the evening cloſed the tranſactions of this meeting. Mr. J. Criſp, of Hertford, and Mr. W. Chaplin, of Biſhop Stortford, engaged in prayer. The ſermon was preached by Mr. W. Wall, in London, from Heb. ix. 28. The next meeting of the aſſociation is to be at Hertford, on the Wedneſday after the ſecond Sabbath in April, 1801.

KENT SUNDAY SCHOOLS.

On Thurſday evening, the 24th of April, the Rev. R. Hill preached to the Sunday ſchool children of Chatham, and the neighbouring towns, a ſuitable and impreſſive ſermon, from Mark x. 13, 14, 15, and 16.; and though the weather was very wet, and many of the children had a long way to walk, upwards of 400 of them attended, and were placed in the galleries of Mr. Slatterie's meeting; while a crouded auditory occupied the pews below. After ſervice the children continued for ſometime ſinging hymns, with much propriety, and greatly to the ſatisfaction of thoſe who ſtaid to hear them.

The Sunday ſchools in theſe towns are carried on with uncommon zeal, are well attended, and promiſe fair, under the divine bleſſing, of becoming a laſting advantage to the riſing generation.

We are informed that the KENTISH ASSOCIATION will hold their annual meeting at Deal, the Wedneſday after the firſt Sabbath in July. Mr. Leggett, of Burwaſh, and Mr. Bikerdike, of Woolwich, are to preach.

POETRY.

POETRY.

A MISSIONARY ADDRESS.

EXALTED minds, who, soaring high,
Have reach'd devotion's height sublime,
And looking, with a brother's eye,
On ev'ry race, in ev'ry clime,
Wept o'er the millions wandering far
In night, that knows no cheering star;

And, while ye shed compassion's tear,
Hope smiling bade your bosoms glow:
She pointed to the promis'd year,
When war shall cease, and ev'ry woe;
Men live as brethren, live to trace
The wonders of redeeming grace.

Cheer'd by the view, ye laid the plan
To spread afar celestial light,
To raise the grov'ling joys of man,
And dissipate his mental night:
Hell scornful heard the blest decree;
Yet trembling saw her captive free.

While some, at duty's call, remain
To guide their kindred wand'rers home,
See, where the self-denying train
In savage regions fearless roam;
Their *consecrated* banner rear,
Unsullied by the widow's tear!

Belov'd of Heaven! ye felt the pow'r
Of friendship's strong endearing ties;
Yet, in that agonizing hour,
When all your words were tears and sighs,
How many a dear congenial mind
For Zion's glory ye resign'd!

Exulting in Immanuel's cause,
Firm, unassailed by slavish fear;
Regardless of the world's applause,
Its angry frown, its impious sneer;
You heaven's directing path pursue,
Tho' perils rise in ev'ry view.

Where'er ye wander, Zion turns,
With anxious look, your steps to trace;
Sighs while ye sigh, and rapture'd burns,
When glad ye hail the fruits of grace.
Confiding in the Eternal's care,
For you she breathes the frequent prayer.

And thou wilt listen, Power Divine!
When Zion's hallow'd prayers ascend.
O! be the glory ever thine,
While to the earth's remotest end
Thy harbingers of love have borne
The healing balm for those who mourn!

Edinburgh. ALZIRA.

ODE
ON THE RETURN OF SPRING.

"The Earth is full of the goodness of the Lord."

SEE, lovely Spring again appears,
And with her smile all nature cheers,
Diffusing joy abroad;
While soft'ring rays, and genial show'rs,
With rip'ning fruits, and blooming flow'rs,
Proclaim—*A faithful God!*

Fair emblem of that wond'rous pow'r,
Which, in the Lord's appointed hour,
Bids the dead soul revive;
Then, where each noxious weed was found,
The fruits of Paradise around
In sweet succession live.

My Saviour, to this drooping heart
Thy gracious influence impart,
And let it live to thee.
So shall the wilderness rejoice,
And Sharon's beauty, at thy voice,
My joyful eyes shall see.

Behold thy faithful servants wait
With longing eyes, at wisdom's gate,
Thy saving health to prove.*
Water the seed which they have sown,
And make thyself to millions known
The God of truth and love.

Let Afric's wilds, and southern isles,
Share in the great Redeemer's smiles,
And hail the Almighty King.
To distant climes thy glory show,
'Till the whole universe shall know
One beauteous endless spring.

J. A. K.

THE MISSIONARY SOCIETY'S PATENT.

Psalm cii. 13, 14, &c.

MY soul indulge the hope,
The happy time draws near,
When God will build his Zion up,
And teach the world his fear.

* Referring to the public meetings of the Missionary Society.

For lo, with ſweet accord,
Her jarring ſons have met
To ſpread their wants before the Lord,
And mourn her ruined ſtate.

Scarce one diſſenting voice
Thro' all her tribes we hear,
But diſtant lands with us rejoice.
And feel her intereſts dear.

We ſee th' unerring ſign,
And will not God ariſe?
He bids his ſaints their voices join,
And muſt attend their cries.

Yes, *thus* ſhall Chriſt be known,
And heathen lands ſhall ſee
Him ſtoop to hear the priſ'ners groan,
Who dy'd to ſet him free.

AMINTOR.

LINES

Addreſſed to a Friend in the Miniſtry on the Day of his Marriage.

ACCEPT, on this propitious day,
The tribute which I gladly pay,
The debt of Chriſtian love:
May ſmiling peace your ſteps attend,
As in the paths of truth you tend,
To brighter realms above!

The Saviour at a marriage feaſt
Did once vouchſafe to be a gueſt,
And prov'd his power divine:
The bluſhing water, as it flow'd
In crimſon ſtreams, confeſs'd the God
Who turn'd it into wine.

Though from this ſinful world he's gone,
To plead for us before the throne,
Till we in heav'n appear:
Still in our joys he bears a part,
Our ſorrows touch his gracious heart,
For he is ever near.

Not only on this feſtive day,
But as you tread life's thorny way,
May each his bleſſing ſhare.
From your abode may diſcord fly,
And grace, deſcending from on high,
For heav'nly joys prepare.

Each others burthens may you bear,
And ſoften ev'ry riſing care,
Till call'd from earth away:
Then, having walk'd with God below,
To Jeſu's bliſsful preſence go,
And live in cloudleſs day!

J. A. K.

TRUE WISDOM.

MY ſoul would wiſdom eager ſeek,
Ye that diſcern her dwelling, ſpeak,
My weary feet to guide;
The heav'nly gueſt I long have ſought,
And gladly would my ſoul be brought
Where wiſdom doth reſide.

To ſtateſmen ſhall I wiſhful turn,
Or from the tradeſman ſhall I learn
True wiſdom to obtain?
Or ſhall I ſearch in ſplendid courts
To ſee if wiſdom there reſorts,
And thus her treaſures gain?

Is ſhe with riches to be bought,
Or how ſucceſsful to be ſought,
Who can the gift beſtow?*
Her path no vulture's eye hath ſeen,†
And thoſe by man eſteemed keen,
True wiſdom fail'd to know.

Hark! a ſweet voice directs my way
To wiſdom's dwelling, leſt I ſtray
To folly's dark abode;
In charming accents thus it ſpeaks,
While through the gloomy miſt it breaks,
And ſhews the bliſsful road.

"True wiſdom is to fear the Lord,‡
"Humbly to ſearch his written word,
"His ſtatutes to obey;—
"He has the underſtanding heart,
"Who from all evil does depart,
"To walk the heav'nly way.

"This wiſdom does from God deſcend,
"And will our wand'ring ſouls befriend
"In each concern below;
"'Tis pure, and peaceable, and meek,§
"Its bleſſed fruits its author ſpeak,
"And all its glory ſhow."

O may it ever be my prayer‖
That I this bleſſed gift may ſhare,
And thus be truly wiſe:—
Wiſe for both Worlds! and bleſſed be
In time, and through eternity,
And meet for yonder ſkies.

Weſtminſter. S.

PROVIDENCE.

LORD, are not ravens daily fed by thee?
And wilt thou clothe the lilies and not me?
Begone, Diſtruſt! I ſhall have cloaths and bread,
While lilies flouriſh, and while birds are fed.

A. B.

* Job. xxviii. 20. † Joz. xxviii. 7. ‡ Prov. xiv. 8. Eccl. x. 10
‖ James iii. 17, 18. ¶ 1. Kings iii. 9.

T. Gillet, Printer, Saliſbury-Square.



Rev.d GEORGE BURDER.

Coventry.

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BIOGRAPHY.

MEMOIR OF THE LATE ANDREW SWANSTON,

PREACHER OF THE GOSPEL.

MR. SWANSTON was the eldeſt ſon of the Rev. John Swanſton, Miniſter of the Aſſociate Congregation, at Kinroſs, in Scotland, and ſometime profeſſor of divinity under the Aſſociate Synod. After having acquired the knowledge of the Latin language, at the grammar-ſchool at Perth, he attended the univerſity of Edinburgh; and in the progreſs of his education, diſtinguiſhed himſelf by love of literature, attention to his ſtudies, and capacity for improvement in uſeful knowledge. When he had finiſhed the preparatory courſe of academical inſtruction, he entered on the ſtudy of theology, which he proſecuted under the direction of the Rev. John Brown, of Haddington, who conceived an high idea of his talents and qualifications for the ſervice of God, in the Goſpel of his Son. At the cloſe of the period, uſually devoted among that body of Chriſtians to theological ſtudies, he was admitted to trial, for licence, (to preach the Goſpel, and give evidence to the Church of fitneſs to be called to the miniſtry of the word) before the Aſſociate Preſbytery of Dumfermline, and, by the diſcourſes which he delivered, raiſed in every mind the higheſt hopes of his future uſefulneſs.

In the courſe of his trials for licence, he was led to reflect on the awful importance of the miniſterial office, and the indiſpenſible neceſſity of perſonal religion to his undertaking of it, either with ſafety to himſelf, or benefit to the Church of Chriſt. Theſe reflections iſſued in deep convictions of his own unworthineſs, and awful apprehenſions of divine wrath. His diſtreſs of mind was inexpreſſible, and threatened, for

ſome time, the diſſolution of his frame. All thoughts of becoming a preacher were now abandoned, and abſorbed in the inquiry,—"What ſhall I do to be ſaved?" The terrors of the Almighty diſtracted his ſoul, and drove him to the moſt deſperate concluſions. He would ſometimes abſtain from prayer and other religious duties, from an apprehenſion that, by engaging in them, he ſhould only incur the guilt of profanity. He was afraid to look into his Bible; for he imagined that there remained nothing for him, but "a fearful looking for of judgment and fiery indignation." Some gleams of hope, however, would at times break in upon his mind, from the conſideration of the riches of divine mercy, and the grace and all-ſufficiency of Chriſt; but though the diſtreſs of his ſoul became leſs violent, he continued for a conſiderable time in a very diſconſolate ſtate. The Lord, however, interpoſed for his relief, by giving him ſuch a diſcovery of his glory in the face of Jeſus Chriſt, as diſſipated his fears, and filled him with joy and peace in believing.

This happy alteration in the ſtate of his mind, is acknowledged by him, in a letter to a friend, dated Dec. 4, 1778, of which the following is an extract:

"My dear friend, you know what deſperate concluſions I was wont, on ſome occaſions, to draw againſt myſelf, and how poſitive I was in them; yet, through the goodneſs of God, I have lived to ſee that they were groundleſs; and however defective my paſt experience, or preſent exerciſes, may be, I am fully convinced, that it is my duty to believe, that, through the grace of our Lord Jeſus Chriſt, I ſhall be ſaved, even as others. I doubt not but what I have mentioned will give you real pleaſure, and that you will be diſpoſed to glorify God in me."

It was not long after this, that he was prevailed on to accept of licence to preach the Goſpel. As a public teacher, it was his great object to lead his hearers directly to the oracles of God for all their religious views and principles, and to impreſs their conſciences with the authority and majeſty of divine truth; and theſe ends he conceived were moſt likely to be gained by a ſimple and judicious expoſition of the ſacred ſcriptures.

He had not been long employed in a public capacity, ere he roſe very high, in the eſteem of all, who were within the reach of his inſtructions. The aſſociate congregation of Perth, one of the largeſt and oldeſt in the ſeceſſion, after receiving

receiving a ſpecimen of his gifts, unanimouſly called him to be their miniſter, and had the near proſpect of enjoying the benefit of his ſtated labours; but the paſtoral relation between him and them was never formed; for at this time he began to doubt of the divine authority of the preſbyterial form of church government, and at length gave up all connections with the ſeceſſion. Not long after, he embraced the views of the antipædobaptiſts, and was admitted a member of their communion. A difference of ſentiment, however, took place between him and his antipædobaptiſt brethren, and on this account they ſecluded him from their ſociety. He ſtill retained, notwithſtanding that difference, the characteriſtical views of thoſe Chriſtians; and employed himſelf, as he found opportunity, in preaching the goſpel of the kingdom. To this ſervice he may be ſaid to have fallen a ſacrifice; for it was while he was employed in it, that he caught a ſevere cold, from which he never recovered. His conſtitution, which was always delicate, ſoon exhibited ſtrong ſymptoms of a conſumption; and his friends now beheld, with deep concern, his diſſolution faſt approaching. He died at Glaſgow, on the 15th of November, 1784, in the thirty-third year of his age, expreſſing entire reſignation to the will of his heavenly Father, and confident expectation of his own future felicity. *All is well, all is well*, were the laſt words which he was heard to utter.

His character muſt be ſtill freſh in the remembrance of thoſe who had the happineſs of being acquainted with him; but for the ſake of others, the following delineation of it may not be unneceſſary.

His underſtanding was uncommonly acute and penetrating, clearly apprehending divine truths in their various relations and conſequences. His powers of diſcrimination were ſtrong, by which he readily perceived what was proper to be ſaid or omitted in the illuſtration of his ſubject. His luminous conceptions of divine truth enabled him to expreſs them in language at once perſpicuous and forcible. His taſte was juſt, and capable of giving elegance to his compoſitions, if this had been the object of his ſtudy. He was cautious in admitting religious principles, while he perceived not the evidence of their truth; but when that evidence preſented itſelf to his mind, he was reſolute in adhering to them, and ready to profeſs them at the expence of all that was dear to him. To the authority of God, ſpeaking in the ſcriptures, he paid implicit

implicit obedience; but he would not ſuffer human authority to dictate to him in matters of religion. *One is your Maſter, even Chriſt*, was a ſaying which he held in profound veneration. The love of Chriſt, in redeeming him by his blood, appeared, marvellous in his eyes, ſtrongly affected his heart, and obtained a commanding influence over his conduct. To the honour of his Redeemer, he was ready to make the moſt expenſive ſacrifices. *Things not ſeen and eternal* were perceived by him in a ſtrong and impreſſive light, gave a noble elevation to his mind, and made him look with holy indifference on the honours, and pleaſures, and advantages of the world. His manner of life declared plainly, that he ſought another and a better country; and few of the Saints have attained to that degree of heavenly mindedneſs which was conſpicuous in his converſation.

In ſocial intercourſe, he was diſtinguiſhed by a degree of ſuavity of manners peculiarly engaging. Modeſt, affable, polite, gentle, and amiable, he never failed to riſe in the eſteem and affections of thoſe with whom he converſed. His great humility made him reſpect the ſentiments of others who were inferior to himſelf in underſtanding; while his happy talent of ſeizing openings for introducing agreeable and uſeful hints, or improving on thoſe of others, rendered his converſation at once entertaining and edifying. In rational, moral, and religious converſation, he greatly delighted; and no one retired from his company, without feeling pleaſure or reaping improvement.

His manner, as a public ſpeaker, was ſimple and graceful, earneſt and impreſſive, indicating the powerful hold which his ſubject had taken of his own mind, and calculated to call off the attention of his hearers from himſelf to the all-intereſting truths which he was declaring. He declared the counſel of God with a degree of plainneſs which met the apprehenſions of ordinary capacities, and, at the ſame time, with ſuch dignity as commanded the reſpect, and ſecured the approbation, of the more intelligent part of his audience. His action was eaſy and natural, ariſing from the impulſe of the moment, and ſerving to expreſs the feelings of his ſoul. Serious and judicious Chriſtians, after hearing him, felt a diſpoſition to ſay, *Thanks be to God for the glorious Goſpel of our ſalvation; and may the Lord of the harveſt ſend forth many ſuch labourers into his harveſt!*

A MEDI-

A MEDITATION.

WRITTEN IN A TIME OF ILLNESS.

IN this hour of languor and indiſpoſition, which loudly calls upon me to remember the weakneſs and mortality of this tabernacle of clay, it behoves thee, O my ſoul, to retire into thy ſecret chamber, to cloſe every avenue againſt the intruſions of buſineſs or amuſement, and ſpring forward on the wings of meditation to meet that ſolemn period, when this frail body muſt be ſtretched upon the bed of death, and thou ſhalt take a final farewel (as to this world) of the companion, who has for ſo long a ſeaſon miniſtered to thy wants, and ſhared thy joys and ſorrows. Behold it tortured with pain, and ſinking under the preſſure of weakneſs, falling a haſty victim to the ſudden attack of ſome inveterate diſeaſe, or gradually decaying under ſome lingering, but incurable malady. The world, at this momentous ſeaſon, appears to be, as indeed it is, lighter than vanity itſelf; and could I have attained the higheſt pinnacle of human honour, or amaſſed riches enough to fill the univerſe, all would be of as little importance as the ſmall duſt in the balance; eternity, and eternity alone, is now the object of my attention. Perhaps ſome dear, ſome much-loved friend, may watch in ſilent grief my dying pillow, and anticipate with weeping eyes, the moment when even the ſtrong ties of friendſhip ſhall be rent in ſunder; or it may be, I ſhall enjoy no ſuch invaluable privilege, but the laſt mournful offices will be left to thoſe whoſe buſineſs it is to attend the ſick and dying chamber, and whom habit has rendered indifferent to human woe; but this, (ſtrong as are the emotions of nature on ſuch reflections) even this, is comparatively unimportant. If thou, O Friend of ſinners, Saviour of Men! if thou art but preſent in that eventful hour, all ſhall be well; ſmoothed by thy gentle hand, my dying pillow ſhall be ſofter than the fineſt down; ſupported by thy victorious arm, I ſhall triumph over Death and all his gloomy attendants, and, reclined on thy compaſſionate boſom, I ſhall enjoy ſweeter reſt than ever was experienced by the worldling in his happieſt moments of health and tumultuous joy.

The period of diſſolution now approaches; let me anticipate the awful moment. Theſe eyes, which have ſo often been the organs to convey inſtruction and delight to the mind, can no longer diſtinguiſh ſurrounding objects; the film of

death has covered them, and they are ſoon to be cloſed in total darkneſs! This tongue, which lately rejoiced to unite with the aſſembly of Saints below, in ſinging the wonders of redeeming love, now faulters, and can ſcarcely articulate a complete ſentence: yet, O my deareſt Lord, deny me not one earneſt petition, one importunate requeſt! Let me, even when on the verge of eternity, be enabled to declare thy goodneſs to all who may approach my bed, and if I am incapable of ſinging thy praiſes, aſſiſt me at leaſt to whiſper forth thy love!—but, hark! the laſt groan that moment heaved the throbbing boſom, the painful ſtruggle now is over; thy fetters are broken, thy priſon doors thrown open, and thou art releaſed from thy long confinement; but who can ſpeak the aſtoniſhment of the diſembodied ſpirit, or deſcribe the ſcenes which now open to thy view? A moment thou mayeſt ſtop, and behold the ſenſeleſs clay from which thou art juſt eſcaped; but ſoon, turning thy attention to what ſo much better deſerves it, thou ſhalt ſoar far above theſe lower regions, and wing thy rapid way to brighter worlds; new beauties break upon thee as thou advanceſt, while miniſtering ſpirits deſcend from on high to accompany thy flight, and felicitate thee on thy emancipation. This wondrous ball, crowded with ſo many myriads of buſy mortals, leſſens to thy view till it appears but like a floating atom. The ſtarry orbs attract thy notice as thou paſſeſt, but theſe too thou ſhalt leave far, far behind: and, now behold! the portals of heaven appear, and the paſſport is demanded by which thou canſt claim admiſſion into the realms of endleſs bliſs. What haſt thou to produce? nothing—nothing but the name of JESUS. Unworthy in myſelf, mayeſt thou ſay, "Of any portion but everlaſting miſery, I plead only what Chriſt has done and ſuffered on my behalf: he paid upon the croſs the full amount of my debt to divine juſtice, and it is in virtue of a vital union with him, my living head, that I ſolicit an entrance here." The plea is accepted in the courts of heaven, and the ſhining gates are unbarred, and now thou art privileged with a ſeat among the bleſſed. All the ſurrounding objects claim thy admiration; but, behold in the midſt of yon reſplendent glory is the throne of God and of the Lamb; hither, with tranſport unknown to Angels, thou flieſt, and, in humble proſtration, breatheſt forth the overflowing gratitude and adoration, which, through eternal ages, ſhall tune thy golden harp, and ſwell thy notes of praiſe.

How

How faint this repreſentation! yet farther, O my ſoul, thou canſt not penetrate; and even from hence thou muſt now return to this terreſtrial globe, and wait here in longing expectation, till death ſhall introduce thee to happineſs, of which the higheſt ideas thou here canſt form are feeble and inadequate.

But let me now, for a moment, (if I can bear the thought) reverſe the ſcene, and ſuppoſe myſelf at the point of launching into eternity, without an intereſt in redeeming love, unacquainted with a Saviour's name, unwaſhed in his blood, unconcerned in the bleſſings of his ſalvation. The ſoul, diſtracted at the proſpect of an eternal duration, in which ſhe has nothing to hope for but miſery, cleaves to the body which has engroſſed all her cares, and ſtruggles hard for life, but all in vain. Forced to quit her crumbling tenement, ſhe groans in deep deſpair; then, without any ſupport from that God whom in life ſhe diſregarded, and whom ſhe can now only conſider as an angry Judge: without one pitying angel to mitigate her agonies, ſhe looks in vain to heaven, and ſinks in endleſs ruin!! I can purſue the awful idea no farther! O all merciful God, ſave me, ſave every one of my readers, from ever realizing the dreadful picture; and grant that we may all in time ſecure an intereſt in that dear Redeemer, who can alone make a dying moment comfortable, a proſpect of eternity delightful.

Sandwich. E. T.

A GLIMPSE AT HEAVEN.

By the late Rev. William Nimmo, of Roberton.

AS the day will come wherein God will deſtroy all the workers of iniquity, ſo the day will come, O pious ſoul! the day will certainly come, when the gracious God will reward and crown all that love his commandments, and ſeek the glory he has made them for. Why do ye mourn, ye children of light, to whom belong the promiſes of bliſs? You who feed on the pleaſant fruits of piety, and the continual feaſt of a good conſcience; who taſte already the ſweetneſs of hope, and hereafter ſhall be ſatisfied with the fullneſs of fruition, what can moleſt your happy ſtate, whom the God of glory has choſen for himſelf; whom he has adopted into his honourable family, and deſigned for heirs of the kingdom of heaven? That bleſſed kingdom where all delights abound, and whence ſorrows and tears are for ever baniſhed; where none are ſick, grow old, or die; where all flouriſh

in perfect health, and live an immortal life in all the beauty and vigour of eternal youth; where none are perplexed with cares or fears; but all dwell ſecure and free for ever; where we ſhall no more be ſubject to change; no more be expoſed to the danger of temptation; no more ſhall we be croſſed by others, nor ever diſguſted with our own paſſions. There a ſerene tranquillity ſhall always dwell within us, and innumerable joys be round about us: joy in the excellency of our glorified bodies; joy in the perfection of our enlarged ſouls; joy in the ſociety of Saints; joy in the glorious company of angels; joy in the raviſhing ſight of our beloved Jeſus; joy in the bliſsful union with the adorable Deity: all ſhall be joy, love and peace, and all endure for eternal ages. Let then the ſervants of our Lord rejoice and ſing, "Sweet is the yoke of thy love, O Jeſus; and light is the burden of thy commands." But, O! how far more rich are thy faithful promiſes? how infinitely greater thy glorious rewards, when every divine virtue in us ſhall there be rewarded with its proper crown and glory? The *humble* there ſhall be highly *exalted*, and the *poor in ſpirit* ſhall be preferred to be *kings*. The *meek* ſhall poſſeſs the *holy land*, and the *mourners* be *comforted* with eternal refreſhments. The *clean of heart* ſhall ſee the *God of purity*, and the *lovers of peace* ſhall have the *privilege of his children*. They who *hunger and thirſt* after righteouſneſs ſhall be *filled*, and the *merciful* will be entertained with the *kind embraces of mercy*. They who ſuffer *perſecution* for righteouſneſs ſake ſhall receive a great reward. They ſhall bleſs each charitable hand that was aſſiſtant to their happineſs. They ſhall praiſe and admire the provident mercies of their God, and ſing aloud the victories of his grace. With joyful wonder they ſhall ſay, "Is this the reward of the little pains we took? Are theſe the repairs for the petty loſſes we ſuffered? Happy we who denied ourſelves a few toys, and are now advanced to theſe high felicities. Millions of years ſhall paſs away, and our glory ſhall but then ſeem to begin: yea, when millions of millions are paſt, our glory ſhall be no nearer to its end!"

No. IV. ORIGINAL LETTER FROM THE LATE REV. MR. BEDDOME.

July 17, 1760.

I Am obliged to you for your laſt kind letter, and heartily wiſh I could anſwer it with the ſame humble, ſavoury and ſpiritual frame with which you ſeem tohave written it; but this

this is what I want, and ſometimes fear I never ſhall attain, to have my pen, my tongue, my life, all breathe, ſpeak, nay, proclaim aloud the Lord Jeſus Chriſt, the wonders of his dying love and riches of his ſovereign grace. I want more of that poverty of ſpirit whereby a Chriſtian ſees his own ſin and miſery, and yet hopes in God s mercy ; performs duties, and yet does not truſt in them ; aſcribes all his failings to himſelf, and all his excellencies to Jeſus Chriſt : but why ſhould I multiply particulars? In all the lives that I have read, and they are not a few, I never met with ſo wanting, and yet ſo undeſerving a creature as myſelf. The Lord lead me to the fulneſs of Jeſus Chriſt, not to make uſe of him as a man does of his deeds, bonds, and other ſecurities for money, which he looks upon, perhaps, once in a long ſeaſon, to ſee whether they are ſafe, and then takes no further thought about them; but I would live upon Chriſt as a man does upon his daily bread. I am ſatisfied that religion will never flouriſh in my ſoul till I am enabled ſo to do ; for all religion begins in the knowledge of him, thrives by communion with him, and will be compleated in the enjoyment of him. Chriſt is the Chriſtian's All. Sometimes I think I can ſay as the Church—Iſa. xxvi. 18. "*Yea in the way of thy judgments*, &c." but I want to ſay as ſhe does—Cantic. iii. 4. "*It was but a little that I paſſed*, &c." Yet will I wait God's time, for that is beſt, and the longer the mercy is delayed the more welcome will it be when it comes. Beſides, we are told the Lord is good to them who wait for him, to the ſoul which ſeeketh him. May you know but little of the diſtreſſes I ſometimes feel, and much of the comforts for which I long and wait. B. B.

CHRIST NO IMPOSTOR;

OR THE RELIGION OF JESUS WITHOUT BRIBERY.

IF the Great Founder of our holy religion had been an impoſtor, he muſt have had ſome ſecular intereſt in view ; and if the Saviour's deſign had been to ſeduce the people, and promote his own intereſt, he moſt certainly would have taken the ſame courſe that other deceivers do. He would have flattered the people's humours; formed his doctrines according to their fancies ; courted the favour of ſuch as were in authority, and ſtudied and practiſed all other popular arts that might inſinuate himſelf into their good opinion, and gain ſuch an intereſt with them as would be ſufficient to accompliſh

pliſh the end he propoſed. In a word, he would have endeavoured to have anſwered the raiſed expectations of the Jews reſpecting their temporal Meſſiah, whom they vainly and ignorantly ſuppoſed would redeem Iſrael, free them from the Roman yoke, and greatly exalt their nation. But did he adopt theſe maxims? Did he ever flatter any? Did he uſe any means to obtain the favour of the Scribes and Phariſees? Did he connive at their ſins and vicious practices? Did he teach them or any others to expect any worldly advantages from him, (ſuch as wealth, power, honour, &c.)? No—he continually expoſed their wickedneſs, oppoſed their practices, preached the moſt humiliating doctrines, and when thouſands who ſaw the wonders of his power, and how eaſily he could have maintained armies without expence, would have made him a king, he fled from them, and uniformly declared that his "kingdom was not of this world." Though he was Lord of all, we hear him ſay, "The foxes have holes, and the birds of the air neſts, but the Son of Man hath not where to lay his head." Nor has he taught any of his diſciples to expect worldly advantage from embracing his intereſt; in this reſpect he has left the foundation of virtue and religion entire. No doubt, if he were conſtantly to feed his diſciples with loaves and fiſhes; if he were to beſtow upon them abundance of wealth and honour; if he were to grant them crowns and ſceptres; if he were to fit his doctrines and precepts to their corrupt propenſities, and make the way to heaven broad inſtead of narrow, he would have many more followers, the work of his miniſters would be eaſy, his churches would be full, and all would flock to his ſtandard.

But let us attend to ſome of the ſtanding laws of this kingdom: "If any man will be my diſciple, he muſt take up his croſs and deny himſelf, and follow me. In the world ye ſhall have tribulation." Though our ſins ſhould be as dear to us as our eye or hand, we muſt part with them for his ſake; nay, all that is dear to us muſt be deemed nothing, when put in competition with his honour; and we are not worthy the honour of being his diſciples, unleſs we can ſacrifice all things for him. Can any thing ſhort of principle engage us to be the ſervants of Chriſt? Is there any bribery in his religion? Can he reaſonably expect the crown who is not willing to endure the croſs? Let no Chriſtian wonder or be diſmayed at his ſufferings. This is the ſtate of trial, and not of reward. Let him not murmur at the providence of God, becauſe good men are afflicted, and bad men often proſper. "The wicked have

have no changes, and therefore they fear not God." They have their portion in this life. Nor let any be deterred from engaging in the Lord's ſervice from this repreſentation, for, though religion is attended with difficulties, and requires ſacrifices, yet it brings infinite bleſſings to the ſoul—"it is the ſoul of happineſs." Her ways are pleaſantneſs and her paths peace; O taſte and ſee that the Lord is good. Let poor deluded infidels reflect on the diſintereſted character of Chriſt and the true nature of his religion, and bluſh and be ſilent for ever.

To the Editor of the Evangelical Magazine.

MR. EDITOR,

Whatever is calculated to impreſs the public mind with a deep ſenſe of the importance and practicability of enlightening the Heathen, ought to be circulated through channels the moſt extenſive. You'll oblige me, therefore, by the inſertion of the following extract. W. M.

"ALTHOUGH 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 ſo much the 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

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 heathen.

"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 in 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 leaſt, obtain it a place among the ſchool books of Africa.

"The reflections which I have thus ventured to ſubmit to my readers on this important ſubject, naturally ſuggeſted themſelves to my mind, on perceiving the encouragement which was there given to learning (ſuch as it was) in many parts of Africa. I have obſerved that the pupils at Karmalia were moſt of them the children of Pagans; their parents, therefore, would have no predilection for the doctrines of Mahomet. Their aim was their children's improvement; and if a more enlightened ſyſtem had preſented itſelf, it would probably have been preferred."

Trav. Inter. of Africa, by Mungo Park, p. 315, 316.

ON EVANGELICAL PEACE.

EVANGELICAL Peace implies reconciliation betwixt God and man. Sinners, by nature, are enemies to their maker; and for this reaſon, "God is angry with them every day." But Jeſus is the glorious Mediator, who, by his death, has opened a way for the honourable exerciſe of mercy on God's part; and, by the powerful agency of his Spirit, makes his people willing to receive the atonement, to lay down the weapons of their unreaſonable oppoſition to the cauſe of Heaven, and chearfully to yield themſelves to the ſervice of their moſt righteous Sovereign. Hence ariſes that inward compoſure that heart-felt ſatisfaction, which none but its happy ſubjects can poſſibly comprehend. Hence originate thoſe wiſhes which, expanding the good man's ſoul, aim at the diffuſion of peaceful principles and of a peaceful behaviour among the whole of human kind. And, I may add, hence ſpring thoſe juſt notions and thoſe delightful anticipations which the Chriſtian forms of the happineſs of heaven.

There

There are ſome people, it is to be feared, whoſe minds are ſerene merely through ignorance of their condition. Though they "are by nature the children of wrath even as others," yet they liſten to the repeated, the too ſucceſsful whiſper of their own deceitful hearts, until they feel a confident perſuaſion that there is no danger: while others, who cannot deny that in ſome caſes at leaſt they have ſinned, depend on the virtue of what they term their *good* actions, as a ſufficient atonement for thoſe which are confeſſedly *bad*. This, however, is not the peace of the real Chriſtian. This peace (if it deſerves the name) ariſes from a total overſight of the firſt principles of Chriſtianity. The Goſpel, in all its gracious propoſals, takes it for granted that mankind are ſinners, under the diſpleaſure of God, and utterly incapable of atoning for their paſt offences, by any of their future duties. The Goſpel proclaims "peace *by Jeſus Chriſt*," and aſſures us that "*He is our peace.*" It is "being juſtified by faith, that we have peace with God, *through our Lord Jeſus Chriſt.*" That peace, therefore, which the Chriſtian enjoys, well correſponds with the deepeſt ſenſe of guilt, and originates in a humble dependence on the finiſhed ſalvation of Jeſus; and in theſe reſpects it boaſts an excluſive peculiarity. At the ſame time, it muſt be remembered, that a principle of holineſs in the heart, diſplayed in the life and converſation, is abſolutely neceſſary as an evidence of intereſt in the Redeemer, and is the very eſſence of genuine religion.

This peace is productive of the moſt ſubſtantial benefits, in regard both to the preſent and the future world. In all the various conditions *of the life that now is*, Goſpel-peace will prove itſelf an invaluable bleſſing. Suppoſe the Chriſtain called forth into a *public* ſphere of action; the peace which his religion inſpires will render him great ſervice. If he be a man inveſted with any important office in the ſtate, the tranquillity of his mind will be a ſource of pleaſure to himſelf, and will impart energy to the meaſures he may adopt for the good of others. If he be a man engaged in an extenſive line of buſineſs, he will here alſo find the happy influence of evangelical peace. While the ungodly ſinner purſues his calling, at once with greedineſs and diſtraction, the man of real piety will follow his occupation with regularity and ſoberneſs. The peace of his mind will ſecure him from that buſtle and precipitation which are ſo frequently the occaſion of commercial miſcarriages, and will tend, at

the ſame time to order and good-will among ſuch as act under his authority. Let us ſuppoſe the good man's ſituation in life *private and obſcure*; ſtill he feels the happy influence of this peaceful ſtate of mind. If his talents be but five, he has no terror from a thought that his Lord will require the improvement of ten. If he be denied the applauſe of the populace, he reſts amply ſatisfied with the approbation of his God. If he have no preferment among his fellow-mortals on earth, he rejoices in the hope of being a companion to angels, and of dwelling in the preſence of the King of heaven for evermore.

Let us ſuppoſe the Chriſtian to be a man of conſiderable *opulence*. He is happy, not ſo much from the extent of his fortune as from the ſweetneſs of his religion. He does good to his neighbours, not merely becauſe he has it in his power, but alſo becauſe his own mind is always pleaſed to enter, in one form or another, into the abodes of the wretched. Do we view the man of a mind ſo tranquil, in an *indigent* condition? Even the hard hand of poverty is incapable of graſping from him the enjoyment of a good conſcience, and of peace with God his Saviour. Though deſtitute of that abundance which the Divine Being beſtows on ſome, yet that ſacred compoſure with which the Holy Spirit has repleniſhed his ſoul, operates as an antidote to envy when ſurveying the condition of the wealthy, and as a ſtimulus to gratitude when contemplating the mercies with which he is ſtill ſurrounded. In a word, whether the circumſtances of a good man be ſuch as ſeem infallibly to ſecure his felicity, or whether they wear a lowering and cheerleſs aſpect, ſtill that peace of mind which is the inſeparable attendant on true religion produces the moſt important effects; in the former caſe it excites joy without vanity, and in the latter, ſubmiſſion without gloom.

This ſtate of mind has a bleſſed influence on the proſpect of *death and eternity*. Ah, death! muſt we feel thy power? We muſt: but we will not be afraid—for the peace of the Goſpel in our hearts arms us againſt all thy terrors, and bids us challenge thee to do thy utmoſt. O death! where is thy ſting? O grave! where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law; but thanks be to God who giveth *us* the victory, through our Lord Jeſus Chriſt!" Death diſſolves our earthly connexions. Parents and children muſt part; paſtors and churches muſt ſeparate; huſbands and wives muſt be torn aſunder; but to ſcenes like theſe what

what ſays religion? Religion ſays, or rather it teaches the perſon that poſſeſſes it to ſay, "My relation to mankind may be broken; I may be removed from the comforts of life, in its moſt endearing condition; the place which now knows me may ſhortly know me no more for ever; yet my mind is placid; and that peace which God is pleaſed to continue in my ſoul, is a full proof that I am connected with *one* from whom I ſhall *never* be ſeparated. Jeſus is mine, and I am his. United by a principle of faith to *him*, why ſhould I regret the diſſolution of thoſe feeble bonds which tie me to my fellow worms? He encourages me, as I tread the darkſome vale, ſtill to confide in his love. His language is, "My ſheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand." On the Saviour's promiſe I depend; and I am perſuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate me from the love of God which is in Chriſt Jeſus my Lord!"

The Chriſtian now ſtands on the confines of eternity. "It is appointed unto men once to die, and after this the judgment." Of all our actions in the preſent life, we muſt give an account in the next. In that awful day, when the Son of Man ſhall ſit upon the throne of his glory," the finally impenitent will be ſtruck with horror, and will be doomed to everlaſting perdition. But thou, believer in the Saviour; thou who haſt fled for refuge to the hope ſet before thee in the Goſpel, and art in the undiſſembled poſſeſſion of this bleſſed peace; thou ſhalt lift up thy head with unutterable joy, and ſhalt be for ever with the Lord! "Thy ſun ſhall no more go down, neither ſhall thy moon withdraw itſelf; for the Lord ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended."

MIKROTES.

ON THE EXEMPLARY BEHAVIOUR OF MINISTERS.

LETTER X. *(and laſt.)*

DEAR SIR,

WITH reſpect to the ſacraments of baptiſm and the Lord's ſupper, great care muſt be taken that they be adminiſtered: (1.) With much ſerious ſolemnity, exactly according to the preſcriptions of Chriſt in his word, neither

changing, adding, nor taking away any thing, in their nature, form, end, or ſignification.* (2.) Not privately, but in Chriſtian aſſemblies, as publickly as the circumſtances of times or places can permit;† (3.) Only to viſible believers, free of public ſcandal, no rank, office, benevolence, or danger, inducing you to admit the unworthy.‡ (4.) With the utmoſt gravity, ſerioufneſs, and lively affection; and even the diſcourſes, converſe, and meals on the occaſion, ought to correſpond with theſe things.

To enforce your ſerious attention to, and conſtant practical obſervation of, the above hints, in theſe letters, it is neceſſary that your conſcience and heart be habitually and deeply impreſſed with the affecting view: (1.) Of God, Father, Son, and Holy Ghoſt, who hath put you into the miniſtry;§ and therefore unfaithfulneſs and negligence in the work of it muſt lay you under their curſe;‖ muſt render you a perfidious traitor to them in their darling concerns, and a miniſter of unthankfulneſs for all the gifts, graces, honours, and privileges, next to thoſe of Chriſt himſelf, which they have beſtowed upon you:¶ (2.) Of the infinite importance of your work, upon which, the higheſt glory of theſe divine perſons, and their beloved work of redemption, and the eternal ſalvation or damnation of, perhaps, millions of ſouls ſo much depend;** and that in faithful execution of it, you hold the moſt delightful fellowſhip with Chriſt, and manifeſt your ardent love to him†† (3.) Of all the honourable characters by which the Holy Ghoſt denominates miniſters, and which require ſuch holineſs, faithfulneſs, and diligence; as watchmen for ſouls;‡‡ ſhepherds of Chriſt's flock, purchaſed by his blood;§§ ſoldiers that fight for Chriſt and ſouls, againſt ſin, Satan, and the world;‖‖ labourers with God himſelf in his harveſt and vineyard;¶¶ builders with him, of his palace and temple;*** God's huſbandmen;††† angels of the churches;‡‡‡ ambaſ-

* Deut. iv. 2. and xii. 32.—Ex. xx. 4. and xxxix. 42.—Mark xi. 15. —1 Cor. xi. 2. 23, and xiv. 26. 40.—Acts xx. 7. 8. † 1 Cor. x. 17. —2 Chron. xxx. 13. and xxxv. 18.—Luke xv. 9.—Acts xx. 7.—1 Cor. xi. 33. ‡ Math. vii. 6.—Ex. xii. 44. 45. § Ezek. iii. 17.—20. and xxxiii. 7.—9. Acts xx. 28.—1 Cor. xii. 28.—Eph. iv. 11.—Col. iv. 17. —1 Tim. i. 12. ‖ Jer. xlviii. 10. ¶ Pſ. cxvi. 12.—2 Cor. v. 18.—20.— Math. xviii. 18.—20. and xvi. 19.—Jo. xx. 21.—23. ** Acts xxvi. 18. Rom. x. 14—17.—1 Tim. iv. 16.—Jam. v. 20.—2 Cor. iii. 8. and ii. 16. and v. 18. 20.—Eph. iv. 11.—13.—Acts xx. 28. †† Jo. xxi. 15.—17. —2 Cor. v. 14. 15. ‡‡ Heb. xiii. 17.—Ezek. iii. 17. and xxxiii. 7. §§ Acts xx. 28.—1 Pet. v. 1.—5. ‖‖ 2 Tim. ii. 1.—4. ¶¶ Math. ix. 38.—1 Cor. iii. 19.—2 Cor. vi. 1. *** 1 Cor. iii. 9.—12.—Eph. iv. 11. —13. ††† Math. xxi. 33. 34.—1 Cor. iii. 5.—8. ‡‡‡ Rev. i. 20.

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ſadors for Chriſt;* ſtewards of the myſteries of God;† ſuitors of ſouls for Chriſt;‡ men of God;§ ſalt and light of the world;‖ (4.) Of the eyes of God, of angels, of devils, and of men, both good and bad, being fixed upon you, as witneſſes of your whole, eſpecially your miniſterial conduct;¶ (5.) Of the awfully ſtrict and extenſive account which you muſt, before an aſſembled world, give to Chriſt, of your talents, behaviour, flock, and management.** (6.) Of the comfort, holineſs, happineſs, and honour, in time and eternity, in which your faithfulneſs and diligence may iſſue, to yourſelf and to multitudes of other ſinful men.†† (7.) Of the infamy, unholineſs, and miſery, in time, and of the highly aggravated damnation of your own ſelf and of millions of other ſouls, in which your unfaithfulneſs, and ſloth, and miſmanagement may iſſue.‡‡ (8.) Of the ſinfulneſs of your being diſcouraged or becoming remiſs, becauſe your faithful miniſtrations are not attended with much viſible profit. You ſhould remember that the miniſtrations of not only Moſes, Iſaiah, Jeremiah, and Ezekiel, but even of Jeſus Chriſt, had but little ſucceſs, while they themſelves lived.§§ You promote the glory of God (awful thought!) in blinding the minds of reprobates, as well as in enlightening and converting the elect.‖‖ You may now be ſowing ſeed, which will, at laſt, even after your death, iſſue in a plentiful harveſt of converſions to Chriſt.¶¶ Your miniſtrations may be ſecretly uſeful, though you perceive it not.*** Though they ſhould not be bleſſed for the converſion of ſinners, they may be uſeful for the building up of believers in holineſs and comfort; or at leaſt for reſtraining, ſhaming, and rendering inexcuſable, the wicked.††† Your diligence, faithfulneſs and order, may provoke or excite others, whoſe miniſtrations will be more remarkably uſeful: and, in fine, your eternal gracious reward from Chriſt, ſhall be proportioned to your faithfulneſs and diligence, and not to your ſucceſs.‡‡‡ May the Lord make theſe ſcriptural hints very profitable to your ſoul!

I am, your's, affectionately, JOHN BROWN.

* 2 Cor. v. 20. † 1 Cor. iv. 1. 2. ‡ Jo. iii. 29.—2 Cor. xi. 2. § 1 Tim. vi. 11. ‖ Math. v. 13.—16. ¶ 2 Tim. iv. 1.—Heb. iv. 12. ** 2 Cor. v. 10. 11.—Ezek. iii. 17.—20.—Luke xix. 12.—26.—Math. xxv. 14.—28. †† 1 Theſſ. ii. 19. 20. and iii. 8. 9. Rom. xv. 16.—19. —2 Cor. i. 12. and ii. 14.—2 Tim. iv. 7. 8.—1 Pet. v. 4.—Luke xix. 16 —19—Math. xxv. 20.—23. ‡‡ Zech. xi. 17.—Ezek. iii. 18. and xxxiii. 8.—Jer. i. 17.—1 Cor. ix. 16, 27.—Math. xxiv. 48—51. and xxv. 24. —30.—Jer. xxiii.—1 Sam. ii. 4. §§ If. liii. 1.—Jer. xv. 10.—Ezek. xxxiii. 33.—If. xlix. 4. 5.—Prov. i. 24.—Jo. vii. 48. ‖‖ 2 Cor. ii. 16. ¶¶ Jo. iv. 35.—38. and xiv. 12. *** Mark iv. 26.—1 Kings xix. 18. ††† Ezek. ii. 5.—Pro. v. 11.—13.—Mark vi. 20.—Judges ii. 7. 10. 11. ‡‡‡ If. xlix. 4. 5.

THE FUTURE PROSPERITY OF THE CHURCH.

Iſa. xxxiii. 20. "*Look upon Zion the city of our ſolemnities:*
"*thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle*
"*that ſhall not be taken down; not one of the ſtakes thereof*
"*ſhall ever be removed, neither ſhall any one of the cords*
"*thereof be broken.*"

THE ancient Jews gloried in the city of Zion, and made their higheſt boaſt of that beautiful ſtructure the temple of Solomon. But ſin brought down national calamities which ruined both, and a captivity of ſeventy years duration obliged them to hang their melodious harps upon the willows. The above paſſage, however, revived their hopes, and inſpired a joy more eaſily conceived than expreſſed. Believers now love the church of God, the ſpiritual Zion. It is certain that ſin hath defaced its beauty, and many parts of this lovely city lie in ruins, and many ſons and daughters of Zion mourn the injuries which ſhe hath ſuſtained. But let us not be totally caſt down. There are exiſting ſymptoms of proſperity, and promiſes of future triumph. "The mountain of the Lord's houſe ſhall be eſtabliſhed on the top of the mountains."

"*Look upon Zion.*" The church of God is worthy our attention if we conſider—the *materials* of which it is compoſed: namely the ſouls of regenerate men. Theſe "as lively ſtones are built up a ſpiritual houſe," an extenſive city. The *Builder* or divine architect, by whom it is erected, its "builder and maker is God" The ſovereign *proprietor* and *lord* of it, namely, Jeſus Chriſt "the Prince of Life and the Lord of glory." To what future glory it is deſtined, to a ſtate of eternal triumph and glory. *Hallelujah!*

"*The city.*" The church of God is a city—the moſt ancient in date; the firſt ſtone was laid in the ſalvation of the firſt man. Our firſt parents were (in regard to the human race) the firſt ſinners, the firſt penitents, and the firſt believers. The church of God is a city that hath been moſt violently and frequently attacked by enemies Egyptians, Philiſtines, Babylonians, Papiſts, Socinians, Arians and many others; hoſts of enemies have in their turns aſſailed this city. Theſe repeated aſſaults have kept the church of God in perpetual agitation and alarm. A city this, however, the moſt powerfully *defended*, "ſalvation

tion hath God appointed for walls and bulwarks." Its *laws* are the model of perfection.—(See Deut. iv. 8.) And its *merchandi e* is the beſt and moſt durable in the world. (Pro. viii. 9.)

"*Of our ſolemnities.*" Solemn ordinances ſuit a ſerious mind. All is ſolemn here. Believers "ſerve the Lord with fear and rejoice with trembling." A mind all levity is totally unqualified for a reſidence in this city.

"*Thine eyes ſha l ſee.*" God hath ſpoken the word, and his grace veracity and power are all engaged to make it good. Thus our confidence is in an arm that is equal to every thing, and in counſels which can never be fruſtrated. "Heaven and earth ſhall paſs away, but the word of the Lord endureth forever."

"*Shall ſee—Jeruſalem a quiet habitation.*" How deſirable this to a quiet mind! The preſent ſtate of the church is a ſtate of ſuſpence, anxiety and diſquietude. "Without are fightings, within are fears." Yet a little while and holy tranquillity ſhall take place of noiſe and tumult, ſerenity and harmony ſhall perpetuate the joys of the righteous through the ceaſeleſs ages of eternity.

"*Which ſhall not be taken down, &c.*" The ſtability of the church of God is perfectly ſecure. "The gates of hell ſhall not prevail againſt it." The power and policy of Satan ſhall looſe all their effect. "The Moſt High ſhall eſtabliſh it. The foundation of the Lord ſtandeth ſure. The Lord knoweth them that are his."

The *church* in its loweſt circumſtances of depreſſion is far better than the *world* in its moſt flattering circumſtances of proſperity. O my ſoul, love the church, cleave to the Lord and to the Lord's people with full purpoſe of heart. If I forget thee, O Zion, let my right hand forget her wiſdom, let me be annihilated for ever.

York. MILES EMERITUS.

ANECDOTE

In a Letter from a Lady in Bedfordſhire to her Friend in London.

SIR,

THE anecdote you requeſt concerning the French priſoners that paſſed through our town ſome time ſince, is as follows: Being informed of the time they were to paſs through, we provided ourſelves with rolls to give into the different waggons,

waggons, as the poor creatures were not permitted to ſtop to take refreſhment in the town. The bread that periſheth was not the only good that we wiſhed to beſtow upon them; having a few French Teſtaments and a Prayer-book, we thought we could not do them a greater act of kindneſs than to hand them up to them. Miſs H. inquired in French, if any of them could read, to which ſeveral anſwered in the affirmative, and held out their hands to receive the books: one man looked eager to get one, and Miſs H. deſired one to be put into his hand; when he received it, he looked at the title page, and immediately preſſed it to his boſom; afterwards he opened it, and read in it, not regarding the rolls that his companions were ſtriving to catch as they were flung into the waggon. We found much pleaſure in having put the word of God into the hand of one who appeared to prize it; but our pleaſure was ſomewhat damped afterwards, by hearing that the books we had given were offered for ſale by them before they had got through the town. I have made inquiry concerning this report, and have the ſatisfaction to find it falſe. One of the waggoners informs us, that the man, who with ſo much apparent pleaſure received the book, kept reading in it great part of the way, and the others handed their books about from one to another to read.

One who ſpoke Engliſh, (the driver ſays) held up one of the books, and ſaid, "A good young lady has given me this: how good the people of this town have been to us!" alluding to the bread and money that had been given to them. If the people about did not underſtand him, they might think he held up the book for ſale, and this might poſſibly give riſe to the above report.

Who can tell the good that theſe books may do them; Priſoners in an enemy's country, and by thoſe people provided with the word of life? I do not know an action of our lives that ever gave us more pleaſure than this inſtance of obedience to our bleſſed Lord's command; "Love your enemies; do good to them which hate you, &c." We much wiſhed for more books to have given them, but what we had we gave, in hope that a divine bleſſing may attend them. If you think the relation of this will have a tendency to encourage others to diſtribute the word of God among the poor ſufferers in the priſons, you are at liberty to make what uſe of it you pleaſe, without mentioning names.

I am, Sir, your humble ſervant,

L. N.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

An Impartial and ſuccint Hiſtory of the Church of Chriſt, &c. by the Rev. T. HAWEIS, LL.B. and M.D. *continued from page* 161.

WE now attend to the third volume of this work which becomes more intereſting as it proceeds, on account of the original matter it contains, and the characters of eminent perſons, recently deceaſed, which it embraces. In this volume, Dr. Haweis ſketches the hiſtory of the Romiſh, Greek, and Proteſtant Churches, during the 17th, and the former part of the 18th century; but is more copious and particular as he comes within the laſt 50 years; giving a brief, but judicious narrative of the revival of religion within that period, and the riſe and progreſs of the newly inſtituted Miſſionary Societies.

Among the illuſtrious characters of our time, none has ſhone more conſpicuous in the religious world than the late excellent Counteſs of Huntingdon, whoſe praiſe is in all the churches, but whoſe modeſty laid an injunction on her friends which has hitherto excluded her from the page of biography.

The Doctor has, however, ſketched her character with ſo much juſtice, and enlivened it with ſo much anecdote, that we conceive we cannot more gratify our readers than by an extract from the 6th chapter of this volume.

"The noble and elect LADY HUNTINGDON, had lived in the higheſt circle of faſhion; by birth a daughter of the houſe of Shirley, by marriage united with the Earl of Huntingdon, both bearing the royal arms of England, as deſcendants from her ancient monarchs.

In very early infancy, when only nine years old, the ſight of a corpſe about her own age conveying to the grave, engaged her to attend the burial. There the firſt impreſſions of deep ſerioufneſs about an eternal world laid hold on her conſcience: and, with many tears, ſhe cried earneſtly to God on the ſpot, that whenever he ſhould be pleaſed to take her away, he would deliver her from all her fears, and give her a happy departure. She often afterwards viſited the grave, and always preſerved a lively ſenſe of the affecting ſcene.

Though no views of evangelical truth had hitherto opened on her mind, yet even during her juvenile days, ſhe frequently retired for prayer, to a particular cloſet where ſhe could not be obſerved: and in all her little troubles found relief in pouring out her requeſts unto God. When ſhe grew up, and was introduced into the world, ſhe continued to pray that ſhe might marry into a ſerious family. None kept up more of the ancient dignity and decency than the houſe of Huntingdon. With the head of that family ſhe accordingly became united. Lady Betty and Lady Margaret Haſtings, his lordſhip's ſiſters, were women of ſingular excellence.

In this high eſtate ſhe maintained a peculiar ſerioufneſs of conduct. Though ſometimes at court, and viſiting in the higher circles, ſhe took no pleaſure in the faſhionable follies of the great. In the country ſhe was the lady bountiful among her neighbours and dependents; and going ſtill about to eſtabliſh her own righteouſneſs, ſhe endeavoured by prayer and faſting, and alms-deeds, to commend herſelf to the favour of the moſt High and moſt Holy.

The zealous preachers, who had been branded with the name of Methodists, had now awakened great attention in the land. Lady Margaret Haſtings happening to hear them, received the truth as it is in Jeſus from their miniſtry; and was ſome years after united with the excellent Mr. Ingham, one of the firſt labourers in this plenteous harveſt. Converſing with Lady Margaret one day on this ſubject, Lady Huntingdon was exceedingly ſtruck with a ſentiment ſhe uttered, "that ſince ſhe had known and believed in the Lord Jeſus Chriſt for life and ſalvation, ſhe had been as happy as an angel." To any ſuch ſenſation of happineſs Lady Huntingdon felt that ſhe was as yet an utter ſtranger.

A dangerous illneſs having ſoon after this brought her to the brink of the grave, the fear of death fell terribly upon her, and her conſcience was greatly diſtreſſed. Hereupon ſhe meditated ſending for Biſhop Benſon, of Glouceſter, who had been Lord Huntingdon's tutor, to conſult him, and unburden her mind. Juſt at that time the words of Lady Margaret returned ſtrongly to her recollection, and ſhe felt an earneſt deſire, renouncing every other hope, to caſt herſelf wholly upon Chriſt for life and ſalvation. She inſtantly from her bed lifted up her heart to Jeſus the Saviour, with this importunate prayer; and immediately all her diſtreſs and fear were removed, and ſhe was filled with peace and joy in believing. Her diſorder from that moment took a favourable turn; ſhe was reſtored to perfect health, and what was better, to newneſs of life. She determined thenceforward to preſent herſelf to God, as a living ſacrifice, holy and acceptable, which ſhe was now convinced was her reaſonable ſervice.

On her recovery, ſhe ſent a kind meſſage to Meſſrs. Weſleys, who were then preaching in the neighbourhood, that ſhe was one with them in heart, cordially wiſhing them good ſpeed in the name of the Lord, and aſſuring them of her determined purpoſe of living for him, who had died for her.

The change thus ſuddenly wrought on her Ladyſhip, became obſervable to all, in the open confeſſion ſhe made of the faith once delivered to the ſaints, and in the zealous ſupport ſhe began to give to the work of God, amidſt all the reproach with which it was attended.

To the noble circle in which Lady Huntingdon moved, ſuch profeſſions and conduct appeared wondrous ſtrange; but ſhe had ſet her face as a flint, and refuſed to be aſhamed of Chriſt and his croſs. There were not wanting indeed ſome who, under the guiſe of friendſhip, wiſhed Lord Huntingdon to interpoſe his authority: but, however he differed from her Ladyſhip in ſentiment, he continued to ſhew her the ſame affection and reſpect. He deſired, however, ſhe would oblige him, by converſing with Biſhop Benſon on the ſubject, to which ſhe readily acquieſced.

The biſhop was accordingly ſent for, in order to reaſon with her Ladyſhip reſpecting her opinions and conduct. But ſhe preſſed him ſo hard with articles and homilies; and ſo plainly and faithfully urged upon him the awful reſponſibility of his ſtation under the great Head of the Church, Jeſus Chriſt, that his temper was ruffled; and he roſe up in haſte to depart, bitterly lamenting, that he had ever laid his hands on George Whitfield, to whom he imputed, though without cauſe, the change wrought in her Ladyſhip. She called him back; "My Lord," ſaid ſhe, "mark my words, when you come upon your dying bed, that will be one of the few ordinations you will reflect upon with complacence." It deſerves remark, that Biſhop Benſon, on his dying bed, ſent ten guineas to Mr. Whitfield, as a token of his favour and approbation, and begged to be remembered by him in his prayers.

Lady Huntingdon's heart was truly engaged to God, and ſhe reſolved,

to

to her beſt ability, to lay herſelf out to do good. The poor around her were the natural objects of her attention. Theſe ſhe bountifully relieved in their neceſſities, viſited in ſickneſs, converſed with and led them to their knees, praying with them and for them. The late Prince of Wales, one day in court, aſked a lady of faſhion, Lady Charlotte E. where my Lady Huntingdon was, that ſhe ſo ſeldom viſited the circle. Lady Charlotte replied with a ſneer, "I ſuppoſe praying with her beggars." The Prince ſhook his head, and ſaid, "Lady Charlotte, when I am dying, I think I ſhall be happy to ſeize the ſkirt of Lady Huntingdon's mantle, to lift me up with her to Heaven."

During my Lord Huntingdon's life ſhe warmly eſpouſed the cauſe of God and truth, though her means of uſefulneſs were neceſſarily circumſcribed, and her family engagements occupied much of her time and attention. On his demiſe, ſhe was left the entire management of her children, and of their fortunes, which ſhe improved with the greateſt fidelity. Become her own miſtreſs, ſhe reſolved to devote herſelf wholly to the ſervice of Chriſt, and the ſouls redeemed by his blood. Her zealous heart embraced cordially all whom ſhe eſteemed real Chriſtians, whatever their denomination or opinions might be, but being herſelf in ſentiment more congenial with Mr. Whitfield, than the Mr. Weſleys, ſhe favoured thoſe eſpecially who were the miniſters of the Calviniſtic perſuaſion, according to the literal ſenſe of the articles of the Church of England. And with an intention of giving them a greater ſcene of uſefulneſs, ſhe opened her houſe in Park-ſtreet, for the preaching of the goſpel, ſuppoſing, as a peereſs of the realm, that ſhe had an indiſputable right to employ as her family chaplains, thoſe miniſters of the Church whom ſhe patroniſed. On the week days her kitchen was filled with the poor of the flock, for whom ſhe provided inſtruction; and on the Lord's-day the great and noble were invited to ſpend the evening in her drawing-room, where Mr. Whitfield, Mr. Romaine, Mr. Jones, and other miniſters of Chriſt, addreſſed to them faithfully all the words of this life, and were heard with apparently deep and ſerious attention."

Here the author mentions the various exertions of Lady Huntingdon in the propagation of the goſpel, which we are compelled to omit, and then adds:

Lady Huntingdon now became the open and avowed patroneſs of all the zealous miniſters of Chriſt, eſpecially of thoſe who were ſuffering for the teſtimony of Jeſus. Mr. Romaine, on his being turned out of St. George's Church, received particular tokens of her favour; and, though ſtill then unknown to her, I was honoured with her expreſſions of kindneſs and approbation, when, as yet a young man, I ſuffered ſuch perſecution from Biſhop Hume, and the Univerſity of Oxford, and was ſo unjuſtly diſpoſſeſſed of my cure in that city.

Though Lady Huntingdon devoted the whole of her ſubſtance to the goſpel, yet it is not a little ſurpriſing, how her income ſufficed for the immenſity of expence in which ſhe was neceſſarily involved. Her jointure was no more than twelve hundred pounds a-year; and only after the death of her ſon, a few years preceeding her own, ſhe received the addition of another thouſand. She often involved herſelf in expences for building chapels, which ſhe found it burthenſome to diſcharge. But the Lord brought her always honourably through her engagements, and provided a ſupply when her own was exhauſted.

To the age of fourſcore and upwards, ſhe maintained all the vigour of youth; and though in her latter years the contraction of her throat reduced her almoſt wholly to a liquid diet, her ſpirits never ſeemed to fail her; and

to the very laſt days of her life, her active mind was planning ſtill greater and more extenſive ſchemes of uſefulneſs, for the univerſal ſpread of the goſpel of Chriſt.

Lady Huntingdon was rather above the midle ſize. Her preſence noble, and commanding reſpect; her addreſs ſingularly engaging; her intelligence acute; her diligence indefatigable; and the conſtant labour of her thought and correſpondence inconceivable. Never was creature apparently more dead to all ſelf-indulgence, or more liberally diſpoſed to ſupply the calls of the goſpel. I believe, during the many years I was honoured with her friendſhip, ſhe often poſſeſſed no more than the gown ſhe wore. I have often ſaid, ſhe was one of the poor who lived on her own bounty; but her moſt diſtinguiſhing excellence was, the fervent zeal which always burned in her boſom, to make known the goſpel of the grace of God: which no diſappointments quenched, no labours ſlackened, no oppoſition diſcouraged, no progreſs of years abated: it flamed ſtrongeſt in her lateſt moments. The world has ſeldom ſeen ſuch a character—thouſands and tens of thouſands will have reaſon, living and dying, to bleſs her memory, as having been the happy inſtrument of bringing them out of darkneſs into marvellous light; and multitudes ſaved by her inſtrumentality, have met her in the regions of glory, to rejoice together in the preſence of God and of the Lamb.

"But it may be ſaid, was ſhe a perfect character? No. This is not the lot of mortals on this ſide the grave. When the moon walketh in her brightneſs, her ſhadows are moſt viſible.

"Lady Huntingdon was in her temper warm and ſanguine—her predilections for ſome, and her prejudices for others, were ſometimes too haſtily adopted—and by theſe ſhe was led to form concluſions not always correſpondent with truth and wiſdom.

"The ſucceſs attending her efforts, ſeemed to impreſs her mind with a perſuaſion, that a particular benediction would reſt upon whomſoever ſhe ſhould ſend forth; and rendered her choice not always judicious: though ſeldom were there ever leſs offences in ſo extended a work.

"She had ſo long directed the procedures of her connection, that ſhe too ſeldom aſked the advice of the judicious miniſters who laboured with her; and bore not paſſively contradiction.

"I am the hiſtorian of truth, as far as I know it. She needs no poſthumous fame to blazon her worth; and ſhe is paſt far beyond all human cenſure which can affect her. The great Head of the Church hath, I have full confidence, decided her character, pitied her infirmities, pardoned her iniquities, and welcomed her to glory, with, Well done good, and faithful ſervant."

Before we take our final leave of this entertaining work, we ſhall in a future Number give another intereſting extract.

Sermons and Lectures on important practical Subjects. By ANDREW SWANSTON, *late Preacher of the Goſpel*—1 Cor. ii. 1. 2. "*And I, Brethren, when I came to you, came not with excellency of ſpeech, or of wiſdom, declaring unto you the teſtimony of God. For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.*" 8vo. 448 *Pages, Price* 3*s.* 6*d.* Sold by Guthrie, Edinburgh; Duncan, Glaſgow; Jones, Liverpool; and Hardie, Bolſover-ſtreet, Oxford-ſtreet, London.

FOR an account of the Author of theſe diſcourſes, we refer the reader to the memoir of him, inſerted at the beginning of the number of the Magazine.

gazine. It is drawn up by a very reſpectable miniſter in Scotland, who had been the companion of his youth, his aſſociate in the purſuits of literature and divinity, and who enjoyed his entire confidence. The diſcourſes were all compoſed and delivered, in a ſhort time, after the author was licenſed by the Preſbytery to exerciſe his gifts in the church. Being obliged to deliver ſeveral diſcourſes every Lord's-day, he had little leiſure to attend to what is called *compoſition*. Some of them, not inferior in merit to any of the reſt, were the production of a few hours. Theſe things being conſidered, the accuracy of arrangement, and the propriety of expreſſion, every where obſervable, cannot but give the reader high conceptions of his talents.

His diſcourſes are publiſhed, not to ſolicit the charity of the public, for his relations are not in circumſtances which render this neceſſary, and wiſh to derive no pecuniary advantage from the ſale of them; but ſolely with a view to diffuſe the ſavour of the knowledge of Chriſt among mankind. Several of their friends, whoſe judgment they reſpect, and who have been greatly delighted in peruſing the manuſcripts, have earneſtly ſolicited the publication of them, under the impreſſion that they are well calculated to impart ſcriptural, pleaſing and very edifying views of revealed truth. With their ſolicitations they have now complied, hoping that theſe remains of their loved and honoured relative will be acceptable to the Saints, and conduce, through the bleſſing of God, to promote pure and undefiled religion among men.

In making the ſelection, it has been judged not improper to publiſh alſo a few of his lectures or expoſitions; a mode of inſtruction in which the author much delighted, and was, by his judicious hearers, thought greatly to excel.

We will not preſume to anticipate the opinion of the public, concerning the merit of this volume. But ſurely we ſhall not outſtep the bounds of modeſty in ſaying, that the ſentiments are truly evangelical, the order of arranging them perſpicuous, the language ſimple, and often not inelegant, and every where a burning deſire is manifeſted, to advance the intereſt of experimental practical godlineſs.

The ſubjects of the Sermons are the following:—1. Jonah's Diſtreſs; Jon. ii. 7.—2. Jonah's Exerciſe in his Diſtreſs; ſame text—3. The Means of Jonah's Relief from his Diſtreſs; ſame text—4. Peace ſpoken to the People of God; Pſ. lxxxv. 8.—5. Saints cautioned againſt returning to Folly; ſame text—6. and 7. Of Truſt in God; Pſ. lxxxiv. 12—8. Truſt in God the beſt Antidote againſt Fear; Pſ. cxii. 7.—9. The Walk of Faith; 2 Cor. v. 7.—10. The Excellency of the Knowledge of Chriſt; Phil. iii. 8.—The ſubjects of the Lectures or Expoſitions are:—1. Paul's Converſion; Acts ix. 1—9.—2. The Phariſee and Chriſtian contraſted; Phil. iii. 1—7.—3. Chriſt preferred to all Things; Phil. iii. 8, 9.—4. The great Object of Chriſtian Ambition; Phil. iii. 10. 14.—5. Chriſtian Converſation deſcribed and recommended; Phil. iii. 15—21.—6. Jacob's Viſion, and Meſſage to Eſau; Gen. xxxii. 1—8.—7. Jacob's Prayer and prudent Conduct; Gen. xxxii. 9—21.—8. Jacob's wreſtling with the Angel; Gen. xxxii. 22—26.—9. The Iſſue of Jacob's Conflict; Gen. xxxii. 27—32.

A viſible Diſplay of Divine Providence: or, a Journal of a captured Miſſionary, in the ſecond Voyage of the Ship Duff. By W. GREGORY, *one of the Miſſionaries*, 8vo. 328 *pp. with ſeven engravings*. Ogle, 7s. 6d. 1800.

Every friend to the Miſſionary cauſe muſt feel ſuch regret at the capture of

of the Duff as to make the preſent volume highly intereſting, while the events detailed are of that nature as to gratify the curioſity of general readers—to intereſt the feelings of perſons of ſenſibility—and to excite the devout affections of real Chriſtians.

Though the author makes no claim to literary merit, yet the ſimplicity and perſpicuity of his narrative, with the piety and pertinence of his obſervations, will ſtrongly recommend his work to the patronage of the religious public.

GLORIOUS NEWS! *a brief Account of the Revivals of Religion in a Number of Towns in the New England States, and alſo in Nova Scotia; extracted chiefly from Letter written by ſeveral Gentlemen of unqueſtionable Veracity*; 12mo. 32 pp. Philadelphia printed; London reprinted. Button. 6d. 1800.

The happy events here related have been repeatedly mentioned in the Evangelical Magazine, and the preſent detail muſt give additional pleaſure to thoſe who wiſh well to Zion's intereſts. The preſent tract makes a proper appendix to the narrative of Profeſſor Edwards relative to a like extraordinary revival of religion about forty years ago.

Periodical Accounts of the Baptiſt Miſſionary Society. No. VI. 8vo. 124 *pp.* *Price* 1s. Button. 1800.

THE contents of this long expected and intereſting Number are as follows:

1. Extracts of a letter from Mr. Thomas, dated Moypauldiggy, Feb. 22, 1797.

2. Correſpondence of the Miſſionaries from May 22, 1798, to April 5, 1799.

3. Account of the ſending out four new Miſſionaries, with their wives and children, in the ſpring of 1799. Theſe Miſſionaries were, Mr. W. Ward, (formerly a printer) of Hull; Mr. Daniel Brunſdon, Mr. Marſhman, and Mr. W. Grant, (a converted infidel) of Briſtol. They ſailed May 25th, and arrived October 27th; but we are concerned to learn, (by a note on the cover) that Mr. Grant died of a fever ſoon after his arrival, and before he had the opportunity of an interview with his Brethren.

4. Reſolutions of the Society.

5. Some account of Joodiſhtheer, ſuppoſed to be Saul, or rather Solomon, King of Iſrael.

6. Hymns by Meſſrs. Carey and Fountain.

7. Laſt intelligence from the Miſſionaries, dated October 27, 1799, at which time Mr. Carey had removed from Mudnabutty, that factory having declined, and opened a ſmall one of his own at Kidderpore, twelve miles diſtant. Mr. Fountain's health was but indifferent, and Mr. Carey's ſecond ſon, William, was dangerouſly ill.

8. Index to Vol. VI. completed by this Number.

9. Appendix, liſt of ſubſcribers, and ſtate of accounts.

Though we have not the pleaſure to learn from this Number, any particular

ticular inſtance of converſion among the natives, we are happy to find the Lord has given the Miſſionaries great acceptableneſs and apparent uſefulneſs among their own countrymen in India.

Meſſiah the Sun of Righteouſneſs: a Sermon preached at the Scots Church, London Wall, May 26, 1799, before the Correſpondent Board in London, of the Society in Scotland, for propagating Chriſtian Knowledge in the Highlands and Iſlands. By ALEX. WAUGH. *8vo. 44 pp.* London: to be had at Scots Hall, &c.

THE reader will readily anticipate, that the text of this diſcourſe is taken from Mal. iv. 2. "Unto you that fear my name ſhall the Sun of Righteouſneſs ariſe." After a brief introduction, the ingenious preacher—1ſt. Conſiders the character of the Meſſiah as repreſented under the beautiful image of the *Sun*:—2dly. What may be implied in his *riſing*: and—3dly. The happy influence of his grace expreſſed by healing *in his wings* or beams. Theſe conſiderations naturally lead to an appropriate application in favour of this excellent inſtitution, by which we are happy to find, that (beſides the Miſſionaries among the Indians in North America,) nearly fifty Miſſionary Miniſters and Catechiſts are employed in the Highlands and Iſlands of Scotland, and above 12,000 children daily inſtructed in the knowledge of the ſcriptures.

OBITUARY.

MRS. MARY VOWELL,

THE affectionate wife of Mr. John Vowell, of Caſtle-ſtreet, in the Borough of Southwark, (the worthy parents of the late Rev. Mr. Geo. Vowell, of whom a memoir was given in this Magazine, in February, and March, 1795), on Friday evening, the firſt day of November, 1799, in the 50th year of her age, was removed from the preſent world of ſin and ſorrow to the holy and happy regions of immortality.

She was the daughter of Mr. George Peckford, of Berwick, in the county of Somerſet. That all-wiſe and gracious Being, who can make the greateſt apparent evil productive of the richeſt good, was pleaſed ſo to ſanctify the loſs of both her parents, when ſhe was only ten years of age, as to make it the occaſion of her becoming truly ſerious and thoughtful. From that early period, ſhe attended to thoſe things which concerned her everlaſting welfare. A complaint in the liver occaſioned, in the opinion of the faculty, by ſome heavy afflictions, (and particularly by the loſs of an amiable daughter, who, having unhappily married an Iriſh clergyman, very inconſiderately eloped with him to America), ſoon terminated in her diſſolution. Poſſeſſing a pleaſing talent for writing verſes, and hearing that her daughter was actually embarked—overwhelmed in a flood of anguiſh, ſhe compoſed the following lines.

Increaſing grief and heavy woes,
Sit brooding on my troubled mind;
No joy, no peace, my ſpirit knows,
But what in Thee, my God, I find.

I can

I can rejoice and glory too,
If he be with me in diſtreſs;
Paſs through the wintry ſtorms awhile,
In proſpect of my heav'nly reſt.

Jeſus, my Lord, has been my hope,
Or I had fainted in my way:
Oft have I known in adverſe ſtate,
His ſtrength made equal to my day.

O come, my Lord, ſupport me ſtill,
Amidſt affliction's darkeſt hour;
Make me ſubmiſſive to thy will,
Nor e'er ſuſpect thy love and pow'r.

My mind withdrawn from things below,
Shall look to brighter ſcenes on high;
Where peace and joy eternal flow,
And ſprings of comfort never dry.

Apprehending that the time of her departure was not very diſtant, a few days before the arrival of the awful moment, ſhe obſerved to her ſon, that ſhe ſhould not be a great while here. "I ſhall ſoon leave you—whatever "you neglect, my dear, do not be regardleſs of the one thing needful, "both for your own and your children's ſake; for you have a great charge "committed to you:—as to your poor ſiſter, I ſhould have rejoiced to ſee "her once more, but as God has ordered it otherwiſe, I am reſigned. I "truſt we ſhall meet together in heaven."

Perceiving her huſband and ſon, and others who were preſent, weeping, —ſhe ſaid, "Do not grieve for me, but improve your time—it will not be "long before, I truſt, we ſhall meet again."

A friend calling to ſee her, ſhe took the opportunity of remarking to him, that her whole life had been a ſcene of trials—wave upon wave, and billow upon billow. He obſerved, that the higheſt mountain has a valley at its back; and that while we are in this world, we muſt expect our troubles. She replied, "ſhe had experienced many, but hoped now to be re-"ſigned; and truſted ſhe had a good hope in Jeſus; and expreſſed her "confidence of being ſaved by him, and by him alone."

At another time ſhe obſerved—"what a mercy it is to enjoy a reli-"gious education—what a mercy that I had ſuch good examples ſet before "me in my youth! But it is a painful thought, that all my ſins have "been committed againſt light and knowledge."

In the younger part of life, ſhe could repeat from memory the whole of the 119th Pſalm; many paſſages of which proved very comfortable on her dying pillow; as ſhe often mentioned conſiderable portions of it with great pleaſure and delight.

To ſome friends who viſited her, ſhe ſpoke very comfortably of the things of God, and with a compoſure of ſpirit becoming her ſituation; expreſſing great thankfulneſs for all the afflictions ſhe had endured from her youth up; and among other things, took occaſion to inform them, that, having been bereaved of her parents in early life, ſhe uſed frequently to retire into private places in the fields, for the purpoſe of prayer, and other devotional exerciſes. That, during the laſt two or three years, ſhe had been in great bondage, through fear of death, but, that nevertheleſs, ſhe truſted ſhe had a good hope through grace;—that the ſting of death was taken away; and that ſhe caſt herſelf on Chriſt alone for ſalvation; adding, that if ſhe periſh, ſhe would periſh at his feet.

A morning

A morning or two before her death, as ſoon as day-light appeared, ſhe deſired the curtains to be undrawn, that ſhe might enjoy the light once more; which being done, ſhe exclaimed, with ſome emotion, "O, I "truſt, I ſhall ſoon ſee the light of the Sun of Righteouſneſs:" Subjoining, that ſhe hoped the bitterneſs of death was paſt. "I depend," ſaid ſhe, "for my ſalvation upon Jeſus Chriſt alone." In the ſame comfortable frame ſhe appeared through the remainder of that day, frequently ſpeaking of the paſſage through which ſhe was to paſs. In the following night, ſhe obſerved: "It is a dark valley—I dread to croſs it; and yet, I long to "go. I hope I ſhall be ſupported through it."

Two or three evenings previous to her departure, being in a dream, ſhe thought ſhe was taken up into heaven. Having arrived there, her guide immediately left her. "It was impoſſible," ſhe ſaid, "to deſcribe the "glories ſhe there ſaw; and that the hoſt ſhe beheld, ſang the words recorded in the Revelations,—*ſhe is come out of great tribulation, and hath "waſhed her robes, and made them white in the blood of the Lamb.*" But, in that inſtant, awaking, ſhe expreſſed great diſappointment at finding the delightful objects ſhe had been indulged with a view of, to have been only in a dream.

She told her friends, that ſhe was ſatisfied with the means that had been uſed for her recovery. "But, as to the Doctors, they are of little benefit "to *me*—as Blair ſays, *they are only doubty keepers from the grave.* What "is death, ſays Dr. Watts, but the portal of bliſs." She then repeated two verſes of the Doctor's Hymn.

"How ſad our ſtate by nature is!
Our ſin, how deep it ſtains!
And Satan binds our captive minds
Faſt in his ſlaviſh chains."

But there's a voice of ſovereign grace
Sounds from the ſacred word;
Ho, ye deſpairing ſinners, come,
And truſt upon the Lord."

Addreſſing her ſon about the concerns of a better world, ſhe ſaid, among other things, "That ſin and ſorrow will be there forever at an end; "and that the pleaſures of realizing the delights and employments of it "are unſpeakable, even in the preſent ſtate;" and added, "I could "mention a great deal more, very ſuitable to my preſent condition,"—expreſſing in very warm and pathetic language, "how much ſhe wiſhed to "find death but only as a ſleep." This reminded her ſon of the following ſtanza, which he repeated:

"My ſoul and body I will truſt
With him who numbers every duſt;
My Jeſus faithfully will keep
His own, for death is but a ſleep."

She then prayed that all who were with her might be ſo happy as to find it ſo. Her ſon aſking for her bleſſing, ſhe replied, "O, my child, I wiſh "you God's bleſſing; I hope you will grow in grace, that is the beſt "bleſſing I can wiſh you. I hope that both you and your children will "be comfortable through the whole of life; but if it be otherwiſe appointed, be thankful and reſigned to the divine will."

At one time, being in great pain, ſhe ſaid, "I do not care if I have my "ſufferings in this world only." At another time, "Come, my dear

" Lord!——but, O! how do we cleave to this earth!—and earth ex-
" changed for heaven!—O! I dread to croſs the valley, the enemy harraſ-
" ſes me ſo;—the laſt enemy that ſhall be deſtroyed is death. I hope I
" have an intereſt in the Lord Jeſus. But, if I am miſtaken, my ſtate
" will be woeful indeed; for it is not every one that ſaith, Lord, Lord,
" ſhall enter into the kingdom of heaven;—even the Phariſees could ex-
" preſs themſelves in that language." And then addreſſing her ſon, " I
" dreamed the other night, that I ſaw your brother George, and that he
" reached out his hand and ſaid, come, come. Ah, Joſeph! you will not
" have a mother long. Mind the beſt things, before you are brought on a
" death bed. I dare ſay, my George will come and meet me;—he told
" me I ſhould not be long after him."

Her huſband ſpeaking to her of the glories ſhe was about to enjoy, and what Chriſt has done for ſinners; " Yes, yes," ſays ſhe, " and he has
" done much for me;" and pathetically exclaimed, " O, my dear, if
" through great tribulation I get to heaven, how happy ſhall I be to wel-
" come you into the holy city. We ſhall not live an idle life in heaven—
" there are angels, thoſe miniſtering ſpirits, to miniſter to them who are
" the heirs of ſalvation. " O," ſaid ſhe, " the preſence of Chriſt makes
" a dying bed eaſy."

Her laſt words were, " I have a good hope—I will lay myſelf at the
" feet of Jeſus—if I periſh, I will periſh at his footſtool. He won't be an-
" gry with me,—my breath is almoſt gone—I am ſo faint—Immortal
" bliſs! Immortal bliſs! what a fine idea is that!—I hope I have my
" ſufferings here only." Shortly after her ſpeech began to fail, and at eight o'clock in the evening, ſhe ſweetly fell aſleeep in Jeſus.

J. L.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

THE fleet which lately arrived brought us ſeveral letters from the South Seas, ſome of which were conveyed from Portſmouth, and immediately printed and circulated by order of the Directors among the friends of the Society. One of thoſe from Otaheite is of ſo recent a date as the 13th of January laſt: and by it we have the unſpeakable ſatisfaction to find that all the Miſſionaries were then alive and well, and patiently perſevering in the work of the Lord, except Mr. Lewis, whoſe death, and the occaſion of his previous ſecluſion from their ſociety, we ſincerely deplore.

Other letters were not delivered till the ſhips came up the river. Of theſe we have the pleaſure to ſubjoin the moſt intereſting. One of Mr. Johnſon's letters gives a melancholy detail of the death of Mr. Cloſe, an event which calls for our tendereſt ſympathy and regret; while, at the ſame time, we reſt ſatisfied that He, who doth all things well, is able to produce good even out of this calamity. Great reſpect was paid to his memory. His ſurviving brethren, we hope, will be equally careful to conciliate eſteem by their Chriſtian conduct, while they diligently endeavour, by their public miniſtry, to turn many of our profligate and deluded countrymen from darkneſs to light, and from the power of Satan unto God.

By order of the Directors,

Hackney, June 24, 1800. J. EYRE, Secretary.

From

From the Miſſionaries on the Iſland of Otaheite, or King George's Iſland, in the Great South Sea, to the Directors of the Miſſionary Society in the Iſland of Great Britain; who, under the great Prince of all Miſſionaries for the preaching of his Goſpel in all parts of the World, were inſtrumental in commiſſioning us to go forth and teach the Heathen in theſe Seas—Grace, Mercy, and Peace, from God the Father, and our Lord Jeſus Chriſt, to whom be Glory for ever. Amen.

DEARLY BELOVED BRETHREN,

TIME and circumſtances will not permit us at this preſent to enter upon particulars; the change that has taken place in our ſituation, by the ſudden reſolution of the major part of the Society of Miſſionaries, to depart from this Iſland of Otaheite for Port Jackſon, in New Holland, we truſt will nothing hinder that work, which firſt induced us to offer our ſervice to the Directors of the Miſſionary Society, ſupported us under the heavy trial of forſaking parents, brothers, ſiſters, friends, &c. &c. and ſtill encourages us patiently to abide the will of God concerning us on this Iſland. We can only aſſure the Directors of the Society, our confidence is in the ſtrength of the Lord Jeſus Chriſt, whoſe aid we depend upon, and whoſe ſervants we deſire to manifeſt ourſelves to be. We alſo humbly requeſt the Directors of the Miſſionary Society, not to forget us, either in their prayers, or viſiting us, if any favourable opportunity of ſo doing ſhould occur. We do not expect, nor ſolicit, that the Miſſionary Society ſhould put themſelves to any further expence on our account; but if the Directors ſhould judge it prudent, and find it convenient, to ſend out a few preſents for thoſe who ſhall have ſhewed themſelves moſt friendly towards us, ſuch as knives, ſciſſars, a few axes, and ſuch like articles, they will be gratefully received. Experience has taught us, the more we are incumbered with worldly things, the leſs concern we have for the converſion of the Heathen; and the more we are detached from ſecular employments, the more we truſt our minds will be attached to the propagation of the Goſpel of Jeſus Chriſt. Otaheite affords food and raiment ſuitable to its climate, and ſufficient to anſwer the great end of Providence in granting us theſe bleſſings, viz. to cover our own nakedneſs, and to ſuſtain for awhile our earthly periſhing tabernacles; and having thoſe things, we hope the Lord will teach us to be content.

We think it needful to inform the Directors of the Society, that it appears to us at preſent, a reinforcing this Iſland with a body of Miſſionaries, conſiſting of men, women, and children, furniſhed after the manner of ourſelves, when we quitted our native country in the ſhip Duff, would nothing forward the work of God in Otaheite or the adjacent Iſlands; but if four or ſix chriſtian men, void of worldly incumbrances, will be willing to hazard their lives, for the ſake of the Lord Jeſus Chriſt, in the ſalvation of Heathens, and ſh uld be led by the Eternal Spirit to forſake all and follow us, we ſhall glory, if ſpared to ſee their arrival among us, to give them the right hand of chriſtian brotherly fellowſhip.

We conclude with our prayers to our God and your God, our Lord Jeſus Chriſt and your Lord, for his bleſſing upon your labours, for ſpreading abroad the ſavour of the grace of Chriſt through the four quarters of the world. We remain, dearly beloved Brethren,

Your Brethren in the Goſpel of Jeſus Chriſt,

(Signed by) JOHN JEFFERSON, HENRY BICKNELL,
THOMAS LEWIS, HENRY NOTT,
JOHN HARRIS, JOHN EYRE.

Otaheite, Matavai Diſtrict, March 19th, 1798.

JOHN EYRE, to the Directors of the Missionary Society in England.

DEAR BRETHREN,

HAVING, after many temptations and severe conflicts, given myself and wife up to the Lord Jesus, and to you his servants, for the propagation of the Gospel among the Heathens in the Society Islands, and having in a solemn and public manner received a designation from you for the same, I now solemnly pray I may be found faithful unto the Lord, and my engagements with you. After having heard the determinations of the Brethren concerning removing for Botany-Bay, I laid the matter open before my wife, with the dangers and distresses that were very likely to befall her continuance here, and left the Lord to dispose her mind to his will. I now join with her in giving ourselves up to the Lord, hoping we shall act more like the servants of the Lord than ever, willing to bear the reproach of good and bad men for my present conduct, till we meet at the bar of him who trieth hearts and weigheth actions. I remain,

The Society's humble Servant in the Lord,

JOHN EYRE.

Parramatta, New South Wales, 25th August, 1799.

FATHERS, BRETHREN, and FELLOW-LABOURERS in the Gospel of our Lord Jesus Christ,

HIS Majesty's Ship, the *Buffalo*, Captain Kent, being on the eve of sailing from this Colony for the Cape of Good Hope, we embrace the opportunity of confirming our Letters to you of the 1st September, 1798, (by the *Barwell*, duplicates of which we forwarded the beginning of December following, in the *Cornwallis*, by way of Calcutta), in which we informed you of the circumstances which occasioned our removal from Otaheite to this Colony, and the prospect which presented itself to us of our being made useful in the *Ministry of the Word here*. Since which our views have been beclouded — our expectations not so sanguine — the exercises of our minds various, with respect to the path of duty, whether we should persevere, or not, as the unbelief of our hearts at times was ready to suggest that the difficulties we had to encounter were insurmountable. Indeed they are such to an arm of flesh: for here we have to contend with the depravity and corruption of the human heart, heightened and confirmed in all its vicious habits, by long and repeated indulgences of inbred corruption, each one following the bent of his own corrupt mind, and countenancing his neighbour in the pursuit of sensual gratifications. Hence iniquity abounds, and those outward gross sins, which in Europe would render a person contemptible in the public eye, and obnoxious to the civil law, are become fashionable and familiar — adultery, fornication, theft, drunkenness, extortion, violence, and uncleanness of every kind — the natural concomitants of Deism and Infidelity, which have boldly thrown off the mask, and stalk through the Colony in the open face of the sun, so that it is no uncommon thing to hear a person say, "When I was a Christian I thought so and so." But our discouragements arise not so much from these things in themselves, as from their pernicious influence, which tends to confirm and strengthen the natural prejudices of the mind against the Doctrines of the Gospel, which are a sovereign remedy for all these deadly diseases — but alas! "they will not come unto the light, lest their evil deeds should be reproved." Their case may be justly compared to that of a person in the height of a fever, deprived of his reason, who refuses to use the means prescribed for his recovery; and to this

this cauſe we may aſcribe (in a certain ſenſe), the little ſucceſs of the labours of our Brethren in the eſtabliſhment here for theſe ſeveral years paſt, ſenſible, however, that the choiceſt means will be ineffectual, without the gracious concurrence of the Holy Spirit. Here it may be proper to obſerve, that in one of our Letters above alluded to, we informed you that we had commenced preaching in different parts of the diſtrict ſituated in the Northern Boundary, and opened an Evening Lecture in Parramatta; the latter, in the month of December, we were under the neceſſity of diſcontinuing, as the perſon who favoured us with the uſe of his houſe removed to his Farm, and no other place could be procured. We, however, continued to preach in the Northern Boundary: but our hearers beginning to decline in their attendance, add to this the diſtance, and exceſſive heat of the Summer, filled us with diſcouragements, and the enemy took occaſion from theſe circumſtances to ſuggeſt the improbability of ſucceſs; but in perſeverance the proſpect brightened, their numbers increaſed, and our preaching has produced the following effect, which we are induced to look upon as the harbinger of good, viz. twenty-two of the ſettlers in the Diſtrict, called Kiſſing-point, voluntarily offered to build a place for Public Worſhip, requeſting us to continue among them, and uſe our intereſt with the Governor to appoint them a School-maſter to inſtruct their children. This requeſt was made in conſequence of a rumour that we were about to leave the Colony. We accordingly applied to Governor Hunter, who immediately appointed them a School maſter of our recommendation, (a perſon whom we believe to be a ſincere convert). His Excellency alſo gave them ſome materials towards erecting the building, which we expect will be finiſhed in the month of November, when the Rev. Meſſrs Johnſon and Marſden have promiſed to open it. We have alſo re-commenced the Sunday Evening Lecture in Parramatta, which is well attended. And likewiſe opened a place for preaching in Toon Tabbe, where we have about an hundred hearers. Theſe favourable appearances, we hope, will not be "like the morning cloud or early dew," but prove the dawn of a bright and glorious Goſpel-day to theſe poor bewildered ſouls who are lying as outcaſts in a forlorn condition: but at preſent we cannot communicate any further information reſpecting them, that would prove ſatisfactory, but ſhall ſeize the earlieſt (and every) opportunity of tranſmitting ſuch accounts as relate to the advancement of the Redeemer's Kingdom in this Colony of *Corinthian* degeneracy.

Permit us to add, that it gave us no ſmall ſatisfaction to hear of your unremitted exertions in the Miſſionary buſineſs, the ſucceſs of which we have much at heart.—By the *Hillſborough* Tranſport, which arrived here a few days ſince, we learnt that four Miſſionaries were brought out in her to the Cape, and that the *Duff* was on her paſſage to the South Seas with thirty men beſides women and children. We hope the Captain is delegated with ſufficient power to form an *organized Body* at Otaheite, and that he will leave ſuch *a number* as may be deemed adequate for the protection of the women and the eſtabliſhment of a *permanent* miſſion, otherwiſe we fear the attempt will prove fruitleſs. We were in great hopes that the Ship *Duff* would have touched here on her paſſage out, but as in all probability ſhe will call at the Friendly Iſlands, which are about three weeks ſail from this place, we expect a viſit from *her*, as no doubt we have many Letters on board from our friends, of whoſe welfare we are very anxious to hear. As every information from Otaheite will prove acceptable to you, it gives us pleaſure to be able to incloſe ſeveral Letters we received from

from our Brethren there, which were brought by the *Le Bethlehem* Spaniſh Prize, which arrived here a few months ſince, by which your minds will be relieved from any apprehenſions you might have entertained of their ſafety, though you will perceive their ſituation has been perilous. The *Reliance* Armed Ship being expected to ſail direct for Europe, in about three months, we hope to be able to ſend you by *her* more important information. In the mean time, We ſubſcribe ourſelves,

Your unworthy Brethren, Fellow Labourers, and Servants in the Lord,

(Signed) JAMES FLEET COVER,
WILLIAM HENRY,
ROWLAND HASSELL.

P. S. We are ſorry to add, That on the 2d July laſt, Brother Samuel Clode was inhumanly murdered in the dwelling-houſe of one Thomas Jones, at the brick-kilns, near Sydney, a little before Sun-ſet. The ſaid Jones was a ſoldier, and being a townſman of Brother Clode's, he had given him ſome pecuniary aſſiſtance, and was deſired to call that evening for payment, when the ſaid Jones, inſtead of paying him, beat out his brains with an *axe*, and afterwards concealed the body in a ſaw-pit, which being diſcovered the next morning, and blood and brains traced along the path to the houſe of the ſaid Jones, he and his wife, and one Elbray, were taken up as accomplices in the murder; and, to the honour of the Governor, a Criminal Court was appointed the next day, at which they were tried and found guilty, and executed the Saturday following. The conduct of Brother Clode, ſince his arrival in this Colony, has been ſuch as may be ſaid to adorn his profeſſion, (the writers wiſh they could ſay the ſame of *all* the other Brethren who came into the Colony with him), his death is regretted by all who knew him. The Governor and ſeveral Officers followed his corpſe to the grave, as a teſtimony of their reſpect. A tomb is about to be erected over him.

From the Rev. Mr. JOHNSON, Chaplain of the Colony, to JOSEPH HARDCASTLE, Eſq. Treaſurer.

DEAR SIR, *Sydney, Auguſt* 26, 1799.

THOUGH I have not the pleaſure of knowing you in perſon, you will, I hope, excuſe my freedom in tranſmitting to you a Letter from this diſtant part of the world—I am ſorry to add, upon ſo unpleaſant and painful an occaſion.

By this time, I ſuppoſe you have heard that part of the Miſſionaries ſent firſt to Otaheite have left that Iſland, and have come to Port Jackſon. Theſe gentlemen arrived here on the 14th of May, 1798, at a time when I was confined to my room through a long and ſevere ſickneſs. Upon their firſt arrival, Meſſrs. Cover and Henry, with their families, ſpent a few days with us, after which they removed up to Parramatta, about fifteen miles from Sydney, where they ſtill reſide.

Owing to my indiſpoſition, it was ſome time after before I became any way acquainted with any other of the Miſſionaries; and with one or two I did not feel diſpoſed to claim any acquaintance, and fear the Society have been deceived in them; but I wiſh to be excuſed ſaying more upon that ſubject. A conſcientiouſneſs of my own infirmities makes me delicate in expoſing thoſe of others—to their own Maſter they muſt ſtand or fall. The Apoſtle's motto, I wiſh, on all occaſions, to make my own: "Be not high minded but fear."

During

During the time of my illneſs Mr. Samuel Clode frequently called upon me, and I believe was pretty well acquainted with the nature of my indiſpoſition; and ſoon after I recovered a friendly intimacy was formed between us, and I confeſs the more I came to know of him, the more I eſteemed him. But it has pleaſed God to remove my friend away from me, to meet him no more till it pleaſes him to remove me likewiſe from this vale of ſin and miſery. I will now, Sir, give you a ſhort account of this painful melancholy event.

Mr. Clode, ſome weeks previous to this, had ſignified to me his intentions of returning to England, and at that time was preparing things neceſſary for the voyage. He had ſpoken to Capt. Wilkinſon, of the Indiſpenſable, and had ſo far agreed with him, that Capt. Wilkinſon had begun to provide a cabin for him; but, alas! a cabin of a different kind was preparing for him at the ſame time. A ſoldier, of the name of Jones, had for ſome time owed Mr. Clode a ſum of money, Mr. Clode now thought it neceſſary to aſk for it, and after ſome altercation Jones deſired him to call on Tueſday the 2d of July, in the afternoon, and he would ſettle with him.

My friend had dined with me on the Sunday and Monday preceding, and was likewiſe in the camp on the Tueſday; dined at Dr. Harris's, ſurgeon to the Corps, a gentleman, who had from Mr. Clode's firſt arrival, been very kind and friendly towards him, providing him with a hut to live in, with plenty of vegetables, and giving him free acceſs to his own barracks at all times.

About four o'clock he called upon us, ſat a few minutes, and then took his leave for the night, promiſing to call the next morning, and to bring with him ſomething for my little boy, who at that time was indiſpoſed. But truly it may be ſaid, we know not what a day may bring forth; for the next morning, inſtead of ſeeing my friend, tidings were brought me that he was murdered—was found in a ſaw-pit under water—his ſcull was fractured in different parts, and his throat cut from ear to ear. Judge, Sir, what was my ſurpriſe and horror upon receiving this information. A kind of ſtupor ſeized me—I could not believe it—it appeared as a dream; but recollecting myſelf, I immediately went and acquainted his Excellency the Governor with the melancholy news. The Governor, with ſeveral other officers, went with me to the place, where we found every thing as was repreſented, a ſcene ſo ſhocking as I never ſhall forget, but too painful and diſtreſſing for me fully to relate.

It pleaſed God, however, that this horrid murder did not lie long concealed; divine juſtice and vengeance ſoon purſued and overtook his cruel and blood-thirſty murderers. News of this ſhocking event ſoon ſpread in all directions. Numbers of all deſcriptions of perſons ran to the ſpot; Jones the man above-mentioned among the reſt, and was the firſt to lay the murder upon an innocent perſon who found my friend in this melancholy ſtate. But this wretch's crime in the murder, and his no leſs wicked intention in throwing it upon another, were both ſoon diſcovered. Suſpicions falling upon Jones, the path leading from the pit to his houſe was cloſely examined and blood traced, (beſides ſome of the dear deceaſed's brains laid in different places) to the very door, and making further ſearch in the houſe, blood was diſcovered in different parts, particularly in a ſmall ſkilling, where, as afterwards appeared, my friend was dragged after this horrid butcher had knocked him down. An axe was found with blood and brains upon it, though it had been previouſly waſhed; a knife and blanket were diſcovered in the ſame ſtate; and upon examining the perſon of Jones, blood was found upon one of his fingers. Theſe, and other circumſtances, fully confirmed the ſuſpicion of his guilt. Jones, his wife, and two other men who lived

lived in Jones's houſe were immediately apprehended, and the next day, Thurſday, a Criminal Court was convened purpoſely to try them, when three (viz.) Jones, his wife, and Elbray, were convicted upon the cleareſt evidence; and I fear the fourth, though acquitted, was a party in ſome way concerned. After their conviction, I officially viſited theſe three horrid monſters, who, for the purpoſe of obtaining a more full confeſſion of this murder, and others it was conjectured that Jones had committed, were put into ſeparate places. Jones continued hardened to the laſt, his wife little better; but Elbray (ſtruck with remorſe which was occaſioned by what I ſhall hereafter mention) made a full confeſſion of the whole tranſaction, firſt to a ſerjeant in the corps, and afterwards to myſelf, which I took down in writing, and was to the following purport:

The ſcheme was firſt planned by Jones and his wife on the Sunday: Elbray was aſked to aſſiſt in it, but at firſt refuſed: to gain him over Jones gave him ſeveral drams of ſpirits; when, at length, on the morning of Tueſday he conſented. Trotman (the other man that was tried, but acquitted) was ſent with Jones's two children to a ſettler's farm for turnips; Mr. Clode was at that time in the town, and expecting him to return home before dinner, it was the intention of the other three to diſpatch him before Trotman and the children returned; but Mr. C. not returning home ſo ſoon as was expected, this ſcheme failed. About four o'clock, two other ſoldiers (for Jones and Trotman belonged to the corps) called in purpoſely to drink tea. At that times Jones and Elbray were looking out for Mr. C. and ſeeing him coming down the hill at a diſtance they went into the houſe, and Jones propoſed that his wife, together with the two ſoldiers, and Trotman, and the children, were to go to look at a piece of wood, which Jones was ſaid to be cutting for the purpoſe of a canoe: this was agreed upon. Mr. Clode by this time was come to the door, was aſked in, and a chair was ſet for him by the table to ſettle his accounts with Jones. The axe I have already mentioned was placed in the corner of the room; with this Elbray, coming behind him was to knock him down; he took it up in his hand, but his heart failing him he laid it down again, and went out of doors, where he ſtaid a little while; returning in again he heard the firſt blow given by Jones. This inhuman wretch repeated his blows ſo often, that Elbray at laſt cried out, "for God's ſake Jones, you have knocked him all to pieces." They then dragged him into the ſkilling, when Elbray came out again, and Jones ſoon after him Jones went into the ſkilling, and coming out a ſecond time took up a large knife. Elbray aſked him what he was going to do with it, he replied, "D—n him, he moves, he is not dead," and taking the knife went in again, and cut his throat, from ear to ear, and then returned, both the knife and his hands reeking with blood. This he immediately waſhed, whilſt Elbray ſcattered aſhes over the room to conceal the blood upon the floor, the window ſhutters were put in, the tea-things ſet againſt the company returned; after tea liquor was ſet upon the table, ſeveral ſongs were ſung by Jones, his wife, and others. About nine Jones and Elbray went out, when they dragged their prey through a hole in the ſkilling, and taking him up upon their ſhoulders carried him to the pit, threw him in, covered him over with green boughs, and then returned to their company, and kept up their jovial mirth till after midnight. The providence of God appears ſingularly in bringing this horrid murder to light. A man had been at work hoeing for ſeveral days upon the ground round this pit, and in the evening uſed to leave his hoe in the pit; going to work the next morning, and looking for his hoe, he was ſurprized to ſee ſo many green boughs laid over the pit; ſuſpecting ſomething was there *planted:* (i.e.) ſome property that had been ſtolen was concealed, he put in his hoe and removed the boughs, when he immediately

diately saw the hand of a dead man. He then called out to another man cutting firewood at a small distance; three or four others came at the same time, Jones among the rest, and immediately charged the man that first discovered Mr. Clode in this woeful plight, with the murder, and wanted to tie his hands with an handkerchief, and take him into the camp a prisoner. Jones came into camp with others to bring tidings of the murder, expressed his concern for the murder of a man he so much loved, and to whom he was indebted for his attention to him and family, in times of sickness, and again endeavoured to throw the murder upon the man that first discovered Mr. Clode in the pit. From the tale he told, and other circumstances concurring, the man was committed to prison; but at the very time Jones was thus speaking, another man came up (myself and the Governor, and other gentlemen present) and said to Jones—"Jones, you are the murderer; blood is traced from the pit directly to your house." He then began to protest his innocence, and to repeat what I have before related. His house, his body, &c. were examined: he was taken to the pit, ordered to look at the body, and to touch it. He replied, "Yes I will, and kiss him too if you please, for I loved him as my brother."

That this unfeeling wretch had reason to love Mr. Clode, you may easily perceive by his wife's declaration to me whilst under sentence. Speaking to her of this horrid business, and lamenting the unhappy end of a friend I so much esteemed, she replied, "Oh, Sir, that dear man was the saving both of my life and the life of my husband. His attention to Trotman was such as I never saw in any other person in my life: three times a day he came to visit him, washing and cleansing his sores; and had it not been for his attention, he would have surely lost his hand." Who, my dear Sir, can hear such a declaration as this, but must shudder, to think that such horrid monsters can exist?

By an order from the Governor, the house in which the murder was committed was on the Saturday pulled down, and burnt to ashes; a temporary gallows was erected upon the same spot, and at twelve o'clock, these three inhuman wretches were taken out, and conveyed in a cart to the place, where, having discharged my duty as chaplain, they were launched into eternity, to appear at the tribunal of a righteous, sin-avenging God, and rather execrated than pitied by a numerous multitude of spectators. The bodies of the two men are hung in chains near the place; that of the woman given to the surgeons for dissection.

In the interim, I gave directions to have the body of my deceased friend brought into the town to a small hut of my own, and ordered a decent coffin and shroud, &c. to be made. Numbers came to see him, and many with tears, lamenting his untimely end. On Friday, his body was committed to the silent grave. The pall was borne by five surgeons (Doctor Harris, the gentleman above mentioned being one) and Captain Wilkinson. His Excellency the Governor walked with me before the corpse; Messrs. Cover, Henry, Hassel, Smith, Oakes, and the two Puckey's behind the corpse, and after them several officers and others. After having read the burial service, a hymn was sung, given out by Mr. Cover. I then spoke a little upon the melancholy occasion: many being in tears, and myself so much affected, that I could indeed say but little, but gave notice, that I purposed to preach a discourse on the Sunday but one next following.

The ensuing week I composed two discourses, and on the 14th of July, preached in the morning from 2d Sam. xvi. 17, middle clause, "Is this thy kindness to thy friend?" Spoke to the general character of the deceased, the aggravating circumstances attending his death (and what these were, you will easily judge, Sir, from what I have above related) and concluded

my ſermon with an exhortation to different deſcriptions of perſons. In the afternoon, I preached from Jeremiah vi. 10, "To whom ſhall I ſpeak and give warning, that they may hear?" which was intended as a ſolemn warning and exhortation to the living, and particularly to thoſe guilty of drunkenneſs, ſabbath-breaking, &c. the reigning vices committed in the Colony; the fatal conſequences attending which, my dear Sir, I have long ſeen and lamented, but, alas! I fear all to little or no purpoſe.

The Miſſionaries attended church; hymns were ſung, and the lines were given out by Mr. Cover. In the evening, Mr. Cover gave an exhortation at my houſe, to his brethren of the Miſſion, to my family, and ſome others, upon the ſame occaſion.

I promiſed to tell you what it was that occaſioned Elbray to make a confeſſion of the murder before he ſuffered. When the bell began to toll for the funeral of my friend, he aſked what the bell was tolling for. The ſerjeant of the guard told him, it was for the funeral of the perſon which he and Jones had murdered. He was then taken out of the room, when ſeeing the corpſe juſt taken from my hut, he aſked who it was walking with Mr. Johnſon before the corpſe. He was told that it was the Governor.—He then hung down his head, went again into the guard-room, burſt into tears, deſired one to read to him; and ſoon after made a full confeſſion, which was in ſubſtance what I have above related.

As I do not doubt, but that Mr. Cover and the other Miſſionaries, who have ſeen, and with me lamented the unhappy end of my deceaſed friend, will write either to you or ſome other of the Directors, it was not neceſſary for me to write to you ſo fully, nor indeed at all upon the occaſion; but, for reaſons I have given, I judged this was my duty. And I cannot conclude my letter, without ſaying, that Mr. Clode's conduct, as a Chriſtian, was both humble and exemplary; as a ſurgeon, humane and attentive; and as a Miſſionary, he ſpent much of his time among the natives, by whom, as well as by perſons of every deſcription belonging to the Colony, he lived beloved, and died lamented.

I muſt now beg leave to apologize for the haſty and incoherent manner in which I have written this letter, and can only plead as an excuſe, that having many letters to write by this conveyance, my domeſtic concerns, as well as official duties, to attend, and withal enjoying but a weakly ſtate of health, I could neither be ſo particular, nor correct as I could have wiſhed, in relating ſo extraordinary, ſingular, and I, may ſay, unexampled a circumſtance of barbarity and cruelty.

My friend Henry appears anxious to return to Otaheite. He is a ſtudious, ſerious young man, and appears well adapted for the work, upon which he was ſent out, and, I hope ere long, a door in Providence may open for his return.

Mr. Cover does not appear ſo anxious to return, unleſs a ſtronger body of people were upon the iſland, to defeat any evil intentions of the natives. He is, I truſt, a perſon of ſolid piety, and poſſeſſed of good miniſterial abilities; and he, together with Meſſrs. Henry and Haſſel, have almoſt from their firſt arrival at Port Jackſon, gone to the ſettlements, eſtabliſhed in different parts of the Colony, to preach, and to exhort among the ſettlers; I ſincerely wiſh them ſucceſs in their attempts and endeavours.

His Excellency the Governor has been, and ſtill continues to be, very kind and attentive to the Miſſionaries.

That God may bleſs and proſper the miſſions ſent out to the Heathen in every place, is the fervent prayer of, dear Sir,

Your ſincere well-wiſher, and humble ſervant,

RICHARD JOHNSON.

J. Hardcaſtle, Eſq. *Sydney,*

Sydney, New South Wales, Oct. 18th, 1799.

SIR,

IN a pretty long letter, which I lately ſent you, relative to the melancholy death of Mr. Clode, (which, I believe, I ſhall never forget) I informed you, that Mr. Henry was anxious to return to Otaheite. An opportunity at this time offering, he has embraced it, and in a few days will take his leave of us. The reaſon of my giving you this line, is to give you my opinion of Mr. H., which I ſhall do in few words; and that is, I believe him to be a ſincere, pious, zealous young man, whoſe heart is much engaged in the arduous work of a Miſſionary, and truſt his abſence from his poſt for a time, and what he has ſeen in this colony, have been bleſſed to him, in teaching him more than perhaps he before knew of mankind, and from the ſcenes of ſurrounding iniquity and infidelity, which increaſe and ſpread in this colony, he will return to his poſt and to his friends with a freſh reliſh for religious converſation, and renewed vigour to that work to which he has been called, gratefully acknowledging the mercy and grace of God for making him to differ, not only from the world in general, but alſo from ſome who profeſſedly came out upon the ſame important expedition.

If I may, Sir, be allowed to give my ſentiments, I may ſay, that I believe that ſome of thoſe firſt ſent to Otaheite, and who have left it ſince, are much better away, and hope their ſeceſſion will turn out for the furtherance of the pious wiſhes and endeavours of the Society. My friend Henry has repeatedly expreſſed the ſame opinion, and I hope, upon his return, he will find his friends left behind living in love, and unite hand and heart with them in the work in which they are engaged.

I believe Mr. Cover has no intention of returning to Otaheite. Having taken a farm he means, I underſtand, to remain ſome time longer in this country. He conſtantly preaches, and exhorts every ſabbath in different places. His labours are greatly wanted, and I pray God they may be rendered uſeful. Mr. Haſſell occaſionally aſſiſts him, as Mr. Henry has done hitherto. Having ſpoken of theſe three, and poor dear Clode, (whoſe labours and ſufferings are over) I have ſaid all I can. Some of the others are gone from the colony, and with the remainder I have no acquaintance.

You will, Sir, I truſt, excuſe my freedom, (as I have conceived it to be my duty) in writing, and giving you the above information. Mr. H. will write to England upon his arrival at Otaheite; and it will give me great pleaſure to hear of his and his brethren's ſucceſs, and that God is bleſſing this and every other evangelical miſſion to the converſion and ſalvation of the Heathen.

And am, dear Sir, with great reſpect,
Your moſt obedient and faithful ſervant,
RICHARD JOHNSON.

J. Hardcaſtle, Eſq.

Diſtrict of Matavai, Otaheite, Jan. 13th, 1800.

DEAR BROTHER,

PLEASE to communicate to the Directors of the Miſſionary Society, that on Wedneſday, January 1ſt, 1800, ſailed out of Matavai Bay for Port Jackſon, in New South Wales, the ſhip *Betſy*, of London, O. Clark, Commander, with a Spaniſh brig, her prize; and that, on Saturday, Jan. 4th, the *Eliza*, of London, Capt. M. Swain, came in ſight, and anchored in the bay on the following day. By the *Betſy* we tranſmitted

you, for the Directors, a letter, informing you therein, somewhat largely, of our present circumstances, which letter Capt. Clark will forward from Port Jackson by the most expeditious conveyance; but, lest it should miscarry, we will in this transcribe a few particulars of it, so that you may know our true situation.

"1. Through the tender mercies of God, we, at this time, enjoy good health of body, peaceable habitations, and unmolested means of grace.

"2. We have made what we think, considering the difficulties we have had to cope with, a tolerable proficiency in the language of the country, some more than others, but none of us enough to preach the Gospel of Jesus Christ in a public manner; though, from what has been said from time to time, few of the natives around us but perceive a great difference between Christianity and Heathenism; but their union with their abominable practices is too close to be dissolved by any other arguments than those which the Spirit of God impresses upon the mind, or the change which the mighty power of God effects, which power hath not yet been put forth for the awakening of one poor Heathen.

"3. We have been witnesses to some serious dispensations of God, both among the natives and ourselves; we have particularised them in our journals with as much brevity, clearness, and faithfulness as we could. In the letter sent to the Directors by the *Cornwall*, Capt. Blyth, dated August 27th, 1798, as also in the letter we sent by the *Cornwall* and *Sally's prize*, in the beginning of February, 1799, we took notice of our having passed the church censure of excommunication upon Mr. Thomas Lewis, for his connecting himself with an Heathen woman. Since that time Mr. Lewis is no more. The manner of his decease remains at present a deep mystery that God hath not unfolded to us, so that we know not whether to attribute it to a visitation from God, or to his having fallen into the hands of any private enemy at the place where he sojourned.

"4. In the letter sent, dated March 29th, 1798, we said, "We do not expect or solicit the Missionary Society should put themselves at any further expence on our account." At that time a great, sudden, and unexpected change in our affairs had taken place, which opened future prospects of long, gloomy, and painful trials. Instead of being permitted to reside in the manner we have done, our minds conceived, that plundering by the Heathen, and dispersion among them, were what awaited us; consequently we judged it unnecessary and imprudent to add to that expence our brethren had already been at. But God—what shall we say of his goodness to us? Verily we are at a loss—He hath proved a most compassionate Father, a most tender Preserver, a sure Defence to us in Christ his Son. He hath made peace to encircle our dwellings, maintained to us our bread and our water, and infinitely gone beyond all our hopes respecting our safety. Hence new views arise, and new wants also. Notwithstanding the abundant supplies we were so liberally furnished with, yet the continual gifts we have been constrained to make to the Chiefs and those around us, the frequent robberies we have experienced, and other circumstances, have reduced our stock very low, so that we find ourselves under some necessity of making application for a few shirts, trowzers, shoes, &c. if occasion serves, to supply us with the same; also soap, a little tea, pins, fish-hooks, and a few pit-saw files. Nor must we forget the Chiefs, who, notwithstanding the abundance of property bestowed upon them, are ready to forget every past favour, if refused a new."

The above are some of the most material circumstances mentioned in our letter sent by Capt. Clark, dated Dec. 28th, 1799. In what follows we may take notice (as we did in a supplement to the above letter, and which

is inclosed in it) of Brother Harris's departing from us in the *Betsy*, to New South Wales, with a design to return to us the first opportunity. His reasons for going he hath assigned to us in a paper he read the evening before he went on board, and which is inserted in our journal. In the *Eliza* are returned to us Brother Henry and his wife and child, whom we thankfully receive in the bonds of christian affection. By Brother Henry we are agreeably surprized with the information that the ship *Duff* is again in these seas, with a body of fellow-Missionaries; if so, we expect she will revisit us, and therefore shall reserve our journals to be conveyed to England by her.

Since the *Eliza* has been in Maravai Bay, we have had such heavy seas, without any wind, as greatly endangered her safety; but she was preserved from ship-wreck. Two families, with the son of the Rev. Mr. Johnson, Minister of the British Colony in New South Wales, passengers, we have accommodated on shore in the best manner we could, during the vessel's stay in the bay. This island, at present, is in a state of tranquillity; but we fear, ere long, it will be involved in war, as there is a great disagreement subsisting between Otu, Pomare, &c. and the district of *Atǽúru*, one of the most powerful divisions of the island. From the *Eliza* hath been landed, (without any interference of our's) one eighteen pounder carronade, two swivels, several muskets, and a great deal of ammunition. What may be the consequence of this abundant introduction of fire-arms time will shew. Notwithstanding the peace we have enjoyed hitherto, yet we consider our lives to be in jeopardy every hour. We have learnt, by experience, nothing is to be depended upon from the outward tokens of friendship the Chiefs or others may display towards us, whose dispositions are so fickle, that, with them, the transition from apparent affection to real hatred, is as quick as from laughing to weeping in an infant. Our times are in the hands of God, and so is our work also; to him, therefore, we desire humbly and heartily to submit ourselves. We desire also to be thankful to Almighty God our Saviour, that although we have not been enabled as yet to preach the Gospel fully, we have been strengthened to live the Gospel; so that, we trust, no one of the natives can charge us with a conduct contrary to what we have at any period taught. Our own soul's salvation (let what may be the end of our mission) is what we see it our duty to pursue, and, according to the measure of grace given unto us, we labour to walk in the appointed ordinances of the Lord blameless. Christ is precious to us all: his commandments are not grievous to us; to be found in him living and dying is our heart's wish But we are weak; but we are men encompassed with many infirmities, and the temptations we daily meet with cause a fear lest we should be betrayed into the hands of our spiritual adversaries by our bosom foe, and thereby stain the cause of our Master, and wound our own soul. We therefore entreat you to bear us on your minds before the Throne of Grace. Remember us and our work. And the good Lord lift up the light of his countenance on the Missionary Society, and by his spirit direct our Directors to the most effectual way of glorifying him in spreading abroad the gospel of salvation. We remain your,

The Directors and Missionary Society's Brethren in Christ,

JOHN JEFFERSON, for the Society.

To the Secretary of the Missionary Society.

P. S. To the above request for a supply of articles, we subjoin the following: a few locks and keys; and, in medicines, some spirits of wine, magnesia, salves, salts, and what other few things a skilful person may judge needful for the climate.

MISSIONARY

MISSIONARY SOCIETY.

Contributions received by the Treasurer from the 25th of May, to the 25th of June, 1800.

Contributions from Bath, by the Rev. Mr. Cooper - -	£30 9 6
Glaigow Committee of the London Missionary Society -	47 6 4

ESSEX ASSOCIATION.

THE half-yearly meeting of the associated Ministers in the county of Essex and its vicinity, was held on May 19th and 20th at Bishop Stortford. The Brethren assembled at Mr. Chaplin's on Monday evening, to transact the private business of the Association, and to enjoy friendly communion with each other. The next morning Mr. Stevenson, of Hedingham, began the public service by prayer and reading the scriptures; Mr. Newton, of Witham, preached from Phil. ii. 16. "Holding forth the word of life." Mr. Forster, of Maldon, concluded. In the evening the congregation again assembled, when Mr. Jennings, of Thaxted, engaged in prayer, and Mr. Parry, resident Tutor of Coward's Academy at Heymondley, Herts, (late at Northampton) preached from Luke iii. 6. "All flesh shall see the salvation of God." A pleasing degree of harmony and christian love prevailed, and the Brethren separated with a fresh evidence upon their minds of the utility of such Associations.

The congregational union in this county, formed for the purpose of spreading the Gospel, continues its exertions. By the report of the late Committee to the general meeting held at Witham, on April 24th, it appears that the sum of £189 13s. 7d. has been expended the last year in supporting schools, village preaching, and distributing religious papers and tracts among the poor. The following is a short extract from the report:

"A considerable number of children who were utterly ignorant of letters, have, from the instruction given them in the schools of this Society, made such progress in their learning, as to be able now to read well a chapter in the bible; a circumstance which we hope will be productive of everlasting benefit to their souls. We have also pleasing information, that the preaching of the Gospel by ministers connected with the union, and also by others excited by their example, appears to have been blessed of God to the saving conversion of sinners in repeated instances."

The Committee for the present year consists of Rev. Messrs. Jennings Chaplin, Taylor, Forster, Corbeshly, Bass; and Messrs. W. Johns, Diss, R. Dixon, B Dixon, Portheay, Summersum, and Milbank, by all of whom subscriptions are received.

HOXTON ACADEMY.

THE Anniversary, previous to the vacation, was held on Thursday the 19th of June, in the new Chapel lately erected on the premises, which was filled with the subscribers and friends of the Institution. Four of the students were engaged in religious exercises. Mr. Vincent began with prayer. Mr. Gawthorn preached on the Nature of Religion from James i. 27.—*Pure Religion.* Mr. Dewhirst, preached on the Effects of Religion, Phil. ii. 11.—*Being filled with the fruits of Righteousness.* Mr. Harris preached on the Importance of Religion, Luke x. 42.—*But one thing is needful.*

The different classes were previously examined in their progress in learning, by the Rev. A. Crole and the Rev. W. Maurice, and their report read as follows:

To the Treasurer.——It affords me great pleasure to inform you that the students at their examination performed their exercises with much propriety and readiness, thereby doing considerable credit to themselves, to their tutors, and to their profession; and I hope such literary improvements

ments will in future be employed in the more ſucceſsful diſſemination of the word of God. In this good work I wiſh them all poſſible ſupport and gracious proſperity. A. C.

To the ſupporters of Hoxton Academy—I ſincerely congratulate you on the flouriſhing ſtate of the Academy, and the progreſs of the ſtudents in the languages. The junior claſſes have made rapid advances and ſolid attainments for the time which has been occupied, and the ſenior ones proportionate acceſſions ſince laſt year in Hebrew, Greek, and Latin, ſome of them even to conſiderable degrees of eminence. If along with their attainments of this nature, they alſo retain with eager graſp their hold of evangelic truth, there is no doubt but that God will make them great bleſſings to their fellow-men, and a credit to the honourable character of miniſters of Jeſus Chriſt our Lord and Saviour, to whoſe dear name be honour and glory everlaſting. May he himſelf ſanctify by the Holy Ghoſt theſe fountains intended hereafter to water the earth! may the ſtreams thereof not be bitter, but prove ſo ſalutary where they may glide along, that "every thing may live whither the river cometh." W. M.

The Rev. Mr. Clayton concluded with a ſuitable exhortation and prayer.

After adjourning to the Academy-houſe, it was judged neceſſary to vote a preſent to the Rev. Mr. Simpſon, as a compenſation for the extraordinary advance in the price of proviſion. It is hoped, that the great and increaſing expence in ſupporting this ſeminary will be ſupported by the liberality of many more friends of the Goſpel miniſtry, both in town and country. Above twenty of the ſtudents are engaged during the vacation to ſupply different congregations.

ORDINATION.

THURSDAY, May 1ſt, 1800. The Rev. James Wheaton was ſet apart to the paſtoral office over the Independent Church, in Lyme-Regis, Dorſet. Mr. Morren, of Yeovil, began the ſervice with prayer, and reading the ſcriptures; Mr. Lamb, of Weymouth, delivered the introductory diſcourſe; aſked the queſtions and received the confeſſion of faith; Mr. Tozer, of Taunton, offered the ordination prayer; Mr. Small, of Axminſter, gave the charge from Titus ii. 7. 8. Mr. Crook, of Charmouth, took the interceſſary prayer; Mr. Underwood, of Dorcheſter, preached to the people (inſtead of Mr. Saltern, of Bridport, who was prevented by indiſpoſition) his text was Deut. i. 38. "Encourage him." Mr. Rogers, of Beamiſter, concluded with prayer; and Mr. Pittard, of Marlock, gave out the hymns. In the evening, Mr. Pyke, of Netherbury, prayed; and Mr. Pittard preached from Phil. iv. 1.

CHAPEL OPENED.

ON Sabbath-day, the 8th of June, a new place of worſhip was opened at Upminſter, Eſſex, by the Rev. Mr. Douglas, of Chelmsford, who preached with much affection, plainneſs, and ſuitableneſs to the occaſion. The ſubjects were, in the morning, on the love of pious men to the houſe of God. Evening—on the neceſſity of divine influences. The place, which holds upwards of 200, was filled with attentive hearers. The firſt introduction of a Goſpel miniſtry in this place was a week-day lecture by a neighbouring miniſter. Laſt Michaelmas application was made for ſupplies every Sabbath-day from Hoxton Academy; and the labours of the young men have proved both acceptable and uſeful. The ſupport of the work, as well as the erection of the new building, has been principally through the kindneſs and liberality of two individuals.

*** Some other Miſſionary Letters, and intereſting articles of intelligence, are neceſſarily deferred.

POETRY.

A PRAYER FOR THE SPREAD OF THE GOSPEL.

WIDE as the channels of the deep,
Where'er its foaming surges sweep,
And lash the sounding shore;
Jesus! thy charming name shall spread,
Arabs shall crown thy sacred head,
And Indian tribes adore.

Rise! Sun of Righteousness divine,
On this benighted world, and shine
With beams of heav'nly light;
Pour on the realms of Pagan sway
A plenteous flood of gospel day,
And make their prospects bright.

Be this the highly-favour'd hour,
To humble Babel's tyrant power,
And bid the monster die;
May Rome's proud tow'rs, and Monkish glooms,
Her glitt'ring spires, and gilded domes,
No more insult the sky.

Hasten the time, when Turkish slaves,
That plow in chains old Ocean's waves,
Shall worship at thy shrine;
When deserts shall rejoice and sing,
And rugged rocks and caverns ring
With melody divine.

Let ev'ry kindred, ev'ry race,
Bow to the sceptre of thy grace,
And own thy gentle sway:
On Jewish pride erect thy throne,
And reign ador'd, and reign alone,
Exalted in that day.

SCHUBERTUS.

ON HEARING GAIUS

From Mark ix. 22. 23.

If thou canst do any thing, have compassion upon us, and help us.

WHEN one in affliction to Jesus applied,
"If thou canst do any thing, help us," he cry'd;
"Behold with compassion our sorrow and grief,
"And if thou canst help us, Oh, send us relief!"
"If thou canst believe, for the *If's* not with me,
"The cure of thy Son I refer back to thee;
"If thou canst *believe*, friend, the work is all done,
"Thy faith in my power, shall perfect thy Son."

Is my unbelief then the bar in the way,
O Lord, I believe, and devoutly I pray
My unbelief help, and I surely shall see
My son's happy healing effected by Thee.

Ye parents, whose children oft make your hearts ake,
Yourselves, with your offspring, to Jesus betake;
Your deepest diseases the Saviour can cure,
And health everlasting divinely insure.

Ye children of Adam, by demons possest,
Who tempt you, and tear you, and give you no rest;
Away to the Saviour, nor cherish a doubt,
And Jesus, the legions will freely cast out.

L. T.

SUNDAY-SCHOOL HYMN.

WHEN Jesus left his heav'nly throne,
And dwelt with men below;
It was his glorious work to bless,
And happiness bestow.

The poor and wretched claim'd his aid,
Nor sought relief in vain;
While parents own'd his gracious help,
He bless't their infant train.

And now tho' Jesus reigns above,
He makes the poor his care;
Their helpless children still he owns,
And we his goodness share.

Untaught, and prone to ways of sin,
We were a wretched race;
But now kind pity's voice we hear
That calls to wisdom's ways.

Now are we taught to read that word
Which makes the foolish wise;
O may we know a Saviour's name,
And learn his worth to prize.

While here we keep the sacred day
That saw the Saviour rise,
May we on earth his name adore,
And praise him in the skies.

J.

T. Gillet, Printer, Salisbury-Square.

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BIOGRAPHY.

MEMOIR OF MR. FRANCIS BLACKWELL.

MR. FRANCIS BLACKWELL, the ſubject of this memoir, was born at Blackwell-heath, in the pariſh of High-Wycombe, Bucks. He was the youngeſt of four ſons of William and Mary Blackwell, and brought up to the paper manufactory, by which he maintained his family with decency and credit. At one time, however, he was greatly exerciſed in his worldly affairs, but was relieved in a manner remarkably providential; and, in the latter part of his life, enjoyed a ſufficiency, not only of ſupport, but to gratify his hoſpitable diſpoſition to his friends.* Mr. B. occupied a mill at Loudwater, near High Wycombe, now in the uſe of Mr. William Briant, his grandſon, whom he particularly notices in his dying teſtimony. His late wife was a woman of very ſingular piety.†

His firſt ſerious impreſſions were occaſioned by a violent fever about fifty years ago, which was ſanctified as the mean of bringing him into the kingdom of grace; and by a like affliction, which he caught in his kind attention on the ſick, he had his entrance into the realms of glory and immortality.

The manner of his introduction to the miniſtry is not out of recollection. Three or four good men were in the habit of repeating in the evening, the ſubſtance of the ſermons they had heard in the courſe of the ſabbath day at church, with a view to their own edification and that of others, who were inclined to aſſociate with them. Mr. Blackwell was one of theſe, and

* See a Letter from the Rev. Mr. Cooke, of Maidenhead, to the Rev. T. Engliſh, inſerted in his funeral ſermon for Mr. B. page 22, note.

† See her funeral ſermon, preached alſo by Mr. Engliſh.

he alſo ſometimes delivered his own reflections, which being approved, he was encouraged to ſpeak in private houſes, as opportunity offered. Thus this little conference in the pariſh of Wooburn, was the means of producing and keeping alive the ſpark of religion in thoſe parts, which for the laſt thirty years has been increaſing, till it is become a very conſiderable flame. The expulſion of the ſix ſtudents from Oxford in 1768, for prayer and preaching, &c. contributed to give an eſtabliſhment to the goſpel. The Rev. T. Grove, being of that number, converted one of his barns into a chapel in this place. Mr. B. greatly aſſiſted him; and, on Mr. G's removal, for the laſt eighteen years of his life, he moſt freely and affectionately continued his diſintereſted labours on all occaſions, to ſerve the ſame church, under the care of Mr. Engliſh, their preſent paſtor. Mr. B. had not human advantages to fit him for the miniſtry, yet was he admirably qualified for what the Lord intended to do by him. One obſerves, who well knew him, and was attentive to the work of the Lord done by him at Wooburn, and in the ſurrounding neighbourhood: "He entered on his miniſtry at a very dark *time*, and in a very dark *place*." He addreſſed thoſe who could underſtand him better than if he had been a learned man; however, in the moſt important ſenſe he had "the tongue of the learned, and could ſpeak a word in ſeaſon." His humility would not let him ruſh into places where men of conſiderable miniſterial talents laboured; nor would he go but when neceſſity called him.

He was alſo a *moſt eminent Chriſtian*, and richly anointed with the Holy Ghoſt. There was a ſavour attending his converſations, his prayers and his ſermons, which gave him a diſtinguiſhed ſuperiority to many miniſters of greater gifts. The broad ſeal of heaven was affixed to his preaching; he was more uſeful than many—than moſt in the ſurrounding country. *The hand of the Lord* was with him, and many believed and turned to the Lord. At that time, men from whom nothing was expected, were the inſtruments which God patronized. Mr. B. was bleſſed with a happy and well-grounded aſſurance of his intereſt in Chriſt; which made him, generally ſpeaking, comfortable and even happy. Yet was he no ſtranger to the ſuggeſtions of the great adverſary of ſouls, even in his laſt hours. Repeatedly has he been overheard to ſay—"Begone—begone—you have nothing to do with *me!* You *know* you have nothing to do with me. I hate ſin—I believe in the Lord Jeſus Chriſt; get you gone—yours are lies." Thus was he enabled to reſiſt Satan, and he fled from him.—

Holineſs

Holineſs was his element—in it he lived, breathed, and had his whole delight. Thus was his happy ſpirit prepared for glory; a ſubject which very ſuitably cloſed his miniſterial labours.

This excellent man was indeed a cheerful chriſtian, and all his conduct evinced his firm conviction that

> "Religion never was deſign'd
> "To make our pleaſures leſs:

But, on the contrary, to animate, refine, and exalt them.—He was, nevertheleſs, frequently cloathed in ſackcloth; he greatly lamented his own depravity, and was deeply grieved for that of others. The wickedneſs of thoſe around him often pierced his heart; he ſighed and cried for the iniquities of the land; and particularly mourned to witneſs the unſanctified tempers and conduct of profeſſors. He was eminent for *perſonal* religion. *His* was vital, pure, unaffected and exalted piety. Such was his inoffenſive life, that with great truth and propriety we may adopt the expreſſion of a poor man concerning him, as his corpſe was carried to the grave—"There is a man in whoſe coat a moth-hole is not to be found."

He had, in the beſt things, a ſound judgment, and would not countenance ſuch as did not moſt highly honour his divine Maſter. He poſſeſſed a devoted heart, and abounded much in prayer. No miniſter viſited him without accompanying him to the throne of grace; an example highly worthy the imitation both of miniſters and private chriſtians. He was alſo favoured with much private communion with his God and Saviour. The writer of this memoir had obſerved his mind to be remarkably abſtracted from the world for ſome time previous to his death; and a kind of inſtantaneous, involuntary prayer ſeemed frequently unconſciouſly to eſcape his lips. His life was moſt exemplary; he walked by the rules of his divine Maſter, and even the world will teſtify that he was "an epiſtle of Chriſt, known and read of all men," and with general approbation. His holy life recommended his religion, and gave a true dignity to his character. As a miniſter of Chriſt, he was highly honoured. He had a truly miſſionary ſpirit, an apoſtolic mind. Forty years with unwearied diligence he preached the goſpel in his neighbourhood. He uſed to call himſelf a *ſtop-gap*—he repaired and kept up the fences of the neighbouring churches to an extent of many miles. He ſcattered the good ſeed every where around; in public by his miniſtry, in private by his friendly viſits, and in his kind and ready attention to the ſick and afflicted: theſe were profited by his faithful

faithful counſels, and his fervent prayers: nor did he only ſay, where pecuniary ſupply was needful, "Be ye warmed and be ye clothed;" for the bowels of his compaſſion were never ſhut—his charities were exceſſive—the canker did not corrode his gold. It was his great concern to do good in his life; nor had he "a ſingle wiſh," to uſe his own words, "for the continuance of it, but to be more uſeful, and advance more the glory of Jeſus Chriſt."

His miniſtry was ſimple and unaffected. He aimed to do good, and forget himſelf. He only wiſhed to recommend his Maſter. His preaching was powerful, penetrating, and energetic. It was indeed evident that he was not poſſeſſed of human learning; yet he knew his ſpiritual alphabet, from the alpha to the omega, from the beginning to the end; could conſtrue, with accuracy, this pure language—was well read in the prophets and apoſtles, and had a quick underſtanding in the fear of the Lord. Although he had no acquaintance with literature, and was a ſtranger to rhetorical flouriſhes, or well-turned periods; he was poſſeſſed of a talent far ſuperior.* His ſharp-pointed arrows, directed by a divine hand, entered the conſcience and fixed there: nor were they extracted till the balm of Gilead was applied—till the virtues of the leaves of the tree of life were proved, which are *for the healing of the nations*. He frequently uſed to ſay, "that he drew the bow at a venture—that the Lord had the direction of the arrow—that he knew not the caſes of the people—that he muſt *live* with them to know them." He entered not into the field with Saul's poliſhed, but unconſecrated armour; but like *David, with a ſling and a ſtone from his ſhepherd's bag*, he prevailed over the Philiſtine. *Goliath* fell before him, and our Iſrael ſhouted! He uſed to ſay, "I am no ſilver trumpet; I am an unpoliſhed ram's horn." But his *ſound was certain, powerful, and effective*; before it the ſtrong walls of Jericho fell. *For the weapons of our warfare are not carnal, but mighty through God to the pulling down of ſtrong holds, caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.*† Perſons deſtitute of ſpiritual taſte, and who had no

* The writer of this memoir is no enemy to learning; he conceives highly of erudition, and values learned men; but in the miniſtry of the goſpel it is not always neceſſary; and, in compariſon of divine influence and power, it is nothing, yea, leſs than nothing and vanity: this is daily demonſtrated.

† 2 Cor. x. 4. 5.

reliſh

reliſh for the goſpel in its ſimplicity, had their objections; and many refuſed the bread, becauſe, as he uſed to ſay, "it was *brown bread*, not ſerved up in a ſilver diſh." But the Lord put honour on his miniſtry, and made him inſtrumental of great good to his fellow-ſinners.

In him was an aſſemblage of chriſtian excellencies. He was a lovely example for miniſters both in his ſpirit and diligence. He laboured even to wearineſs; but frequently would with cheerfulneſs ſay, "It is better to wear out than to ruſt out." He was truly diſintereſted; he preached the goſpel freely, and felt the truth of that declaration, *It is more bleſſed to give than to receive*. He was *generous* and *open-hearted*—like a true biſhop, *given to hoſpitality*. He was remarkably affectionate to his *young* friends, and greatly deſirous of their ſalvation. His worth in his relative capacities, as *father*, *maſter*, *neighbour*, and *friend*, the general courſe of his conduct has amply proved; and the circumſtances of his death have eſtabliſhed it ſo long as his memory ſhall live.

This venerable man honoured the Lord in his life, and was greatly favoured by him in his death. Then, like the Patriarch Jacob, he collected his family and friends around his bed, and gave to each his bleſſing, and his prayers. To a granddaughter about twenty-three years of age,* he ſaid "You have a praying grandfather, who has put up thouſands of petitions for you; but on theſe you muſt not depend; you muſt pray for yourſelf—read the word of God, attend the means of grace, renounce the world, and take care what company you keep; the Lord bleſs you!"

To the reverend Mr. Sleap he ſaid, "The Lord bleſs you in your body and ſoul! The Lord bleſs you as a miniſter, and make you faithful and ſucceſsful! The Lord bleſs your child!"

To dear Mrs. Blackwell's niece, "The Lord bleſs you!—The Lord bleſs your huſband! The Lord bleſs your children! May you live holy and die happy!"

To his houſekeeper, "The Lord bleſs you! You have been a kind and faithful friend to me, and the Lord will take care of you. We have often prayed together, you know.—You may ſtill retire to your cloſet—do not grieve—The Lord bleſs you!"

To a daughter—"I am now going to do as good old Jacob did, to bleſs you all, my children, and then draw up my feet,

* Since his death, this young perſon has joined the church at Woburn, confeſſing that his dying words had a great effect upon her mind.

and die. I will bleſs you all. I have put up thouſands of prayers for you See you do not live without prayer; be ſure to read the word of God; neglect not the means of grace; keep the ſabbath holy.—I have been a living, and now am a dying witneſs to the reality of religion—See now, I am not afraid to die. God bleſs you!"

To his other daughter—"See, here, a dying father—I never forgot my children, though they were not with me; it is now fifty years ſince I began to pray.—Hear you the goſpel—pray—read the word—keep the ſabbath—but after all, remember, you muſt believe on the Lord Jeſus Chriſt—if ever you are ſaved; and tell your huſband what a dying father ſays.—May the Lord bleſs you all!"

To another perſon he ſaid, "It is an awful thing to be the inſtrument of bringing children into the world, and to be careleſs about their ſouls.—Your conſcience witneſſes to the truth of what I ſay. O read, pray, and hear the goſpel. Do not ſpend your time in public houſes and in trifling. The Lord bleſs you! You have not been careful of thoſe about you, as you ſhould have been.—Go to Jeſus to be ſaved as a ſinner.—Do not be angry with me.—You know I muſt be faithful.—The Lord bleſs you!—You ſee I am not afraid to die."

Stretching out his dying hand to receive his grandſon, he bid him not grieve, and ſaid, "I have *preached* Chriſt, now I am going to *enjoy* him. I think I ſhall be in heaven before morning—My next ſabbath will be ſpent there. I am lingering on the brink. I am now going to be taken from you. This has been, for many years, a *praying family*, I could wiſh it ſo *to continue* when I am gone. You and —— (an old ſervant) keep up family prayer.—It will be your honour.—A few words from the heart—be not diſcouraged. Mind not the ridicule of the world—attend all duties—bear your teſtimony againſt ſin in the mill—love good men from good principles—uſe them kindly when they call upon you, as I have done. The Lord bleſs you, and be with you, through life, death, and to eternity! This is my prayer for you—I can ſay no more."*

To a little girl, about twelve years old, he ſaid, "Come, my little dear, I will give you a double portion—Benjamin's meſs, the Lord bleſs you!"

To a grand-daughter, about eleven years old, "Remember your dying grandfather. Be ſure you be a good child, and

* This perſon occupies the ſame mill—is a member of the Church at Wooburn, and appears to be faſt following the footſteps of his grandfather.

pray

pray—and remember you muſt be ſaved by Jeſus Chriſt, if ever you be ſaved."

When his ſervants, who worked in his mill, entered his room, to the firſt he ſaid, "You are morally ſober, honeſt, and induſtrious; but that is not religion. I have prayed for you, but you muſt pray for yourſelf—you muſt go to Jeſus Chriſt; you muſt be pardoned through his blood; juſtified through his righteouſneſs; and ſanctified and made meet for heaven. I truſt I have prayed and ſerved God for fifty years, and now I am glad to be ſaved as a poor ſinner. The Lord bleſs you!"

To another ſervant, whom he addreſſed in a ſingular way, he ſaid, "Live in peace with your family—with your wife and children—not fall out, nor be contentious. The Lord bleſs you!"

To two grandſons he ſpake, "Come, my boys, let me bleſs you. Be ſure you be good boys. Let not the wicked world enſnare you. When your wicked companions invite you, don't conſent to them. Read your Bibles—pray to God—believe on the Lord Jeſus Chriſt. You cannot be ſaved without Jeſus Chriſt. The Lord bleſs you!"*

To another of his ſervants—"What do you think about dying? Did you ever think where you were going to? You know there are but two places, heaven and hell.—When I am gone, be faithful, don't deceive—be honeſt and upright. The Lord bleſs you!"

To another ſervant—"Look on your dying maſter; if *you* was where I am, and to die to-night, you would ſurely go to hell; and if *I* die to night, *I* ſhall ſurely go to heaven. Your conſcience tells you, you do not read the word of God—you break the ſabbath—you do not pray in your family."—"Yes, maſter," ſaid the man, "I do."—"Ah! when?" "Every night," ſaid he. "And what do you ſay?"—"O," ſaid he, "I do as well as I can." "You live in ſin." "Yes, maſter, I do." "Then," ſaid the good old man, "thy prayers are an abomination to the Lord. You do not believe in the Lord Jeſus Chriſt—you muſt be changed. The Lord bleſs you!"

He then ſpake to four little boys, whom he addreſſed in a very affectionate manner, according to their ages, and bleſſed them.

He addreſſed the next, who was an old ſervant, in a different manner from all the reſt. "You fear God—you read

* Since the above time, one of theſe has alſo joined the Church at Wooburn.

and pray—you believe in Chriſt—you love, ſerve, and honour him—you will be ſoon with him in glory. I charge you to pray in this family when I am gone. The Lord bleſs you!"

To his maid ſervant—"What have you thought ſince I have been ill? Did you ever pray in ſincerity—have you any knowledge of Jeſus Chriſt—of ſalvation by him? Did you ever ſee the danger there is in ſin? Pray without ceaſing. The Lord bleſs you, and be with you through life, and death, and bring you to everlaſting glory!"

"I did not preach laſt Lord's day, but the Lord has made it up to-day. Samſon ſlew more at his death than through his whole life. The Lord grant it may be ſo to-day! Sometimes the Lord bleſſes the words of dying men."—When he ſaw thoſe about him in tears, he added, "This is the ſeed-time; thoſe who ſow in tears ſhall reap in joy, and, I truſt, it is a healing time alſo, yea, it is a glorious time.—Theſe are my laſt legacies"

On Mr. E. coming from town to ſee him, on Thurſday evening, he expreſſed his concern at his being returned from the miſſionary opportunities, diſcovered a ſympathy at his fatigue in journeying, and told him he had been preaching to his work people. "About Thurſday," he added, "you will bury me; you will then preach at Wycombe and at Wooburn on the ſabbath; O my Wooburn friends!"—an exclamation of heart-felt eſteem for them, for whom he had laboured much and often—He went on—"Let ſix miniſters hold up my pall—ſay nothing about me." Mr. E. ſaid, "not particularly about you, but what the grace of God hath done *for* you, *in* you, and *by* you." He ſaw the diſtinction, and expreſſed his ſatisfaction. Speaking of Mrs. Blackwell, he ſaid, "I ſhall ſoon ſee her. What a meeting will it be! What do you think ſhe will ſay to me?—But we do not underſtand the language of heaven now."—It was replied ſhe would welcome him there. Mr E. ſaid, "Let me have an intereſt in your kind wiſhes." He ſaid, "You ſhall have my dying prayer." And, after a ſolemn pauſe, he ſaid, "The Lord bleſs you in your miniſtry, in your ſoul, in your body, in your family, in all you have, and in all you are—The Lord bleſs you." In a ſhort prayer he was then committed to that God who redeemed him from all evil, to whom be glory for ever and ever, amen, and amen. The next morning Mr. E. ſaw him again; he requeſted him to pray that he might be diſmiſſed, and expreſſed his aſſurance that he was on the rock, and wiſhed to be gone. Taking a little nouriſhment, he ſaid, "This is better than Chriſt had; they gave him vinegar and gall—this is better

ter than I deſerve." After taking a little wine—"May I want no more, till I drink it anew in my Father's kingdom!" On mentioning his kind friends, Mr. Wildman's family, he pauſed and prayed, that God would give them *prudence*, *patience*, and *glory*. On the Friday he rather revived, but the reſtleſſneſs of death was on him all through the day; and about twelve at night he was heard to ſay, a little before his departure,—"Cut it—cut it ſhort—cut it in the middle."—The thread of life was ſoon cut, and he winged his way to manſions of eternal light and glory; where the *ſun goes no more down, nor the moon withdraws herſelf—where the Lord is his everlaſting light, and the days of his mourning are ended.*

Theſe words were the text which was improved by Mr. E. in a funeral ſermon at Wycombe immediately after the interment; and at Woburn the ſabbath following, May 22, 1796, in which are ſome other intereſting circumſtances which could not be comprized in the preſent memoir.

THE REV. VAVASOR GRIFFITHS'S LETTER TO HIS STUDENTS ON PARTING WITH THEM.

MY DEAR YOUNG FRIENDS,

DESPAIRING of ſtrength to ſerve you, at leaſt this winter; and not knowing whether I may ever live to ſee your faces more, I cannot take leave of you without a word of parting advice, at a time when I have ſcarce ſtrength to write ſo many lines as it contains. Take it as from your ſincerely affectionate and perhaps dying friend; and conceive it as ſpoken to each by name.

1. Reſt not ſatisfied till you are ſo intereſted in a Saviour, as you would wiſh to be in a dying hour.

2. Be ſerious and hearty in your covenanting tranſactions with God; treat with him as you would in your dying day, and let your ſubſequent conduct be ſuitable.

3. See that you conſecrate all your attainments to the glory of God, and your Redeemer's intereſt, and value ſuch attainments as are moſt ſubſervient to ſuch ends.

4. Be careful to make daily advancement in a pious life, and meaſure your advances by love to God and man, and a conformity to your Redeemer's temper and life.

5. Humbly and carefully form your religious principles by the word of God, and guard againſt that wantonneſs of thought, undeſervedly called *free-thinking*, which hath been much the diſeaſe of the age; and thoſe minds will be moſt apt to fall into this

this ſnare, which know not themſelves—their natural and moral weakneſſes. Be cautious of an undue fondneſs for either novelty or antiquity, but eſpecially the former, as what in our riſing years we are moſt prompt to. Never allow yourſelves to engage in controverſy without great neceſſity, nor be attached to any hypotheſis with fondneſs, ſave for the truth which appears in it, and the divine authority that recommends it.

May God be the guide of your youth, the end of your lives; and let him have your prayers who, in cordial wiſhes, is

Your affectionate and afflicted friend,

V. GRIFFITHS.

NOTICE OF THE REV. G. THOMSON.

To the Editor.

SIR,

YOU expreſs a wiſh for ſome particulars of the Rev. Mr. Thomſon, of St. Ginny's, in Cornwall, concerning whom a curious letter appeared in your Magazine for June laſt.

I well knew that excellent man, who died in the year 1781. He was educated at Exeter College, Oxford; and after entering into orders, became chaplain of the Tyger man of war, in which ſhip he went to America. He was at that time a very gay perſon, and ſo he continued for ſome time after his return to England. When Mr. Hervey lived at Bideford he contracted an intimacy with Mr. Thomſon, and ſubmitted his meditations and reflections to his reviſal. It was alſo to that gentleman's eldeſt daughter that he dedicated the firſt volume. I have a letter from Mr. Hervey to Mr. Thomſon, which probably I may ſend you for inſertion in a future number. Mr. Thomſon joined the ſociety of *Unitas Fratrum*, or Moravians, many years before he died, although he ſtill held his living, and reſided upon it. His widow, a moſt excellent and pious woman, died at Bideford, in 1786. Mr. Thomſon was a man of lively paſſions, and very apt to be jocular. He had a good poetical turn, and a volume of his religious poems (without his name) was publiſhed by the late Rev. Mr. Furly, of St. Roche.

The Mr. Hill mentioned in Mr. Davidſon's letter is, or lately was, rector of Taviſtock, near Barnſtaple, in Devonſhire.

You

You will be ſo good as to excuſe the hurried and irregular manner in which I have thrown together theſe brief notices; which may probably incline ſome of your readers to tranſmit more ſatisfactory particulars.

I am, Sir, yours, &c.

June 18th, 1800. CLERICUS.

No. V. ORIGINAL LETTER OF THE LATE REV. MR. BEDDOME.

September 27, 1760.

WITH reſpect to your ſpiritual concerns, what ſhall I ſay? Your ſoul is in the beſt hand; your moſt important intereſts are lodged with the great Redeemer; to him the Father hath committed them; to him you have been enabled, by divine grace, to commit them; and he will be faithful to his truſt. A ſenſe of an intereſt is deſirable, but there may be an intereſt where there is not a ſenſe of it. I wiſh I had your evidences. This I can ſay, that I mourn—I look upwards. All that is dark and diſtreſſing in your letter, I feel: all that is otherwiſe, I want.

O God, all-holy and all-wiſe,
Open my heart, open my eyes;
Reveal thyſelf, reveal thy Son,
And make thy great ſalvation known.

As once of old, ſo now proclaim
Thy wond'rous love, thy gracious name;
To me thy pard'ning mercy ſhow,
And ſpread the joys of heaven below.

My tuneful voice I then will raiſe,
And all my powers ſhall ſing thy praiſe;
I'll in thy church thy works declare,
And celebrate thy glories there.

It has been a conſolitary thought to me, that God is more glorified in the ſalvation of one ſoul through Chriſt, than in the deſtruction of a whole world. O for a ſavory ſpirit, an evangelical temper of mind! Dear friend, pray for me, that what I want I may experience, and then you ſhall meet with the ſame return from your unworthy, though affectionate friend, B. B.

A MEDITATION.

A MEDITATION.

IN walking acroſs the fields a few evenings ago, I was attracted by the full appearance of the ſetting SUN. What a glorious object, ſaid I, do mine eyes behold! But how much more glorious is he, by whom the SUN was created and made! JESUS, thou SUN OF RIGHTEOUSNESS, how far ſurpaſſing this are the beauties with which thy perſon is arrayed, and which all around encircle thee! Yonder is an object that is given to change. A few hours paſt, he ſhone with meridian ſplendor; his luſtre was ſo bright that I was unable to look at him; but now he has conſiderably exhauſted his ſtrength, and mine eyes are ſcarcely affected with the ſight. But thou, O JESUS, art always the ſame; with thee, the great fountain of light, there is no variableneſs, nor ſhadow of turning.—Truſt, O my ſoul, this unchangeable friend. If thou believeſt not, yet he abideth faithful; he cannot deny himſelf. His word of promiſe, like an anchor to the ſoul, is both ſure and ſtedfaſt.

Looking ſtill at the SUN as he gradually deſcended below the horizon, I conſidered again, thou, O SUN, wilt at one time ſet to riſe no more; thy glory ſhall ultimately fade and die; and as the great monarch of the ſkies, thou muſt ceaſe to reign. But thy glory, O JESUS, is permanent and eternal. "I know that my Redeemer liveth," though he once ſubmitted to die. That he is now at the right hand of God, exalted to reign, and all his ſaints ſhall finally reign with him, and behold his glory for ever. O that I may be one of that bleſſed number!

When ſhall this happy day of viſion be?
When ſhall I make a near approach to thee?
Be loſt in love, and wrapt in ecſtacy?
. . . . . Lord haſte the hour
Of joy and ſweet repoſe! tranſporting hope!

It grieved me that I was now interrupted in my reflections; for before I could find an opportunity to renew them, the SUN had totally diſappeared. How animating is the proſpect of poſſeſſing a world, where none of the things which now break in upon our ſerious moments ſhall ever be ſuffered to intrude!

June 19th, 1800. J. K.

THOUGHTS

THOUGHTS ON PSALM LVI. 9.

" *When I cry unto thee, then ſhall mine enemies turn back; this I know, for God is for me.*"

BISHOP HORNE ſomewhere remarks that " the whole Bible is like the Garden of Paradiſe; and the book of Pſalms like the tree of life in the midſt." And, indeed, the living conſolations furniſhed to believers from the pſalms in general, ſhew the juſtneſs of the compariſon.

The above paſſage will furniſh three obſervations relative to chriſtian experience. The believer is often purſued and oppreſſed by enemies.—Prayer to God is a principal mean to overcome all enemies.—And, finally, confidence of ſucceſs ariſes from an aſſurance of God's favour.

1. The believer is often purſued and oppreſſed by enemies. —The *world* with its various allurements. Theſe intice the mind with preſſing ſolicitude, and too often entangle the affections. Thus *Demas* was caught, and forſook his beſt connections, and left the nobleſt purſuits, at leaſt for a time.— " *Demas* hath forſaken me, having loved this preſent world." And, alas! how many ſince that period have forſaken the church of Chriſt, and abandoned his righteous cauſe, from the ſame principle. Reader, learn from the folly of others, and ſtand upon thy guard.—The *devil* with his numerous and ſtrong temptations; and the *fleſh* with its powerful corruptions. Theſe unite to oppreſs the believer, and cauſe him to heave many a bitter ſigh. The circumſtances and experience of David, of Hezekiah, of Peter, and of Paul, might be introduced to elucidate and prove the truth of theſe remarks.— But for the ſake of brevity (and magazine-pieces require brevity) I paſs on to obſerve,

2. That prayer to God is a principal mean to overcome enemies. " When I *cry* unto thee, then ſhall mine enemies turn back." *Moſes* prayed and overcame—*Hezekiah* prayed and overcame—*Jehoſaphat* prayed and was victorious—*David* prayed and proved a conqueror. In ſhort, who ever prayed in ſincerity and failed of *ultimate* ſucceſs? It was a truth *formerly* and it is a truth *now*, that " whoſoever ſhall *call* upon the name of the Lord ſhall be ſaved." Then let me, let my reader, in the way of faith and prayer, " reſiſt the devil and he will flee from us."

3. Confidence of ſucceſs ariſes from an aſſurance of God's favour. " This I know, for God is for me." The true be-

liever may adopt *this language* (notwithſtanding the objections which ſome have urged againſt appropriation and experience) and add, I know it from hence—He hath enlightened my dark mind, whereas I was blind, now I ſee—He hath ſanctified my affections, I love the things of God, which I once deſpiſed. He hath renewed my will and diſpoſed it to ſubmiſſion.—He hath mortified my luſts, ſo that they do not reign, they have not the dominion over me. He hath made his word precious to me a thouſand and a thouſand times. In ſhort he hath revealed Chriſt to my heart as the only hope of glory, as "all and in all." "God is for me." Yes, believer, he is indeed for thee. His promiſes are for thy comfort, and they are "exceeding great and precious."—His Son is for thee, his blood was the ranſom of thy ſoul, and he ever liveth to make interceſſion for thee.—His Spirit is for thee; in conjunction with his word he is thy ſure guide in the path to heaven.—His grace is for thy daily ſupport, and it is ſufficient for thee.—His power is for thy defence.—His counſels are for thy direction.—His heaven is for thy future and eternal reſidence.—His angels are for thy companions.—God himſelf is for thine everlaſting portion.—Adopt the language of the prophet, and ſay, "The Lord is my portion, ſaith my ſoul, therefore will I hope in him." Is God for *thee* believer? Then be ſure to be for *him* in all thou haſt, in all thou art.

"Were the whole realm of nature mine,
"That were a preſent far too ſmall,
"Love ſo amazing, ſo divine,
"Demands my ſoul, my life, my all."

MILES EMERITUS.

ON PARTY SPIRIT.

WHEN the nature of chriſtianity is conſidered as founded in love, and the tendency of divine precepts as leading to general and extenſive benevolence, it appears extraordinary that its profeſſors ſhould ſo far forget themſelves as to uſe mean declamations againſt thoſe who differ from them in particular ſentiments. That the commands of Jeſus, as ſupreme head of the Church, merit ſcrupulous regard, and that he is inexcuſable who violates them on the weak and preſumptuous pretence of certain duties being non-eſſential, is beyond diſpute. On the other hand, thoſe perſons act very oppoſite to the ſpirit of the goſpel who attempt to enforce matters on the conſciences of men without temper or prudence, who will

ſcarce

ſcarcely allow the poſſibility of any being right but themſelves, and unchriſtianize all who differ from them. And when the pulpit is employed to convey invectives againſt particular ſects and parties, (which too often occurs) utility and edification are ſacrificed to vanity and party ſpirit. Young Miniſters are particularly faulty in this reſpect, as if fond of diſplaying their ſuppoſed abilities for controverſy, in all the imprudent heat and impetuoſity of their age, they attack believers of different denominations from themſelves, and hardly admit of their bearing any reſemblance to JESUS, becauſe their features are not exactly alike. Before judgment is ripened by due experience, perhaps young preachers would do well to avoid, as much as poſſible, engaging in controverſial points, and leave them to ſenior miniſters, whoſe knowledge and experience being more matured, they are better capacitated for their ſerious, candid, and affectionate diſcuſſion. It is true, we ſhould always be ready to give a rational account of the motives of our conduct when properly required; but at the ſame time, whether a point be diſcuſſed in public or private, in which the conſcience is concerned, great tenderneſs and moderation ſhould accompany it to the oppoſite party. The carnal hearer returns from a ſermon under no very favourable impreſſions of that religion, which, by the undue warmth of the preacher, ſeems to patronize diſſention and bigotry; nor can the candid and impartial chriſtian feel his mind ſatisfied when he beholds men emulous to promote their diſtinguiſhing ſentiments rather than publiſh the goſpel of the Son of God. In fine, there is every reaſon to believe that piety would be more extended, and infidelity checked in its progreſs, if profeſſors were to lay aſide party ſpirit, and keep that divine declaration in view, "By this ſhall all men know that ye are my diſciples, that ye love one another."

A CONSTANT READER.

THE DECLARATIONS OF THE GOSPEL WHICH PRESENT ENCOURAGEMENT TO SINNERS,

SHEWN TO BE THE ALONE SOURCE OF RELIEF AND COMFORT TO SAINTS.

TO illuſtrate the truth of this poſition it ſhould be made evident that all our relief and comfort muſt ariſe from the goſpel declarations, which teſtify to ſinners the true grace of God.

The goſpel finds ſinners under the law, it ariſes upon them in their moſt guilty and ruined condition; and appearing to

them in these circumstances, it brings near the righteousness and salvation of God our Saviour, to be embraced and enjoyed by believing. It is this exhibition of salvation by the gospel presented to every sinner which constitutes a sufficient warrant for persons of every description to embrace it. It is through the belief of these declarations that sinners first find comfort, and that comfort is restored when lost. All believers have access by Christ through faith unto the grace of God, wherein they stand, having peace with God through our Lord Jesus Christ, and rejoicing in the hope of the glory of God;* and they are saved from bondage, guilt, and legal terrors, through the faith of these comfortable truths, which report the good-will of God in Christ towards men. The favour of God which relieves the conscience and consoles the heart, is only perceived with certainty in the declarations of the gospel. Hence the apostle speaks of the comfort of the scriptures, and prays that the God of hope would fill the saints with all joy and peace in believing the comfortable truths contained therein. If these things be so, it follows that all the joys of believers proceed from these very truths which reveal and exhibit divine grace to sinners. There is not one way of preaching the gospel and its divine consolations to sinners, and another to believers; for the faith delivered to the saints contains a common salvation, which believers embrace upon the same warrant that sinners have to receive it. But if sinners have the same warrant to receive all the comforts of the gospel which believers have to enjoy them; and if unbelievers are in fact despisers of all the comforts which believers have in Christ, it is evident these comforts are proposed in the same light to sinners who despise them, and to believers who receive them.

The neglect of this simple truth, that all our relief and comfort must arise from the gospel declarations, which testify unto mankind the true grace of God, hath been the source of much perplexity and distress. This way of stating the consolations of the gospel hath been thought liable to objections of several kinds; some of these shall be specified and shewn to be groundless.

Obj. 1. It seems to reject those comforts of the saints, which are founded on the work of the Spirit in their hearts, and wrought by christian experience and evidences, &c.—The Holy Ghost comforts the saints as the Spirit of truth,† by giving testimony to the word of the grace of God‡ upon the mind, whereby the soul is made to know, believe, and obey the truth as it is in

* Rom. v. 1—2. † John xvi. 13. ‡ Acts xiv. 3.

Jesus;

Jeſus, or the declarations of the ſcripture that refer to him.—Chriſtian experience certainly conſiſts in the word of Chriſt dwelling in the heart, and moulding the whole man by its divine energy into a glorious conformity to its precious doctrines. And ſolid evidences of a gracious ſtate are never improved to a good purpoſe, except when they are employed to determine whether we be in the faith, that is, whether we be living in the belief and comfort of the goſpel truths, and walking under their benign and ſavoury influence. Upon the whole, juſt apprehenſions of the work of the Spirit, of religious experience, and of the proper uſe of thoſe marks and evidences which deſcribe the character of real chriſtians, are ſo far from confuting, or in any way diſagreeing with the poſition, that they imply all that is affirmed, and throw light upon the ſubject.

Obj. 2. This way of ſtating the comforts of the goſpel ſeems to conſider them as proper to be preached and received without previous examination, in order to diſcover whether they belong to us or not. It is unqueſtionably our duty to examine ourſelves, to prove our own ſelves, and to know ourſelves; but this is not neceſſary, this is not proper in order to know whether the conſolations of the goſpel belong to us as they ſtand in the revelation of divine grace. The goſpel is ſubverted, and ſelf-examination is made a work of the law, when the perſon attempts to diſcover his right to goſpel comforts by examining his own heart. There is a wide difference between a right to enjoy and the actual poſſeſſion. Our right to enjoy Chriſt and all his comforts ſtands only upon the footing of that record which God hath given us in revealing them to ſinners as ſinners. Neither evidences nor experiences can ſtrengthen this right, nor can the want of them in the leaſt diminiſh its ſtrength. The actual poſſeſſion of theſe comforts that are in Chriſt, is only the privilege of believers, and even they can never have any ſatisfactory evidence that they enjoy theſe comforts, unleſs they are living in the exerciſe of that faith which is the ſubſtance of things hoped for, and the evidence of things not ſeen; or in other words, which ſees the promiſes of God, which is perſuaded of them, and embraces them. Since then the conſolations of the goſpel are actually poſſeſſed only by believing; ſince the true evidence of a perſon being actually a partaker of theſe conſolations is only to be enjoyed in the exerciſe of faith; and ſince faith is a receiving of the witneſs or teſtimony of God in the free and general record of the goſpel, it muſt follow that all the relief and comfort of believers ariſes from goſpel declarations, which teſtify unto them, as ſinners, the true and ſovereign grace of God. Upon this principle

ple their comforts are properly the joy of faith, and do not ſpring from ſelf examination, but depend wholly upon the word of God, giving unto them eternal life in Chriſt Jeſus.

Obj. 3. That many of the comforts propoſed to believers are not competent to be propoſed unto ſinners, and therefore theſe conſolations that are peculiar to them as believers, ought not to be confounded with the general comforts of the goſpel, which are propoſed unto all who hear the goſpel.—There is undoubtedly a great difference between ſinners in the fleſh who are far off, and believers in Chriſt Jeſus who are made nigh by the blood of Chriſt. But this difference doth not conſiſt either in the comforts revealed to them, (as if one kind of comfort was revealed to ſinners in the record of the goſpel, and another kind of comfort to believers) nor in the manner of propoſing theſe comforts to both, as if they were given in one form to ſinners and in another to believers. The goſpel with all its comforts is fully propoſed unto ſinners; unbelievers do not embrace them; but thoſe who believe ſet their ſeal to the truths of God; and when they receive it, they take poſſeſſion of thoſe very comforts which were alone propoſed to ſinners; moreover, they poſſeſs them upon the ſame right that ſinners have to claim them, and to uſe them as their own mercies. Every one in the hoſt of Iſrael had the ſame right to gather and bring home the manna for his own uſe; every man-ſlayer had the ſame right to fly for ſafety to one of the cities of refuge God had appointed; every one who was ſtung with the fiery ſerpents had the ſame right to look to the brazen ſerpent for his perfect cure; and every ſinner who hears the ſound of the goſpel hath the very ſame right to eat the fleſh and drink the blood of the Son of Man; to fly for refuge to the hope ſet before him, and to believe on the Son of Man exhibited in the revelation of the goſpel.

Perhaps it will be ſaid the Iſraelite was much more comforted when he had gathered and eaten his allowance of manna, than when he barely perceived his right to gather and to eat it. That the man-ſlayer was much more comforted when he knew that he was actually in the city of refuge, than when he barely knew that he might fly thither. That the ſtung Iſraelite was much more comforted when he was completely healed, than when he only knew that he might look to the brazen ſerpent. And for the ſame reaſon, a believer is much more comforted when he is conſcious to himſelf that he is a partaker of Chriſt, than when he only knew his right to believe in Chriſt. To this it may be anſwered, that the manna given from heaven was the only relief to the hungry Iſraelite; the city of refuge

to

to the man-ſlayer; and the brazen ſerpent to the wounded patient. Even ſo, is Chriſt received by faith in the declarations of that goſpel which is preached to every creature, the alone relief and comfort to thoſe who believe.

It may be further urged, the conſciouſneſs of being filled with the manna, of being ſafe in the city of refuge, and of being healed by looking to the brazen ſerpent, produced great relief and comfort to the perſons who enjoyed theſe benefits; and ſo conſciouſneſs of our being in Chriſt becomes a ſource of joy to thoſe who know they have believed in him. To this it may be anſwered, they muſt have been relieved before they knew that they were relieved; they muſt have been comforted before they were conſcious to themſelves that they were in a comfortable condition; and when they came to know that they were relieved and comforted, they came to know—what? that they were altogether indebted to the manna, to the city of refuge, and to the brazen ſerpent—theſe ordinances of God for their whole relief and for all their comfort. The caſe is preciſely the ſame with the ſoul, which knows that Jeſus Chriſt is revealed in it. Chriſt is revealed there before the perſon knows that he is ſo revealed; and when the ſoul becomes conſcious of this fact, it becomes conſcious that Chriſt and his compleat ſalvation revealed in the declarations of the goſpel, are its whole relief, all its joy, and its alone hope.

Will it be thought that this ſtatement renders faith uſeleſs, and repreſents it a matter of little conſequence for a chriſtian to know his intereſt in Chriſt? Such a ſentiment can only be adopted by thoſe who err, not knowing the ſcriptures. Faith is of ſuch importance in the chriſtian religion, that it is the grand mean of poſſeſſing all the bleſſings of the goſpel, and of walking in holy obedience to the law of God. The beſt way to know our intereſt in Chriſt is to view him as revealed in the goſpel to us as loſt ſinners. For this is the will of the Father, that every one which ſeeth the Son exhibited in the teſtimony of the word, and believeth on him as therein revealed, may have everlaſting life.

Obj. 4. That many of the privileges of the goſpel cannot belong to any but ſaints, ſuch as exemption from the dominion of ſin, from the ſting of death, and from the wrath to come; and therefore the comfort of all ſuch privileges muſt ariſe from the knowledge that we have believed on Chriſt, and not ſimply from the goſpel declarations which teſtify unto mankind the grace of God. The privileges of the goſpel are inſeparable, and muſt either be all enjoyed or all deſpiſed; they are all united in that eternal life which God hath given to mankind.

The

The ſaints have received the firſt fruits of this ſalvation by faith in theſe declarations of the goſpel, and they depend on theſe ſame declarations for all the good things ſecured to them in reverſion. Hence the whole comfort even concerning thoſe good things depends upon the promiſes of the goſpel.

Another objection only ſhall be mentioned,

Obj. 5. The ſcriptures ſeem, on many occaſions, to reſt the comfort of the ſaints upon their holy walking in the fear of God. When thoſe who fear God are invidiouſly repreſented by men, as if their intentions were wicked, and their works were evil, it gives them great ſatisfaction under the heavieſt load of calumny, to be able to ſay—our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not in fleſhly wiſdom, but by the power of God, we have had our converſation in the world. When men accuſe them of crimes they have never committed, without ſuffering them to vindicate their own innocence, it is exceedingly comfortable to them to be able to refer their cauſe to God, ſaying, "Judge me, O Lord, for I have walked in mine integrity."—Again, if the queſtion be, whether the truths of the goſpel which reveal Chriſt and eternal life, as the proviſion God hath made for ſaving ſinners, are an engrafted word in the heart? the ſaints ought to ſhew by their works, that they are the unfeigned believers of the goſpel, and by this obedience to decide the diſpute. But when the real ground of the chriſtian's joy in the ſight of God is examined, it will be found that all the ſaints ſpeak the language of ſcripture, and are of the ſame mind with Paul, when he expreſſed himſelf with a becoming warmth in this important cauſe, ſaying, "God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt;" and with David when he ſaid—"God hath ſpoken in his holineſs, I will rejoice;" and they are all ſtamped with the character of "the true circumciſion, who worſhip God in the ſpirit, who rejoice in Chriſt Jeſus, and have no confidence in the fleſh." The reſult of the whole is, that the relief God has provided for the diſtreſſed conſciences of his people, and all the comforts he adminiſters to them, are propoſed and enjoyed in the declarations of the goſpel which teſtify and report his free grace through Jeſus Chriſt to ſinners. Hence they are ſaid to walk in the comforts of the Holy Ghoſt, while they have hope through the comfort of the ſcriptures, and while believing they rejoice.

S.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

THE TRUMPET AND THE HARP, *or, a Warning to careleſs Profeſſors, and the work of genuine Chriſtians, in two diſcourſes, by the Rev.* GEO. JERMENT, *Miniſter of the Scots Church, Bow-ſtreet, Cheapſide*; *p.* 64. *Price* 1*s.* 6*d.* CONDER. 1800.

THE firſt Sermon here named the TRUMPET, (from Matt. iii. 10,) which we are told in the preface was haſtily compoſed, gives us a ſpecimen of Mr. J——'s ordinary mode of preaching, and induces us to form a very favourable opinion of it. The diſcourſe is full of good matter, perſpicuous, animated, and faithful. The ſecond Sermon (from Rev. xv. 3.) denominated the HARP, is more elaborate. The figurative language of the Text is explained and applied to the occaſion with much ſerioufneſs and ingenuity; and many precious truths are preſented to view and earneſtly enforced on the conſciences of the hearers. We would only remark, that the occaſion, as ſtated in the preface, "before the Miſſionary Society at their public prayer Meetings," is a miſnomer. All her members, as well in town as country, it is hoped, pray for her proſperity. But the only meetings of the Society are the annual one in May, and ſuch as may be called on extraordinary occaſions; and ſhe is not accountable for any thing that may be ſaid or done in any private meetings of her members, whether for prayer or preaching.

THE REIGN OF MESSIAH, *a Sermon preached May* 13, 1798, *before the Correſponident Board in London, of the Society in Scotland, for propagating Chriſtian Knowledge in the Highlands and Iſlands, by* JAMES STEVEN, *Miniſter of the Scots Church, Crown-Court, Covent Garden*; *p.* 46.

THERE is not an object that lies nearer the heart of the diſciple of Jeſus, in his beſt moments, than the honour of the Redeemer and the proſperity of his kingdom in the world. But when he conſiders the moral ſtate of the human race, and views their dreadfully depraved condition, and the impediments which are placed by Satan and his ſervants in the way of their converſion, he is ready to be diſcouraged, and his head to hang down in languid deſpondency. It is therefore needful to ſet before him the predictions of the ſacred ſcripture relative to the Meſſiah's kingdom, and the promiſes of its rapid progreſs and univerſal extent. At a time when ſo many hearts are engaged in miſſionary purſuits, ſubjects of this nature are peculiarly ſeaſonable. We rejoice, therefore, to ſee this able and elegant Sermon before the Correſponding Board of the Old Scotch Society for propagating Chriſtian Knowledge, which we have peruſed with much pleaſure and improvement. The plan is to conſider the diſtinctive nature of Meſſiah's kingdom; the univerſality of its extent; the perpetuity of its duration; with the means to be employed for its further advancement.

May the precious truths it contains be engraved on every heart; and may we all be animated to purſue the glorious work of miſſions with tenfold ardour! ſteadfaſt, immoveable, always abounding in the work of the Lord, for as much as we know, that our labour ſhall not be in vain in the Lord.

HINTS *on the Ordinance of a Gospel Ministry. By a Friend to order in the Church.* 12mo. 64 *pp.* 6*d.* OGLE.

THE writer of this pamphlet arranges his thoughts under four divisions. Under the first, the object of which is the defence of the office of the Gospel ministry, the writer argues from the call necessary to the Jewish priests under the law; from the promises that in the last and best times of the New Testament Church there would be an instituted and regular ministry in her; from the names of office peculiar to some members of the church, and not common to all; from the duties which are represented as reciprocally binding on ministers and people; from the promises of assistance which were given to the first ministers of the new dispensation; and from the importance of a Gospel ministry which is represented in the scripture, as a very great blessing to them who enjoy it, and the removal of it, as one of the greatest calamities which can befal any people. Under the second division, our author considers the call and qualifications necessary to a Gospel minister. These he views as consisting in an extensive acquaintance with revealed truth; aptness to teach, so as to communicate his own knowledge to others; deep and experimental acquaintance with the life of God in his own soul, together with a good report of them who are without; zeal for God, and ardent desire of usefulness to the souls of men; an opportunity afforded in Providence for a stated ministry in the word; and ordination by persons in office.

In the third part of this Tract, the writer endeavours to answer the most plausible pleas which have been urged on behalf of lay preaching; particularly the success with which the scheme has been attended; the criminal negligence of permitting others to perish, while it is in our power to afford them the means of relief; the obligations under which persons lie, to make the best use they can of the talents they have received; and the liberty which has been exercised by laymen, in writing and publishing books for the instruction of others. After this he proceeds to expose, what he conceives to be, the danger of lay-preaching, as calculated to introduce confusion into the church; to bring the office of the Gospel ministry into contempt, and thereby frustrate its blessed design; to open a door for the dissemination of error and delusion; and to foster the pride, ambition, and vain glory of the carnal mind. Under the last division, the writer examines the passages of scripture which are usually alledged in favour of lay preaching, particularly Num. xi. 29. 2 Chron. xvii. 7—9. and Acts viii. 1, 4.

We give no judgment on the merits of the cause itself; but only observe, that the pamphlet is written with temper and gravity. In enquiries after truth, it too often happens, that the dust raised by the combatants blinds the reader's eye, and by interesting his passions effectually prevents him from forming a right conclusion. "Let the head, therefore," as Thomson says, "argue, but the heart be *peace.*"

THE DISSENTER'S REASONS *for separating from the Church of England. By the late pious and learned* JOHN GILL, D. D. *A new Edition, with some correction and enlargement,* 8vo. 16 *pages, price* 4*d.* CHAPMAN, BUTTON, KNOTT, and CONDER.

THE character and works of Dr. GILL have been long known and valued in the religious world. His piece entitled "The Dissenter's Reasons," &c. was occasioned by a Letter, which was published by a Clergyman who threw out some unkind things respecting Non-conformists. The publisher of the present edition, who is not of the same denomination of Dissenters with the author, has given it somewhat of a new form. Some parts

parts of the original are altered; ſeveral things are omitted; the controverſy reſpecting infant baptiſm, is entirely ſuppreſſed, and ſome things added. The whole pamphlet appears in a reſpectable dreſs, ſeems to have been ſent forward in a good ſpirit, is cloſely printed, and ſufficiently cheap. We wiſh to ſteer clear of this kind of controverſy, and therefore ſhall give no opinion, nor ſhew partiality to either ſide; but with thoſe who, on any account, think the knowledge of the ſubject important, we ſhall run no riſk in recommending this publication, as containing a candid ſtatement of the reaſons which actually influence the moſt conſcientious and well-informed Diſſenters in their ſeparation from the eſtabliſhment.

The ANALYTICAL COMPENDIUM, *or Outlines of Sermons, with an Eſſay on the Compoſition of a Sermon: extracted from various Authors. By* T. HANNAM. *Vol. I. 18mo. 356 pp. 3s. boards.* Leeds, BAINES; London, BUTTON and WILLIAMS.

THE utility of ſuch a work muſt obviouſly depend on the choice and arrangement of the materials. In the firſt, the Editor will be ſufficiently juſtified by naming his authors, who are, principally, *Charnock*, Gill, Jennings, Saurin, and Watts; and as to his method, it is ſufficiently ſyſtematic, comprizing the being and perfections of God, and the leading truths of Revelation. The prefixed Eſſay is a judicious abſtract of Claude, and the whole forms an intereſting pocket volume, more eſpecially for young Miniſters and thoſe "whoſe ſituations afford not the opportunity of reading more voluminous works."

WORLDS DISPLAYED; *for the benefit of young people, &c. 2d Edition, 12mo. ſmall pp. 6d. fine paper 8d.* OGLE and CHAPMAN.

WE have already reviewed this little work with approbation, but are deſired to ſay, that the Author has availed himſelf of the ſuggeſtion of friends to introduce ſeveral improvements in this edition.

RELIGION A REALITY, *exemplified in the life and death of Mrs. Anna Pepper, late of Wenhaſton, chiefly written by herſelf, with ſome additions. By* JOHN DENNANT, *2d Edition, 36 pp. 12mo. 4d.* CONDER and CHAPMAN.

IT is enough to ſay that this tract correſponds with its title. Such inſtances truly evince *the Reality of Religion* from the ſupport it affords in life, and the comfort which it yields in death.

OBITUARY.

MR. MOORHOUSE.

December 10th, 1799, died of a decline, in the 22d year of his age, Iſaac Moorhouſe, of Pudſey, near Leeds. Though he had ſat under the goſpel for ſeveral years in his health, it had not been productive of much viſible advantage. In the former part of his illneſs there was a forbidding reſerve; but this progreſſively removed till he became very communicative. The Miniſter whom he had attended, viſited him much in his laſt illneſs, which confined him eleven weeks. Through this period (a ſhort ſpace excepted) he continued to ſink deeper and deeper in diſtreſs. Con-

viction of the guilt and impropriety of human nature, and of his exposure to the wrath of God, was clear and pungent. When pointed to gospel encouragements, he lamented his own unbelief and hardness of heart; saying repeatedly, "I can gain no satisfaction to my soul from what is said, unless God himself enable me." He very evidently become more prayerful as he approached nearer his end, often expressing the most intense longings for a sense of the divine favour. Five days prior to his dissolution, experiencing a stoppage in the throat, occasioned by collected phlegm, he was thought by all about him to be dead. Reviving a little, he said, "I thought I had been going, but alas! I am not prepared. Had I ten thousand worlds, I would give them all freely for a sense of the love of God. My pain I account nothing, notwithstanding so much expectorating and vomiting of blood, nor would the pain of death make me in the least afraid, if the Saviour would permit my heart to taste his love."

His night of distress was the darkest just before the dawning of the Sun of Righteousness; this most joyful event took place the day but one before his death. The writer of this article being a day or two from home, had not the gratification to converse with him in these happy moments, till his weakness rendered him nearly incapable of conversation; but on desiring a friend who had visited him diligently during this time, to give him a written account of what he could recollect, he received the following letter:

"Dear Sir,

As your absence prevented your having from Isaac Moorhouse an account of his happy change, I think it my duty to give you the information which I had from his own mouth. When dining, on the sabbath, December 8th, I received a message that he was inexpressibly distressed, and longed to see me as soon as possible; but in a few minutes another messenger arrived with information, that he had received the knowledge of redemption in the blood of Christ; and was rejoicing in his love. I went immediately to see him, and found a very visible alteration even in his countenance. Before I could speak, he said, "Now I have found the love of God. Oh! that you all did but feel what I now enjoy! Oh that all the world did but feel what I do! I now know that religion is no vain thing. I bless God that ever I was born to be a partaker of his love. I call upon my soul and all that is within me to bless the Lord for all his benefits. Now I can wait without impatience and without dread for my great change. Whether I have to wait long, or shall be dismissed soon, God's will be mine." Repeating my visit at night, I found him in the same happy frame of mind; expressing the same sentiments, and using many of the same words as before. His mind was quite tranquil, and such his spiritual enjoyments, that he almost forgot both the pains and wants of the body. He repeated that hymn, entering fully into its spirit,

"When I can read thy title clear
"To mansions in the skies," &c.

Several christian brethren being present, we united with truly thankful hearts in praising God for his unspeakable love to his afflicted servant.—He was very desirous that all who had visited him in his gloomy hours, should know of his great deliverance; and it afforded him no small comfort to think how you would rejoice with him, on hearing that he was blessed with a sense of the love of God. Being questioned about his pleasing change, he said, "The glorious light at first surprised me; for a little time I was almost overpowered; the love of God so filled my heart as to occasion my crying out with a loud voice, "Glory be to God, I have now a sense of his love!"

From

From that period, though so deeply distressed before, it could not be perceived that he for a moment entertained one doubt of the reality of his change, or the certainty of his future happiness; but many times, as in the greatest rapture, with lifted eyes and hands he would cry—"And is this glorious light prepared for me? Glory be to God for it!" and would then bless God for all his benefits bestowed on him. I waited on him the next morning; on entering his room he said, "I have had a very comfortable night; we are all one night nearer eternity. I yet want more of the love of God in my heart. Not being able much to use my voice in prayer, I pray mentally, and God answers me; yet it would be more agreeable had I strength to utter my desires." He was not now perfectly free from delirium, and I found, by many expressions, that his soul panted for God, as the sole origin of all happiness.—My last visit was late the same evening. Those about him said he had been several hours unable to speak. After some efforts, however, he spoke a little. Asking if Christ was still precious to him, he answered smiling, "He is, indeed." To another question relative to his views of his state before God, he replied, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." These words he uttered with such composure and solemnity as made it evident that he was deeply sensible of their vast import. He then fell into a dose, which continued till five next morning, when his spirit took its flight to the world of glory.

I remain in the best of bonds, yours respectfully,

S. S."

MRS. DARRACOTT.

On Saturday, 28th December, 1799, died aged 86, Mrs. Katharine Darracott, widow of the late Rev. Ritson Darracott, minister of the gospel at Wellington, Somerset. Mrs. D. was descended from those witnesses for faith and a good conscience, the non-conformist Ministers; instructed in the knowledge of Christ from her infancy, and early tasting the power and grace of the Redeemer, she gave herself up to the Lord and to his church at Barnstaple, at 17 years of age. Upon her early devotedness to God, she often afterwards reflected with grateful delight, saying, towards the close of life, that she had been enabled to serve the Lord near 70 years. At the age of 28 she was married to Mr. Darracott, that star of the west. He was a burning and shining light, and the Church at Wellington for a season rejoiced in his light, as under his ministry they enjoyed a remarkable effusion of the Spirit and revival of religion, which alas! was suddenly interrupted by his early death, in the 42d year of his age. Since this period, which dissolved a connection of unusual endearments, Mrs. D. has remained a widow. With a mind well instructed in the mysteries of the kingdom of God, and a diligent invariable attention to secret devotion, she at once honoured and enjoyed the gospel of God our Saviour. Her wise and cheerful piety rendered her, in very advanced years, highly agreeable and useful to those young people who were introduced to her acquaintance. She used to dwell with delight upon the faithfulness of God to her through life, especially since her widowhood, and recommend in the most encouraging manner to her children and descendants, to trust that God who had performed all his promises to her with punctilious veracity. Early in life, looking forward to death with sweet anticipation, she had made choice of the last verse of the 17th Psalm, as the text for her funeral sermon; and when, after long wishing to see some discourse upon

upon thoſe delightful words, Mr. Howe's "Bleſſedneſs of the Righteous" fell into her hands, it became her conſtant and delightful companion. By thoſe who are acquainted with that work it will readily be granted, ſhe therein furniſhed no mean proof of the ſtrength of her underſtanding, the propriety of her taſte, and the fervour of her piety. When weighed down by infirmities and years, ſhe was confined from the public ordinances, the privation was ſeverely felt by her, who often ſaid with peculiar emphaſis, "Lord I have loved the habitation of thy houſe, and the place where thine honour dwelleth." But in theſe circumſtances ſhe found an abundant conſolation in recollecting thoſe paſſages of the ſacred ſcripture, thoſe ſtanzas of the ſongs of Zion, and thoſe parts of the form of ſound words with which her mind was early and richly ſtored. From her conſtant expectation of death, ſhe might have been juſtly ſaid to die daily. At length, after frequent alarms of friends, and her own frequent wiſhes to follow thoſe dear relatives that had gone before into the joy of her Lord, ſhe received the ſummons of death about a week before the execution of the ſentence. Her ſenſes being affected with a powerful torpor, ſhe who had before frequently taken a ſolemn farewel of her ſurrounding friends, in the proſpect of ſpeedy departure, was now able to ſay but little; but though in the perfect enjoyment of her reaſon, lay without fear, pain, or ſtruggle, waiting her diſmiſſion. When the miniſter, under whom ſhe had ſat in the laſt years of her life, remarked that, "he who had taken away the guilt of ſin by his blood, would take away the ſting of death by his conſolations," ſhe replied with a dying voice, "The ſting of death is ſin, and the ſtrength of ſin is the law, but thanks be to God who hath given us the victory through our Lord Jeſus Chriſt." She then attempted to repeat thoſe lines,

"Death cannot make our ſouls afraid
"If God be with us there," &c.

The following night ſhe was heard to ſay, "Come, dear Lord Jeſus, come." On Saturday, being incapable of converſation, but perfectly conſcious of what was ſaid, ſhe intimated her wiſh that the miniſter and her friends would, by prayer, commend her ſpirit into the hands of God.—When around the dying bed we began to intercede for her with that God, in whoſe ſight the death of his ſaints is precious, ſhe gave evident ſigns of peculiar emotion, which continued till we roſe from the throne of grace, and turned our eyes towards her dying pillow, when, fetching a gentle ſigh, ſhe breathed forth her ſpirit, wafted on the wings of prayer, to the boſom of its Redeemer. Thus did the Lord honour a life of confidence in his promiſes, and devotedneſs to his glory, with a death juſtly enviable, which afforded a ſtriking illuſtration of the apoſtle's expreſſion, "Sleeping in Jeſus;" and left each beholder, exclaiming, "Let me die the death of the righteous, and let my latter end be like his." On ſabbath day, 5th of January, a funeral ſermon was preached from her favourite text.

It, perhaps, may not be unuſeful to relate that, being, at her peculiar requeſt, removed to Wellington, there to be interred near the remains of her huſband, when the tomb was opened, a woman who had formerly experienced great convictions of ſin under Mr. Darracott's miniſtry, but had ſince awfully apoſtatized, came to ſee the remains of her former paſtor. His ſhattered coffin and ſilent duſt recalled the ſentiments and feelings which his animating voice firſt awakened, and filled with terror and alarm at her late conduct, ſhe broke forth into the moſt violent expreſſions of fear and anguiſh. Thus the righteous man being dead, yet ſpeaketh; from his tomb iſſues forth a voice alarming to the wicked, and an odour grateful to the believer in Jeſus. J. B.

Ramſey.

MRS. MAJOR.

January 2, 1800, died Mrs. Amy Major, aged 50, wife of Mr. Major, of Duke-ſtreet, Weſt Smithfield, after a ſhort but painful illneſs, which ſhe bore with the moſt exemplary patience. She ſuſtained the character of a moſt affectionate wife and tender parent, and was remarkable for her attention to the ſick and the diſtreſſed. The nature of her illneſs prevented her from much converſation with her friends; but ſhe had not left religion to a dying hour; and ſo far as ſhe was able to expreſs herſelf, ſhe diſcovered the moſt happy compoſure and reſignation to the divine will, with a hope full of immortality. Her funeral diſcourſe was preached by Dr. Hunter, from Luke xii. 35—37. W.

MARY WOOD.

ALTON, *Jan.* 17, 1800.

This young woman had lived ſervant ſeveral years at a farm-houſe, but being taken dangerouſly ill, ſhe returned home about three months ago to her father's. From her childhood, I underſtand, ſhe was remarkable for her ſteadineſs and regularity of conduct; no groſs immoralities could be laid to her charge; and indeed ſhe had often lamented the wickedneſs of her maſter and fellow-ſervants, and expreſſed a deſire to leave her place on that very account. Perſons of this deſcription may be eaſily deceived; depending on their own characters, which they ſuppoſe to be good and upright, it is to be feared many go down to the grave with a lie in their right hand. But I truſt this was not the caſe in the preſent inſtance. When I was firſt called to viſit her, ſhe ſeemed deeply affected with a view of her ſins. From the converſation of a ſiſter ſhe had been brought to conſider the ſpirituality and extent of God's law, and comparing herſelf with it ſhe was ready for ſome time to deſpair of mercy; I endeavoured therefore to direct her to Chriſt, of whoſe work and merits ſhe was quite ignorant.—While I deſcribed him as an able and willing Saviour, &c. it ſeemed all *new* to her, as indeed it was, for ſhe had never heard a goſpel ſermon; could ſcarcely read a chapter in the bible; and had always lived among perſons who (as ſhe afterwards ſaid) were as ignorant as Heathens. She heard me, therefore, with the greateſt attention, and ſeemed much affected with the love of God and Chriſt in the ſalvation of ſinners. When I called upon her the next day ſhe thus addreſſed me, "Oh, Sir! I never heard any thing before like what you told me laſt night; it did me much good. I thought of the bleſſed Jeſus, and praved to him all night to ſave my poor ſoul." I mentioned that invitation, Matt. ii. 28, "Come unto me," &c. and ſhe appeared to be particularly impreſſed with it. "Oh! what a mercy, (ſaid ſhe) and I hope God will enable me to come to our bleſſed Saviour." She went on thus for ſeveral days, lamenting her ſins, bleſſing God for Jeſus Chriſt, and imploring his grace to help her to apply to him.

I called upon her ſome time afterwards, and aſked her what was the ſtate of her mind? "Oh! (ſaid ſhe) I never had ſuch comfort in my life; though my pains are ſo great, I never was ſo happy." When I enquired the reaſon of it, ſhe anſwered, "I hope my ſins are forgiven me, that God has ſaved my poor ſoul through Chriſt, and that I ſhall ſoon be with my bleſſed Jeſus." After that, ſhe ſeemed to enjoy a continued peace and compoſure of ſoul; often bleſſing God for the affliction, as it was the means of bringing her to himſelf; calling upon all around her, but eſpecially her father, to fly to Chriſt; and rejoicing in the proſpect of eternal glory. I was with her the day before ſhe died; ſhe was ſenſible of her approaching diſſolution, and expreſſed an earneſt deſire, if it were the Lord's will,

will, of ſoon enjoying his preſence. Her mother, about two hours before ſhe died, aſked her whether ſhe poſſeſſed any comfort of ſoul? "Yes, (ſaid ſhe) mother, I am very happy." She ſaid no more till ſhe fell aſleep in Jeſus.

In reflecting upon this inſtance we cannot but admire the power of divine grace: This perſon had never any opportunity of knowing the goſpel till ſhe was laid on the bed of ſickneſs, and yet ſhe ſeemed to have obtained a clearer acquaintance with divine things, than thouſands who enjoy the greateſt privileges. Surely this could not be the work of man, but of that Spirit who only can open blind eyes, and teach us to profit. D. G.

MRS. MARY TATE.

ON the 20th of February died at Scarborough, Mrs. Mary Tate, in the 96th year of her age. She was much beloved, and will be long remembered. Though always a ſtrict moraliſt ſhe did not become acquainted with the grand peculiarities of the goſpel, till about the 70th year of her age. When it pleaſed God to reveal his Son in her, ſhe delighted in him exceedingly. His ordinances, righteouſneſs, and ſalvation were precious to her. She enjoyed a comfortable ſtate of health till within five weeks of her death, and till the laſt retained the uſe of her faculties. The earthly tabernacle was gently taken down, while the inward man was renewed day by day. Her miniſter, who pens theſe lines, was daily delighted to find her attention fixed on ſpiritual and heavenly things. Jeſus daily became more and more the joy of her heart, and in proportion did ſhe become leſs in her own eſteem. Mercy, mercy, was her cry. Suffice it to ſay ſhe lived and died in peace. How pleaſing to behold the effects of grace; they are the ſame in the youngeſt and the oldeſt. May the laſt end of the writer and readers of this article be like hers!

RELIGIOUS INTELLIGENCE.

ADDRESS FROM THE DIRECTORS OF THE MISSIONARY SOCIETY.

ALTHOUGH the report which was delivered at the General Meeting, and the Reſolutions which were founded thereon, would communicate ſome intimation of the meaſures now under contemplation, yet we think it expedient to apprize the friends of this inſtitution more generally of our ſituation and proceedings, in order to engage anew their attention to this cauſe, and produce that degree of co-operation which is requiſite to give efficacy and ſucceſs to our plans.

The important meaſure of circulating a large edition of the New Teſtament, with an appropriate preface, in France and Belgium, has been placed in the hands of a Committee, who are diligently employed in procuring ſuch information, and ſelecting ſuch inſtruments as may enable them to carry it into effect in the moſt advantageous manner. It will afford ſatisfaction to the religious public to be informed, that the Directors have alſo taken into their conſideration the immenſe number of French priſoners now in different parts of the kingdom, whoſe ſituation may probably render them acceſſible to religious inſtruction, and whoſe leiſure might

might be usefully occupied in the perusal of small treatises on serious subjects; and have determined to distribute among them a number of suitable tracts in the French language, in the hope that through the divine blessing, this benevolent attention to their highest interests may not only be successful in respect to some of those unfortunate captives, but through their means be more extensively useful in their own country.

The establishment of a Seminary for the instruction of Missionaries is another measure which we are now anxious to accomplish, and we hope soon to be able to announce, that an appointment of a tutor has been made, whose talents and zeal qualify him, in the most satisfactory degree, to fulfil the duties of this important station, which we consider to be connected with very encouraging prospects of eventual usefulness to the Kingdom of Christ among the heathen.—We wish it, therefore, to be generally understood, that we are now ready to attend to the application of those who are desirous of devoting themselves to this cause, and of receiving the advantage of a course of instruction for about two years, preparatory to their actual entrance on missionary labours. Such persons are requested to intimate their wishes to the Rev. Mr. Eyre, who continues, for the present, the office of Secretary, and who will bring their application before the appropriate Committee.

The encouragement which Dr. Vanderkemp gives us to extend our missionary efforts in Africa, by the Cape of Good Hope, and the favourable circumstances which our dispatches from that quarter describe in confirmation of his judgment, induce us to regard this station as claiming our further attention. Already three brethren, now in Holland, have been recommended to us by the Society there; and they also manifest a very commendable degree of liberality, in contributing to the support of this mission, notwithstanding the peculiar pressure of the times in that country. These Missionaries we have with pleasure accepted: one of whom is Mr. Bekker, who, having resided several years at Stellenbosch, about 150 miles interior from the Cape, is desirous of returning with his family to that station, that he may consecrate himself to the service of Christ, among the contiguous heathen. The residence of this Brother for a short time in this city, impressed us with favourable sentiments of his piety and true devotedness of heart to this cause.

In our missions to this part of Africa, we have hitherto associated English and Dutch brethren together, it being of importance that both languages should be understood. We are, therefore, desirous of sending three of our countrymen with the three foreign Missionaries above referred to, provided that such persons should offer themselves as can be sent out with satisfaction.

We wish it, also, to be understood by the friends to this cause, that they will render it an important service by directing their attention to the means of procuring proper persons for the Missionary work; and that it is our desire that, in general, a suitable interval should elapse betwixt the time of their being accepted, and their actual entrance among the heathen. This regulation we deem of great importance, as a mean of communicating additional qualifications to them, giving them more just ideas of the nature, duties, difficulties, and dangers of the service they embark in; ascertaining in some degree their stability, and giving them also a sufficient opportunity to reflect fully on the subject, and change their resolution if they should see ground for it. We deprecate the circumstance of sending out Missionaries upon slight acquaintance, and would encourage none to engage in this work but such as have reflected upon it for a

suitable length of time, and who, having properly considered the self-denial, and various sacrifices it implies, have deliberately determined, in the divine strength, and from a principle of love to Christ, and compassion to the souls of men, to devote themselves thereto. We are earnestly desirous of having, by this means, a band of faithful Missionaries always in readiness, and request the religious public will particularly observe that there are various openings for our exertions which are not supplied, because we are not in possession of suitable instruments for the work. Christians! how long shall it continue a reproach to us that the heathen world is accessible to the Gospel in various quarters, but that there are no heralds in readiness to announce among them the proclamations of peace from Heaven? Who that beheld the multitudes assembled at our anniversary meetings, and felt their animating impression, could entertain the idea that Missionaries would be wanting in the service of the Saviour; and who, especially, that there observed the number of faithful and zealous Ministers of the Gospel, who statedly preside over flourishing churches, and are active in their Master's work, would have concluded that so few from these extensive congregations should have yet offered themselves? Oh! let not your zeal for the kingdom of Christ among the heathen languish. Let its sacred ardours be re-kindled; let every individual consider that it is his peculiar duty in relation to this subject, and let every congregation be convened to discuss the weighty question, whether it does not belong to each of them to have the honour of furnishing at least *one* faithful Missionary to the perishing heathen.

By Order of the Directors,

25th July, 1800. JOHN EYRE, Secretary.

MISSIONARY SOCIETY.

SINCE our last communication to the Public, additional Intelligence has been received both from Port Jackson and Otaheite.

Mr. Hodges and his wife, and Mr. W. Puckey, part of the Missionaries who went to Port Jackson from Otaheite, have lately arrived in England. Our readers will recollect that Mr. Hodges is the Missionary who had the misfortune to break his leg just before the arrival of the Nautilus. Mr. H. has brought with him a native Otaheitan, about ten years old, who appears to be a boy of excellent parts. On a five months passage from Port Jackson to Bengal, he acquired the Moor's language from a lad of that nation on board the same ship; and while at the Cape, he learned to speak Dutch. Mr. H. has taught him to write and speak English; and, which is of far more importance, has instructed him in the principles of the Christian Religion.

From the above Missionaries, and the papers they have brought with them, a variety of Missionary information has been derived, the most interesting particulars of which we hope to be able to lay before our readers in some future number.

Farther journals have been received from Dr. Vanderkemp, completing the narrative of his missionary labours, up to the end of last year. After a series of peculiar hardships, under which he appears to have been providentially supported, we have the pleasure to find that he had reached the point of his destination, and was settled in Caffraria; but we are concerned to add, that Mr. Edmond who thus far accompanied him, has since deserted him, and returned to the Cape, with a view to undertake a mis-

sion

ſion to another part of the world. He has aſſigned his reaſons to the Directors of the Miſſionary Society, but we underſtand they have appeared ſo far from ſatisfactory, that they have thought proper to conſider him as no longer connected with their Society. The Doctor acquainting his brother miſſionaries among the Boſchemen of his peculiar circumſtances, Mr. Edwards readily went to his aſſiſtance.

SOUTH AFRICAN MISSION.

EXTRACTS FROM DR. VANDERKEMP'S JOURNAL.

[*As the events preceding the 14th of Auguſt have been already anticipated by other Letters in our former Numbers, we ſhall only continue our extracts from that period.*]

WE ſaw a fire E. S. E. from us on the mountains, in the way to Caffreland. This we ſuppoſed to be the fire of Piet Prinſlo, and we anſwered it by a fire from our ſide. In the afternoon we all removed to the houſe of Vanderwaldt. There Brother Edmond and I lodged ourſelves in a houſe at the foot of the hill. Here we ſaw a ſecond fire, and ſoon after Piet Prinſlo arrived; he ſaid that T'Geika intended to keep peace with the coloniſts, and to protect them, offering them a piece of ground between the Kacha mountains, and the Konap river; that he had ſent out four deputies to proclaim that all hoſtilities committed by his ſubjects were againſt his will, and immediately to put a ſtop to them.

Aug. 15. Laſt night a body of Caffrees came cloſe to our houſe, but being diſcovered, they went back, and this morning T'Geika's men arrived, and ſtaid at this farm. In the evening the Modankian Caffrees again appeared, but kept themſelves in the river: our dogs flew at them, and as ſoon as one of T'Geika's men ordered them to make their retreat, they obeyed.

16. A meſſenger of Mr. Grobelin arrived, requeſting that I would ſtay and preach next Sunday. I anſwered that I had every night worſhip, and preached every Sunday to every one who choſe to hear.

17. I aſked the four Caffrees if they would accompany me to Caffreland, and then return again to their ſtation, as our Orikootzo had declared, that he would never return to his country for fear of being murdered by his own people: They anſwered, that their time probably would not permit this. I then propoſed, that one of them, at leaſt, ſhould go with me to ſhew us the way. This they declined, alledging that they were ordered to ſtay together; as it appeared plainly, that they were not diſpoſed to give us any aſſiſtance, we concluded that T'Geika muſt have changed his mind from one or other prejudice againſt us.

18. Brother Edmond reſolved to go on horſeback to Graaff Reinet, with Bruintje, to carry our letters. I gave him a letter to the Landdroſt, and to Brother Kicherer, and a packet for Mrs. Mulder at the Cape, including a letter to the Fiſcal Ryneveld, one to Dr. Haweis, our journal from April to June, and a letter to Mr. Vanderkemp, at the Hague. They departed after I had preached to about ninety people, from Leviticus xix. 1—10, collected for the church of Graaff Reinet, and ſet apart next Thurſday, the 22d of this month, as a day of ſolemn prayer, and humiliation, by the unanimous conſent of the people then preſent.

19. As I had obſerved, that the Heathen were averſe from aſſiſting at

our evening family worſhip with their maſters, I kept a ſeparate meeting for them every evening in my own room. I explained to them the Lord's paſſion, the meaning of his laſt ſupper, and baptiſm. They knew the evening hymn, and Pſ. cxviii, by heart, and ſung them, in a peculiar tune, remarkably well. A Hottentot girl was precentor in theſe meetings; their number was from fifteen to twenty. After we had ſung, I catechized them, and then we had a free converſation.

22. We had our ſolemn prayer day on account of the dangerous times. I preached from Pſ. xciv. 12, 14.

24. This morning Mrs. Vanderwaldt viſited me, and told me ſhe was much troubled in her mind. I aſked her if ſhe was afraid of the Caffrees? She ſaid, "No! Since you exerciſed laſt week on Martha and Mary, I loſt all my external troubles, but they ſeem to be diſpelled by an inward one, which lays heavy upon my heart. I am reſtleſs on account of the concerns of my ſoul." I then had a converſation with her, which I hope left ſome durable impreſſions on her mind. As it is familiar with ſerious Heathens to dream of Jeſus Chriſt, and as I ſometimes ſpoke with them about theſe dreams, two of them of a leſs ſerious temper came to me, deſiring that I would tell them their fortune from the dreams they had.

25. I preached on Gal. ii. 17, 18. During ſermon I ſaw Brother Edmond and Bruintje, accompanied by ſome armed Hottentots, arriving from Graaf Reinet. He brought me a letter of the Landdroſt, one of Rev. Mr. Vos, and one of Brother Edwards, telling us that he, and Brother Kicherer, by the aſſiſtance of the inhabitants, were enabled to depart from Roodezand the 25th of June to Floris Viſſer, who was to introduce them among the Boſchemen.

Second Attempt to enter Caffraria.

Piet Prinſlo arrived with an extract out of the reſolutions of the Landdroſt, and Heemraaden, by which they embraced the propoſals of peace concluded with T'Geika, under approbation of General Vandeleur. I thought this was the time which we ought to embrace, in order to try a ſecond time to enter into Caffraria. Brother Edmond was of a contrary opinion, being afraid that we provoked God, who had once delivered us from death, by puſhing forward into new dangers. He ſubmitted, however, to accompany me, as he ſaw no means of going back into the colony. Accordingly we prepared for our journey.

28. We got bread baked, and ſent Valentin on horſeback to look after two oxen, which were loſt. In his abſence Henry found the oxen, ſo we departed without Valentin, leaving a team of our oxen to the care of Cobus Zacger, and ſlept at the farm of Hend. Pretorius, where we found the family of Cobus Raſmus of Bruintje's hoogte.

29. Valentin returned yeſterday very late to Vanderwaldt, who, finding him in the night among his ſervants, and ſuſpecting him of ſome bad ſcheme, put a chain round his neck, and ſent him by Piet Niemand, and an armed Hottentot, this day to us. Examining the caſe we found him innocent. I explained in our tent the ſubſtance of Rom. viii. where Pretorius, Krieger, Raſmus, and their families, attended. I alſo wrote a letter to Doontje Van Heerden.

30. We bought eight ſheep, which we committed to Cobus Krieger, who, with his family, and Piet Prinſlo, departed. We prepared for our journey, but hunted a young untaught ox with twelve or fourteen hounds, from 10 till 3 o'clock, and then departed. But Henry driving the waggon

too

too hard, in order to tame this unruly ox, was thrown down from his seat, and the fore-wheel ran over his clavicula and breast, wounded his foot, and tore his great toe. We put him in the waggon, and then upon a horse, but the pain which he suffered, from the shaking of both, was intolerable. We therefore stopped, and pitched our tent near the Tarka.

31. I was obliged to bleed Henry, for fear of too much inflammation.

September 1. We sent Bruintje to H. Pretorius, and to Vanderwaldt, to buy a horse, that I might ride with him to T'Geika, leaving Henry and the waggon to the care of Brother Edmond. I found the latitude of this place, below the house of H. Pretorius, where the Tarka runs, E. and W. 31° 41′ S.

2. Bruintje returned with a horse, which he had bought from Mr. Vanderwaldt, and a letter of his, begging us to return to his house. His heathen people also requested me to come back to them. I communicated my plan to Bruintje, who disapproved of it, as extremely dangerous. He said, that the Caffrees, seeing our muskets, had observed that these (pointing to the bayonets), were the very English instruments by which their countrymen were treacherously murdered; that they looked upon us as sent to betray them, and certainly would kill us at the first recommencement of the war. Satan pressed me very hard; but the more the difficulties and dangers were mentioned, the more I was excited in my mind to go forward, and found my faith increased. I prayed to experience the same favour, which I had once so remarkably enjoyed at Amsterdam, in 1798, and I found my mind easy, and at rest in the Lord.

3. We let Henry, at his desire, go to Vanderwaldt, and farther, to the warm bath. As nothing detained us now to go on with the waggon except the want of a driver, I went with Bruintje on horseback to the Claaciwe Krans, where Krieger, Piet Prinsloo, and the four Caffrees were encamped, asking for a driver, but they had none. The Caffrees then offered to drive our oxen, if we would stay till they should go to their country: we also sent Valentin to Vanderweldt for a driver, and to pay the horse.

4. I walked to H. Pretorius' for bread, as we had nothing to eat but ostriches' eggs. Valentine returned with young Vanderweldt, who offered to drive our oxen to the Claaciwe Krans, but told us that Piet Prinsloo and his company had left that place. We then thanked him for his kindness, and told him, that we would drive our oxen ourselves, trusting on the help of the Lord.

5. We lost our second horse, and I went to the farm of H. Pretorius to enquire for it; but before I returned, the horse was found. We then proceeded on our journey with Bruintje and Valentin alone, and left the Tarka, crossing it from its right side to the left. We directed our course first S. S. W. then S., and stopped at the great fish river, which runs here from W. to E. The wolves, and ostriches laying eggs, disturbed our sleep by their noise. We found here thousands of aloës in blossom upon the rocks, their stalks being not perpendicular to the horizon, but rather to the surface of the rock.

6. We departed at 10 o'clock, passed the fish river from its left to the right side, and four miles farther, again from the right to the left, and arrived at 8 o'clock, having passed the Baviaans river, from right to left, at Cobus Krieger's farm, where we were welcomed by the cries of a number of baboons and wolves. The houses were burnt down to the ground, but the kraals and corn still on fire. Here we found Piet Prinsloo and the four Caffrees.

7. Piet Prinsloo and the Caffrees went to T'Geika by a footh path, but none

none of them would accompany us on the road, which we were obliged make for our waggon. We had this day a heavy rain.

8. We left twelve oxen and seven sheep to the care of Krieger, and took a large dog with us. We went at first west, and then turned south, and afterwards east, round the foot of a mountain. Klaas and Hannes overtook us on horseback in the afternoon, directing us in the road, which we had lost. We were obliged to cut our way with the axe and spade, through a river, in order to get in it. We then ascended by Kacha hoogte on foot, which put me in mind of the hill of *Difficulty*. From its summit we had a prospect into Caffreland, and after Klaas had shewn us our way through it, he bade us farewel, and returned. We then descended into this delightful country, quite different from that which we left, and stopped in a green field close to a river, which springs from the Kacha mountains. We found no water in it, but digging a hole in its bed we got some water. At night we had a thunder storm, with heavy rain, so that the next morning (9) the river was full of water. Last night Valentin discovered lions laying in the river, and in the morning we saw and heard hundreds of parrots. The rain continuing all the day, we were obliged to stay where we were, on account of the slippery and heavy clay-ground. Numbers of kwaggas, and parrots visited us.

10. We departed at 12 o'clock, passed the river, went south by east, and stopped at a stream running in a contrary direction. Here I saw snails, of which the shell was 3½ inches long, and 2 inches in diameter. Valentin caught a young spring-cock alive, but our dogs devoured it.

11. In the morning Brother Edmond fired a shot, and I observed that some kwaggas, which stood near us, seemed not in the least frightened by its report. We stopped at the Koppimnga (T'Konap), and slept there, as we could not pass it.

12. In the morning I endeavoured to ford the river, which was fallen about a foot, but the rapidity of the stream carried me away, so that I could not judge of its depth, but was glad to be enabled to reach, by swimming, the side from which I set out. Bruintje and Valentin then went on horseback higher up the river, to look for a more fordable place, and found one, as they thought more convenient. We then departed at 5½ o'clock in the afternoon, and encamped about two miles from its right side.

13. We approached the river this morning, and found it unfordable, though I rode up and down its banks for a more favourable place. This river has many cataracts. A honey-discoverer called us, and brought Bruintje, who followed him, to a bee's nest, where he got most excellent honey. This creature, when it comes to the nest changes its usual note, and indicates the place of the nest by a distinguishing call.

14. I forded the river, and found it passable. We prepared a way through it with the axe and spade, in which labour Brother Edmond exerted himself very much, and we got over it safe by the help of the Lord at 3 o'clock. We had three days successive rain, and as this continued, we pitched our tent. One of Piet Prinslo's men came to us, being separated from his master by hunting, and told us that T'Geika had sent out a Caffree to look for us, and shew us the way, and that he and his master were returning to the country of the Christians. Soon after this Caffree, called Sonk'hinkee, arrived: he spoke a little Dutch, attended to our family worship, and slept in our tent. We found here hundreds of kwaggas.

15. We departed in the morning. Our dogs hunted and caught a young spring-cock alive. We stopped at a small river, which discharges itself in the Koppimnga.

16. We

16. We paſſed the ſtream, and encamped on the right ſide of the Katriver, and while we were ſitting in our tent at night, talking how we ſhould get victuals to maintain our life, we ſaw unexpectedly a number of wild onions juſt before us, growing in the tent, of a delicious flavour.

17. We diſcovered that all the field was full of theſe onions, which gave us a nice breakfaſt. We then paſſed the Katriver, and five or ſix leſſer ſtreams, with much labour, and difficulty, being obliged to cut our way through woods, and ſtones. At noon we ſaw plenty of cattle on the mountains. This was the firſt mark of habitation we ſaw ſince the 8th, when we left Krieger's farm. Soon after we heard the barking of dogs, and arrived at a kraal of Caffrees. Theſe people gazed at us, and begged many things. We gave them a little tobacco, and we allowed them to cut two or three buttons from our trowſers with their aſſagais for their women; one of them deſired very much to have the chain of my horſe's bridle, which I, however, refuſed. We had a river, running over a rocky bed, on both ſides covered with trees, before us. This we filled up with trees and branches, and then proceeded. The Caffrees followed us till we pitched our tent at night, and then returned.

18. In the morning ſome Caffrees, from kraals in the neighbourhood, viſited us, and we broke up. We met with a herd of Caffree oxen, which, ſeemingly ſurpriſed to ſee our oxen tied to a waggon, began to gallop acroſs our road, and frightened them, which turning back, broke the ſhaft, and tore our waggon to pieces. We then ſent Sonk'hinkee to T'Geika to inform him of our ſituation, and in the mean time Brother Edmond and Bruintje went to work to repair the tand and ſhaft. We received again ſome viſits of the Caffrees, and we heard that T'Geika had ſent for Koenraad Beais, a Dutch fugitive, who was exiled and outlawed for ſome political cauſes, from the country of the Tambouchis, and had arrived two days ſince.

19. We got our waggon repaired, and proceeded on our way. We paſſed the night on this ſide of a river, the bed of which was very craggy, near a kraal, the people of which behaved very civil and quiet.

20. After we had cut a way through the wood, and filled up the river, we went on, and arrived at one of T'Geika's cattle kraals, then the place of his reſidence, near the river T'Chommi, which diſcharges itſelf in the T'Keiſkamma. About a hundred Caffrees flocked together, and we enquired for King T'Geika; but nobody anſwered. After we had waited for about ten minutes in ſuſpenſe, the king approached in a majeſtic and ſolemn attitude, advancing ſlowly, attended on each ſide by one of his chief men. He was covered with a long robe of panther's ſkins, and wore a diadem of copper, and another of beads round his head. He had in his hand an iron kiri, and his cheeks and lips were painted red. He ſtopped about twenty paces from us, and one of his captains then ſignified, that it was the king. We then ſtepped towards him, and he at the ſame time marched forward. He reached us his right hand; but ſpoke not a word. I then delivered him his tobacco-box, which we had filled with buttons. He accepted it, and gave it to one of his attendants. At a diſtance behind him ſtood his captains and women, in the form of a half moon, and at a great diſtance the reſt of the people. During all this time he moved not an eye-lid, nor changed the leaſt feature in his countenance. I then aſked loudly, if there were no body who could ſpeak Dutch, and ſerve as an interpreter; but nobody ſpoke, only ſome ſmiled. Having ſtaid thus about a quarter of an hour, a white man arrived dreſſed in the European faſhion, which we took to be Koenraad

Buys.

Buys. The King then advanced, and sat down upon an ant's hill. Buys placed himself at his left hand, and his captains sat down round him upon the ground. T'Geika then asked, by means of Buys, if this tobacco box was intended for him? I replied, that it was the king's own tobacco box, which we returned to him as a token that we were the very men to whom he had sent it, but that we would not return it empty. He said, that he thanked us, and that he was much pleased to see that we put so much confidence in him, and had done well to come to him, desiring now to know what our intention was, and what we desired of him. I answered, that our object was to instruct him and his people in matters which could make them happy in this life, and after death; that we only asked his leave to settle ourselves, or rather myself, (as this my brother probably would go to another country) in his land, expecting his friendship, protection, and liberty to return to my own country when I should judge it expedient. I then addressed Mr. Buys, and said, I suppose you are Mr. Buys, and understand these things; the Lord has sent me to preach the Gospel to this people, after I shall have attained their language. This I know, said Mr. Buys, the Gospel must be preached to all nations, but you are come at a very improper time. T'Geika continued, that we were come at a very unfavourable period, that all the country was in confusion, though he intended nothing but peace and tranquillity, having no part in the hostilities which subsisted between the English and some of the Caffrees. He advised us, therefore, not to stay with him. Your people, said he, look upon me as a great man, but I am not able to entertain you as you ought to be entertained: you look for safety and rest, but I can myself find no safety nor resting-place, being in perpetual danger on account of my enemies, nor can I protect you, as I cannot protect myself. I said, that we were only private men, willing to provide for ourselves; that we did not suppose that he could remove the common calamities of war, but that we would bear them with patience; that we asked for no other protection than he was able to give the meanest of his subjects, and which Buys himself enjoyed. He repeated, that he did not advise us to stay in his country, as not calculated for our manner of living. He gave us, however, leave to unyoke our oxen, and to pitch our tent, and asked if we had brought any thing more with us. I then offered him the presents which we had brought for him, his mother, and his uncle, T'Zlambe; and upon his observing that his presents were not so handsome as those of the two others, we added some buttons, knives, &c. for which he thanked us. I then gave to Buys a letter, written by the Rev. Mr. Barlot. He said, that he found himself obliged to declare, that he could by no means meddle with our affairs, nor give us any assistance. The king came afterwards to see our tent and waggon, and observing a looking glass larger than we had given him, desired to have it. I said it belonged to my brother Edmond, who gave it him, providing he returned the smaller one, which we had given him. This he promised. Every thing presented an unfavourable appearance; but I found my rest and strength in the Lord, and got much comfort from Psalm lxxvii, especially the 11th verse, according to the Dutch translation.

The king visited us, ate some of our biscuit, and brought back the small looking-glass. In the afternoon I was examined in Dutch by a Bengaleese interpreter (sent by T'Geika's mother to welcome us) before two judges, and confronted with Bruintje in the Hottentot tongue. Many questions were put concerning our plan, political connexions, and if we were not sent over by the English. To this I answered in the negative;

negative; but ſaid, that we had found favour from every government with which we had to do; that the Engliſh governor had permitted us to go to and fro the colony, and had given us a paſſport and a letter to General Vandeleur, not to hinder us; forgetting thus to mention our great Maſter, by whom we were ſent. "Did then, continued he, this plan ſpring forth only out of your own heart?"—This very queſtion upbraided me of my unfaithfulneſs, and put this anſwer into my mouth: that this my plan was indeed formed only in my own heart, though it never was formed by it: but that the God of heaven and earth, in whoſe hand were their hearts, and my heart, had put into it to go to this people, and to communicate in his name things with which their temporal and eternal happineſs was connected. Thus it pleaſed my Lord to put, by their queſtion, the proper anſwer into my mouth. They then retired, ſeemingly well ſatisfied. This night, king T'Geika made us a preſent of a fat cow. We had thunder and rain. Mr. Buys viſited us alſo this day, and Hoby, the king's ſiſter, brought us a baſket with thick, and another with ſweet milk.

Laſt night, when it rained very hard, ſo that our tent, beds, &c. were entirely inundated, Hoby came with one of her women near the tent, repeatedly calling me by the name Haniza! (which ſhe had introduced, though the king, and the moſt part of the people, called me Tink'hanna) at length ſhe got in, and deſired to ſleep in it. We then put her out; ſhe then begged to have a cow's ſkin, to tie it to the door of her hut, to keep out the rain, which accordingly was given her. This day the king viſited, and inſtructed us in the Caffree language, and held a council in our tent with his captains, and ſome people ſent by T'Zlambi, concerning our matters. We gave to T'Geika one of our muſkets, and ſome ſhot, which he wiſhed much for. The Moor ſent by T'Geika's mother returned to her this day, and I gave him a handkerchief for her. This evening we were informed, that we were repreſented to the king by Piet Prinſlo as ſpies and aſſaſſinators, that we had enchanted poiſoned wine with us to kill T'Geika by it, adviſing him to keep us priſoners till he would come to convict us of this crime, and warning him not to taſte of our wine. I thanked my dear Maſter for this diſcovery, and he comforted my ſoul by means of Pſalm lvii.

23. I communicated to Buys what we had heard of the mentioned accuſation. He confirmed the fact, but would not name the accuſer. He ſaid, it had made ſtrong impreſſions on the mind of the king and the nation, and that he himſelf had been much prejudiced againſt us; but he hoped that they were entirely effaced, at leaſt out of the mind of the king, who was now inclined to allow us to ſtay in his country; but that he made it his rule never to reſolve upon any matter of ſome conſequence unleſs he had previouſly taken in the advice of his mother, uncle T'Zlambi, and his ſiſter, to whom he had ſent meſſengers. Uſually Hoby, and a daughter of the great Khambouzie (ſurnamed Chachabee) provided us with milk.

24. In the morning Buys attended at our family worſhip, and told us he was convinced that God had ſent us; he would be our friend, come down himſelf, with his children and family out of the country of the Tamboukis to build an houſe for me on the other ſide of the great river T'Keiſkamma. How inexpreſſibly wonderful are thy ways, Oh, our God! T'Geika aſked this morning to have our gridiron, ſaying, he would not aſk any more of our utenſils. I anſwered, that it was the

only inſtrument we had to roaſt our meat, but that I left it to his own deciſion to take it or not. He then ſaid he would not deprive us of it; but afterwards he ſent for it, and we gave it him.

25. I gave to T'Zlatza, T'Zlambi's brother, a knife and a looking-glaſs. The king received his meſſengers from the theatre of war, and heard their reports in our tent. Afterwards he inſtructed me in his language, and taking notice that I never wore a hat, aſked me, if God had ordered me to do ſo, or if it were by my own choice? I obſerved that he expreſſed the Deity by the Hottentot name Tuikwa, to ſupply, in this reſpect, the defect of his native language. He then dined in our tent.

26. T'Geika viſited us in the morning. Hoby, Cepoebana, Noemza, Gamnadama, and ſome other women came in to bring us milk. They howled and danced as deſperate people whilſt I was ready to worſhip with our people. Juſt before I had got ſtrength from Pſalm xlvi, and now Rev. ii. 26, ſhone bright upon my mind. I looked up to God, read, and prayed on our knees in their preſence, and they ſtood ſilent, ſpeaking not one word. Brother Edmond was this day very ill, and feveriſh, with pains in his bowels, being not accuſtomed to live in the Caffree way. He was alſo much troubled in his mind.

27. A rainy day. A Caffree brought us ſome mutton.—Hoby and her company were this day troubleſome by their ſports.

28. Brother Edmond found himſelf better to day, and more comforted.

30. T'Geika has as yet not given us a formal anſwer upon my propoſition of ſtaying in this country upon the mentioned conditions. But as we have ſeen ſo many wonders of our Lord's hand, over-ruling the hearts of this barbarous nation, and the machinations of our ſecret enemies to deſtroy our lives by their hands (all which we conſider as wreſtlings of Satan to keep us from what might be juſtly called his territory) we may, by anticipation, ſay, that in our next quarter we hope to record more wonders than theſe, to the glory and praiſe of him who has the key of David; he who openeth and no man ſhutteth, and ſhutteth and no man openeth. Amen, and Amen!

(To be continued.)

EXTRACT OF A LETTER FROM HOLLAND.

Rotterdam, 5th July, 1800.

Dear and worthy Friend and Brother,

I HAVE the honour to remit you the incloſed bill of exchange of 40l. ſterling, on account of our Society; pleaſe to inform us of its receipt in due time, as alſo of all the occurrences of your Society, and to acquaint us of all the intelligence you get from abroad. We thank Rev. M. Eyre for the printed letter he lately ſent us. Laſt week we had a general meeting of all the directing members in this country. The Lord was in the midſt of us, and all the members ſeemed to be influenced with a ſpirit of zeal and activity to promote, every one in his ſtation, the concerns and intereſts of the Society. The Lord's Spirit ſeems to viſit ſeveral congregations in different parts of our country. Laſt week I was told by one of our worthy miniſters, that in a certain village, where he had been formerly paſtor, the Lord had brought ſixty perſons, and among them ſome of very

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had characters, to such a state of conviction, that of most of them it could be hoped that they would savingly be turned to the Lord. In our congregation here, though we are blessed with ministers of great learning and true piety, we don't remarkably hear of a work of conversion. Yet the preaching of a pure gospel, with which we are blessed, is not without power to them that believe.

I lately took the freedom to direct to you a letter to Mr. Bastiaan Tromp, one of our missionaries; but as I hear that he departed before it could reach his hands, I desire you, before you forward it to him to the Cape, to open it, and to take out of it a Letter directed to the Rev. Mr. J. Newton, Rector of St. Mary Woolnoth Church, and to forward it to him.

In hope you will excuse my freedom, I remain with the best wishes, most sincerely your affectionate friend and brother in our Lord,

CORN. BREM.

COLLECTIONS, &c. received by the Treasurer of the Missionary Society, from the 25th of June to the 25th of July, 1800.

	£.	s.	d.
Rev. Mr. Slatterie and Friends, Chatham,	10	10	0
Rev. Mr. Easton and praying Society, at his Meeting, Miles's-Lane, Cannon-street	9	7	0
Rev. Mr. Sibree and Friends, Frome	8	8	0
Rev. Jn. Potticary and Congregation, Newport, Isle of Wight	24	9	1

KENT ASSOCIATION.

ON Wednesday the 9th of July, the Independent Ministers of the County of Kent held their annual Association at Deal. The preceding evening, Mr. Slatterie preached from Luke ix. 49; Mr. Simpson, of Hoxton, and Mr. George Townsend, began and concluded with prayer. The next morning a prayer-meeting was held, and well attended; and the presence and blessing of the Lord accompanied the exercises, and afforded us a sweet earnest of further divine communications through the day. At half past ten Mr. Leggett, of Burwash, preached from Psalm xix. part of the 4th, 5th, and 6th verses; Mr. Drew, of Folkstone, and Mr. G——, of Canterbury, prayed.

Mr. Slatterie communicated the resolutions relative to the Kentish itinerant seminary in their last Committee, held at Chatham, which were agreed to, and were as follows:

1. Resolved, That Mr. Slatterie lay before the general Association of Ministers at Deal, the present state of this institution, requesting them to make collections among their people for its support, as soon as convenient, and to look around among the members of their respective churches, for pious and suitable candidates; there being *two* still wanting to make up the number first voted for.

2. Resolved, That the business of this Seminary be brought forward in future on the day when the annual Association for the county is held.

EXTRACT.

At an Annual Meeting of the Trustees of the late Mr. John Simmons, of Feversham, the following Resolution was unanimously approved of:

1. Reſolved, That ſixty pounds be allowed to the Kentiſh Itinerant Seminary, being at the rate of 10l. each, for ſix ſtudents, to be educated by that inſtitution. And that if its funds require further ſupport, after ſubſcriptions have been duly received from churches and individuals as propoſed, an additional ſum of 40l. be allowed from this eſtate.

2. Reſolved, That the churches that have not made collections for the Kentiſh Itinerant Seminary, be requeſted, as ſoon as convenient, to aſſiſt this inſtitution with their pecuniary aid, and to look out for proper perſons to fill up the vacancies remaining.

In the evening at ſix o'clock, Mr. Bikkerdike, of Woolwich, preached from Zech. iv. 6.; Mr. Giles, of Arithorn, and Mr. Kent, of Graveſend, engaged in prayer. Immediately after, the miniſters and members of the different churches, who choſe, joined in the commemoration of the Lord's Supper, in which Mr. George Townſend, Mr. Denham of Walworth, Mr. Povey of Dover, and Mr. Goldſmith, took the leading parts. It was a ſweet and happy opportunity to the ſouls of many.

The next Annual Meeting is to be held at Mr. Gore's Meeting, at Sandwich, the Wedneſday after the firſt Sabbath in July.

DORSET ASSOCIATION,

Held at Stalbridge, April 9th, 1800. At eleven o'clock the Congregation aſſembled for public worſhip, when the Rev. John Rogers preached from Pſalm cxxii. 6. *Pray for the peace of Jeruſalem: they ſhall proſper that love thee.* Meſſrs. Underwood, Field, and Cracknell, engaged in prayer. In the afternoon, while the Miniſters retired to tranſact the buſineſs of the Aſſociation, Mr. J. Morren preached to the people from 1 John v. 20. Meſſrs. Lewis and Denny exerciſed in prayer. In the evening at ſix o'clock Mr. J. Wheaten preached from Jer. v. 25; and Meſſ. Sedcole and Gambol prayed.

The particular buſineſs of the above meeting we forbear to ſtate, as we find it is publiſhed with the Circular Letter, *on the moſt effectual means of propagating Chriſtian Knowledge*; and ſold by the publiſher of this Magazine.

SURRY MISSION.

We are informed, on Wedneſday the 6th of Auguſt, the Annual Meeting of the Surry Miſſion Society will be held at Tooting, on which occaſion a Sermon is expected to be preached by Mr. Upton. Public worſhip will begin at eleven o'clock.

SUNDAY SCHOOL SOCIETY, INSTITUTED 1785.

At a General Half-yearly Meeting of the Society, for the ſupport and encouragement of Sunday Schools in the different counties of England and Wales, held at the Paul's Head Tavern, Cateaton-ſtreet, on Wedneſday the 9th of July, 1800.

JOSEPH GUTTERIDGE, Esq. in the Chair.

The Committee reported, That from the commencement of this Inſtitution, the Society had diſtributed 137,034 Spelling-Books, 32,361 Teſtaments, and 6284 Bibles, to 1565 ſchools, containing upwards of 160,000 ſcholars. And that the ſum of £.3,835 6s. 11d. had been given for the payment of Teachers in the ſaid ſchools.

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The Committee farther reported, That beſides aſſiſtance continued to thirty-ſix old ſchools within the laſt half year, the Society's aid had been extended to 44 new ſchools, with the addition of more than 4000 ſcholars.

ORDINATIONS.

On Wedneſday, 16th of April, Mr. J. SCROXTON, formerly a pupil in Mr. Bull's Academy, at Newport Pagnel, was appointed to the paſtoral office over the baptiſt church at Broomſgrove, in Worceſterſhire. Mr. T. Gardner, late of Stratford upon Avon, introduced the ſervices of the day. Mr. Smith, of Alceſter, propoſed the uſual queſtions, and preached to the church from 1 Cor. xvi. 10. Mr. Oſborn, of Worceſter, engaged in the ordination prayer, and delivered a charge to the Miniſter from Coloſ. iv. 17.

Mr. Scroxton had previouſly laboured nearly two years in the congregation, which, at that time, by various cauſes, had been reduced to ſuch a ſtate, that it became neceſſary to diſſolve the church, and to form it anew. By the Lord's bleſſing upon his endeavours, meetings for prayer were revived, and they are now held monthly, in turns, at this and two other places of worſhip in Broomſgrove; and acceſs was gained to preach the goſpel in ſeven adjacent villages, in ſome of which Sunday ſchools have alſo been eſtabliſhed. Mr. S. has been aſſiſted in his exertions by the love of a zealous communicant, and by ſome needful pecuniary ſupport from the union of Chriſtians, of which he had been a member, from the time of its formation at Bedford. The beneficial effects of theſe meaſures in the church and congregation, were ſuch as encouraged him at length to undertake the paſtoral charge.

May 29. Mr. CULVER was ordained co-paſtor with the aged and Rev. R. Macgregor, Baptiſt Miniſter of Woolwich in Kent, who had been the honoured inſtrument of firſt introducing the Goſpel in this place, and whoſe labours had been abundantly bleſſed; but through age and bodily infirmities has been rendered incapable of attending to thoſe important duties which he had faithfully diſcharged for upwards of forty years, Mr. Culver has been regularly engaged for near four years, and his miniſtry has been remarkably uſeful. The ſervices of the day were conducted in the following manner: After ſinging, Mr. Freeman of Woolwich, read a ſuitable portion of ſcripture, and prayed: Mr. Dore, of London, ſpoke on the nature of a Goſpel church, and on Chriſtian liberty, and aſked the uſual queſtions; one of the deacons then gave a brief account of the ſteps the Church had taken relative to the call of Mr. Culver to the work, which was unanimous, and accepted; the confeſſion of Faith was then received; Dr. Rippon prayed the Ordination prayer with impoſition of Hands; Mr. Booth delivered a ſolemn charge from 2 Tim. iv. 5. "But watch thou in all things, endure afflictions."—Dr. Rippon addreſſed the Church in an affectionate manner, from Hebrews xiii. part of verſe 22. "And I beſeech you, brethren, ſuffer the word of exhortation."—Mr. Macgregor concluded in prayer. The hymns were given out by Mr. Newman of Oldford. Mr. Upton preached in the evening from Deuteronomy i. 11. The different exerciſes were conducted with the greateſt ſolemnity; the congregation was numerous, and the divine preſence was evident in their ſerious attention throughout the whole of the ſervice.

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The Rev. Mr. Percy obligingly offered the uſe of his chapel, which was accepted, as the place where the Church ſtatedly aſſembles was much ſmaller.

ON Tueſday, 3d of June, Mr. J. Reynolds was ſet apart to the paſtoral charge of an Independent Church, lately formed in conſequence of his labours for ſome years paſt, at Naſh, a populous hamlet in the centre of ſeveral villages, within ſix miles of Buckingham. Mr. T. Bull, of Newport-Pagnel began with prayer and reading the Scriptures. Mr. S. Hillyard, of Bedford, explained the reaſons for which Diſſenters form themſelves into religious ſocieties, and made ſuitable enquiries of the church and the miniſter whom they had choſen. Mr. T. Hillyard, of Olney, engaged in prayer for the bleſſing of God upon the connexion thus eſtabliſhed, and preached to the people from Hebrews xiii. 17. Mr. Greatheed addreſſed the Miniſter upon 1 Tim. iv. 16. Mr. White, of Potter's Pury, concluded with prayer.

On Thurſday, the 5th of June, the Rev. David Smith, late Student at Hoxton Academy, was ordained at Brentwood, Eſſex. Mr. S. Douglas, of Chelmsford, began with prayer and reading the ſcriptures; Mr. Stevenſon, of Caſtle Hedingham, gave an account of a Goſpel Church, aſked the queſtions, and received the confeſſion of faith; Mr. Simpſon (Tutor) prayed the ordination prayer; Mr. Waring, of Rendham, gave the charge from 2 Tim. ii. 15.; Mr. Barber, of London, preached to the people, from Acts xi. 23.; Meſſrs. Strachan, of Romford, Gould, of Stratford, and Morrel, of Little Baddow, gave out the hymns; Mr. Corbeſly, of Fyfield, concluded with prayer; Mr. Stevenſon preached in the evening. The circumſtances of this place are peculiar: the intereſt was reduced ſo low, that the meeting was ſhut up nearly two years: a neighbouring miniſter undertook to make a trial, by obtaining the ſtudents from Hoxton, and the Lord has ſmiled upon their labours—a congregation has been raiſed to fill the place, a church formed, a Sunday ſchool inſtituted, and the villages around have been viſited with the light of life. What hath God wrought!—"The wilderneſs and the ſolitary place ſhall be glad for them, and the deſert ſhall rejoice and bloſſom as the roſe."

CHAPEL OPENED.

ON Tueſday the 8th of July, the New Scots Church at Woolwich, in Kent, was opened for divine worſhip. Two ſermons were preached ſuitable to the occaſion; that in the morning by the Rev. Dr. Hunter, of London-wall, from Acts xvii. 22—31. "Then Paul ſtood in the midſt of Mars-hill," &c.—That in the afternoon, by the Rev. James Steven, of Crown-Court, London, from Iſaiah iv. 5. The building is neat and commodious, and will contain about 600 people. In the ſpirit of the texts, we earneſtly wiſh that it may never be without a congregation of *ſpiritual worſhippers*, and that the *true glory* may never depart from it.

POETRY.

To a Red-Breaſt *that frequented a place of Worſhip.*

SAY, innocent intruder, ſay,
What tempts thee to confine
Within theſe courts, thine airy flight,
And freedom thus reſign?

For conſtant ſtill, thy pleaſing form,
In ſober garb, I ſee:
No ſpangled wings of gaudy birds
Have equal charms for me.

Now fix'd aloft, thy wond'ring ſight
Explores the ſacred place;
Or, more ſecure, thy flutt'ring wings
Thine airy limits trace.

Detach'd from earth, *we* ſafely ſoar,
Eſcap'd from earthly ſnares;
And intercourſe with Heav'n affords
Bliſs, unalloy'd with cares.

Now, perch'd upon a vacant pew,
Methinks (no owner nigh)
Thine eyes, with "meek intelligence,"
Enquire the reaſon, why?

But anxious fears forbid thy reſt,
And force thee on the wing:
Where wilt thou find a favour'd ſpot
To ſit ſecure, and ſing?

Thine anxious fears, thy riſing flight,
An uſeful leſſon teach;
No reſting place on earth is found
Beyond misfortune's reach.

Say then, ſweet innocent, what charm,
What ſolace doſt thou find,
Depriv'd of liberty, immur'd,
And baniſh'd from thy kind?

No gay companions urge thee here,
With ſweet reſponſive note;
No dearer mate calls forth a ſong,
To ſwell thy little throat;

No moſſy neſt within theſe walls,
No young thy cares excite;
No ſhady thickets promiſe reſt;
No ſcatter'd crumbs invite:

Yet ſtill thy warblings charm the ear
When we our voices raiſe;
And, ah! more ſweet, thy *ſinleſs* notes
Tune our Creator's praiſe.

Not Philomel, who nightly pours
Shrill muſic through the air,
Can boaſt a melody like thine,
Or with thy ſong compare.

Sole of thy kind, diſtinguiſh'd bird!
It charms thy ſocial breaſt,
To ſit within our view, and ſing,
A friend of *Man* confeſt.

Conſtant, like thee, let me frequent
The place where GOD is known;
For joy like this, content to ſtand
Diſtinguiſh'd, and alone.

ALUMNUS.

REFLECTIONS ON A LILY;

Addreſſed to a Young Lady.

NOW, beauteous flow'r, thy head is lifted high,
And points my hopes to happier ſcenes above;
Ere long, thy glory faded, thou muſt die,
And ne'er again attract the gazer's love.

Such is the fate of what we moſt admire,
Beauty, the object of our fond delight:
Its light extinguiſh'd, ſhall in death expire;
The grave ſhall hide it from our loathing ſight.

But ſhe, whoſe breaſt with virtue's tranſports glows,
Belov'd ſhall live, nor unlamented die;
As the ſmooth current to the ocean flows
Her bliſs increaſing through eternity.

This happy lot be your's; though beauty bloom
Around your brow, and youth its honours ſhed,
Yet, you are haſt'ning to the ſilent tomb,
You too muſt reſt among the ſleeping dead.

Around your grave ſhould friendſhip ſtill ſurvive,
Wet with her tears ſhall many a flow'r ariſe,
In mem'ry's ſacred cell your form ſhall live,
And prompt the wiſh to join you in the ſkies.

J. D.

Briſtol.

THE FLOWERS.

By the late BISHOP HORNE.

THE HELIOTROPE.

THROUGH all the changes of the day,
I turn me to the *ſun*:
In clear or cloudy ſkies I ſay
Alike—*Thy will be done!*

THE VIOLET.

A lowly flow'r, in ſecret bow'r,
Inviſible I ſwell;
For bleſſing made, without parade,
Known only by my ſmell.

THE LILY.

Emblem of Him, in whom no ſtain,
The eye of Heav'n could ſee:
In all their glory, Monarchs vain,
Are not array'd like me.

THE ROSE.

With raviſh'd heart that crimſon hail,
Which in my boſom glows;
Think how the lily of the vale
Became like Sharon's roſe.

THE PRIMROSE.

When Time's dark winter ſhall be o'er,
Its ſtorms and tempeſts laid,
Like me you'll riſe, a fragrant flow'r,
But not, like me, to fade.

THE GARDEN.

The bow'r of innocence and bliſs,
Sin caus'd to diſappear,
Repent, and walk in faith and love—
You'll find an Eden here.

THE COMPLAINT.

TO thee, O Lord, could I complain,
With grief and inward pain,
The load I daily feel:
How ſtubborn and how hard my heart,
Come, Holy Spirit, life impart,—
Come, and my ſorrows heal!

When I reflect on Jeſus' love,
And aim with gratitude to move,
And melt my heart in tears:
Yet ſtill it cauſes freſh complaint,
That each impreſſion is ſo faint,
So little love appears.

For me He left the word of bliſs,
And dwelt in ſuch a world as this,
To ſuffer all my woe!
What boundleſs, what amazing grace,
O that my heart could dictate praiſe,
O that my tears would flow.

Impreſs'd, O Lord, with deepeſt need,
Thy gracious promiſe I would plead,
This heart of ſtone remove:*
Give me the ſoft and feeling heart—
There write Thy laws, Thy fear impart,
There ſhed abroad Thy love!§

For ſin I then ſhall deeply mourn,
And when unto the Croſs I turn,
Sorrow ſhall fill my breaſt;
But theſe are tears divinely ſweet,
Here grief and joy with wonder meet,
Here comfort is poſſeſt.

Weſtminſter. S.

FROM THE ANNUAL BILL OF MORTALITY, NORTHAMPTON.

Placidèque ibi demum morte quievit. VIRG.
Then calm at length he breathed his ſoul away.

By the late W. COWPER, ESQ.

"OH, moſt delightful hour by man
"Experienc'd here below;
"The hour that terminates his ſpan,
"His folly and his woe.

"Worlds ſhould not bribe me back to tread
"Again life's dreary waſte;
"To ſee my days again o'erſpread
"With all the gloomy paſt.

"My home, henceforth, is in the ſkies,
"Earth, ſeas, and ſun, adieu;
"All heaven unfolded to my eyes,
"I have no ſight for you."

Thus ſpake Aſpatio, firm poſſeſt
Of Faith's ſupporting rod;
Then breath'd his ſoul into its reſt,
The boſom of his God.

He was a man among the few,
Sincere on Virtue's ſide,
And all his ſtrength from Scripture drew,
To hourly uſe apply'd.

That rule he priz'd, by that he fear'd,
He hated, hop'd and lov'd,
Nor ever frown'd, or ſad appear'd,
But when his heart had rov'd.

For he was frail as thou or I,
And evil felt within;
But when he felt it, heav'd a ſigh,
And loath'd the thought of ſin.

Such liv'd Aſpatio, and at laſt,
Call'd up from earth to heaven,
The gulph of death triumphant paſs'd,
By gales of bleſſing driven.

His joys be *mine*, each reader cries,
When my laſt hour arrives;
They ſhall be yours, my verſe replies,
Such *only* be your lives.

* Ezek. xxxvi. 26.

§ Romans v. 5.

T. Gillet, Printer, Salisbury-ſquare.

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BIOGRAPHY.

MEMOIR OF CAPTAIN GOTHER.

ADOLPHUS GOTHER, the ſubject of this article, was loſt, with his whole ſhip's company, on the coaſt of Eſſex, in the early part of December, 1798. He was a native of Stockholm, in Sweden; his parents were in good circumſtances, but had a large family, and he was very early devoted to a ſea life. His mother feared God, and took much pains in teaching him the principles of the chriſtian religion, and the neceſſity of truſting in God, and praying to him as the ſinner's only friend and benefactor. His being thus early inſtructed in the things of God, proved, in after time, of ſingular uſe to him; and he has often been heard to acknowledge the goodneſs of God, and the obligation he was under to his parents, on this account. This ſhould ſtimulate parents to ſow the ſeed of religious knowledge early, let the ſoil be ever ſo unpromiſing, or the proſpect of ſucceſs ever ſo ſmall.

He commenced a maritime life on board a Swediſh merchant ſhip, and, after ſome few changes, was engaged as a common ſailor on board an Engliſh man of war: but whether as a volunteer, or through being impreſſed, is not certain. This proved a trying ſituation to him, the ſerious impreſſions received from early acquaintance with religion never being totally eradicated from his mind, even in thoſe periods when he was moſt thoughtleſs and fooliſh in his own conduct, and in thoſe ſtations where there was the leaſt opportunity of attending to religion.

Being of an active and aſpiring diſpoſition, he ſpent his leiſure time on board this ſhip in learning the Engliſh language; the French and Italian were already familiar to him. The only books which he had to aſſiſt him were, a volume of Mrs. Rowe's Works, and an Engliſh Bible. Whilſt thus employed, he was much charmed with the near reſemblance between the

Engliſh and Swediſh Bibles, and his mind alſo began to be influenced by ſerious thoughts of God, his ſoul, and eternity. He of courſe began to be anxious to quit a ſituation which was in every reſpect unſuitable to his views and feelings. Providence favoured his deſire, and he was once more at liberty, and now attended the means of grace at the Swediſh Chapel and other places. Under the miniſtry of the Rev. Mr Bryſon he was led ſeriouſly to devote himſelf to God, by becoming a member of the Church, in communion with which he continued until the Lord took him to himſelf. He proved an honour to that ſociety, by exhibiting in his character ſoundneſs of judgment, a powerful experience of the truth upon his heart, and a walk and converſation both humble and holy. He now married a ſerious young perſon of the ſame church, and went into buſineſs, thinking to give over a ſea life; but through perſons getting into his debt, and the buſineſs yielding a very ſmall profit, he loſt all the property he had realized. He now went to ſea again, in the employ of the Sierre Leona Company, which he left after the firſt voyage. He was then ſome time out of ſervice, and, with his amiable partner (who was at this time very ill) was reduced to great difficulties; but they exhibited a ſubmiſſion to the will of their heavenly Father, which was an honour to their chriſtian profeſſion.

After this the Lord graciouſly appeared for him, by inducing Mr. M——, an uncle of Mrs. G.'s, to put him into a ſhip of his, as Captain, and he ultimately became a part-owner of this ſhip. Being a foreigner he ſailed under a neutral flag: and though many trials attended this ſituation, Providence ſmiled upon his endeavours, and he was riſing in proſperity when he made his laſt voyage. He went down to the Nore in the latter end of November; Mrs. G. was with him, and had ſome thoughts of going the voyage, which ſhe had done more than once. They ſpent the two laſt Lord's days together at Mr. Fowler's Meeting, Sheerneſs; and they had not long before received the Lord's Supper together, for the laſt time, at Mr. Bogue's. When they were about to part, to ſee each other no more upon earth, he ſaid to Mrs. G., whilſt walking together on the quarter-deck, "My dear Betſey, I fear we love each other "too much, which may give our heavenly Father diſpleaſure, "and cauſe him to ſeparate us, for he will have no idols; but "can they love too much who love in the Lord?" They then ſung

"Bleſt be the dear uniting love
That will not let us part;
Our bodies may far off remove,
We ſtill are join'd in heart."

So

So reciprocal were their feelings at this intereſting moment, that they mutually obſerved they never before felt ſuch peculiar tranquillity at parting, or were ſo fully diſpoſed to give up each other to the will of the Lord.

On Mr. G.'s arrival at Hamburgh, he ſpent ſome time in procuring a new ſhip's company, and taking in a cargo for St. Lucar. During this time the weather was extremely boiſterous, and Mrs. G. was much diſtreſſed at not receiving letters; but in a day or two after ſhe received a letter, dated Bremen, December, 1798, ſaying, that he expected to ſail the next day. From this letter we give the following extract: "Happy am I to hear of the progreſs of the Miſſionary cauſe, and that our dear miniſters perſevere in the good work: give chriſtian reſpects to them. Oh! may God bleſs you abundantly when ſitting under the vine of divine ordinances, and grant that we may ſoon ſit together! It is now near nine years ſince that ſweet day when you gave me in full truſt ſo beloved a charge as your whole and dear ſelf; you became entirely mine, ſo far as God hath ordained and doth allow creatures to be wholly each others. Bleſſed be the remembrance of that day! Oh, my love! what ſhall we render to the Lord for all his ſweet and numberleſs mercies through all theſe years which we have paſſed? Still can we ſing at times, *caſt down but not deſtroyed*, but every time lifted higher and higher. O may the Lord continue to bleſs us to each other, and both to himſelf! May we ſtill daily ſtrive to love and be more lovely to each other, ſtudy how to become more pleaſing and leſs hard to pleaſe; the latter does not belong to you. The Lord has given us children, and exalted them to his own manſions, ſo that we are ſure they are moſt happy. He has left us one as a particular monument of his mercy, now being as promiſing as formerly he ſeemed the other way. Our temporal affairs, how are they changed for the better! and you, my love, with reſpect to bodily health and ſtrength, as well as myſelf, who am in daily and numberleſs dangers from without and within. But above all, let us be thankful that he has choſen us for himſelf, ſo that neither of us is going alone in the heavenly road, like a dove mourning its mate; but we are enabled to take each other by the hand, and help to chear each other as we run in the heavenly way, aſcend the mount of difficulty, or go through the gloomy valley. Such is our happy lot, and a thouſand things more might be ſaid. Oh, may the ſame grace fill our hearts, lips and lives, with love and gratitude! and may it be our continual concern while we live, and wherever we be, to praiſe and bleſs his holy name. But I muſt now conclude: farewel, my dear love; our wedding anniverſary

niverſary is ſoon coming, if you ſhould have no more, keep this letter for a wedding day compliment. May the Lord abundantly bleſs and preſerve thee many wedding days, as a happy wife and mother, with the happieſt of huſbands,

A. GOTHER."

Two days only had elapſed after the receipt of this letter, which had diſſipated her fears and gladdened her countenance, when one of the owners wrote to a friend of Mrs. G., that his ſhip's papers had been taken up under ſuch circumſtances as gave reaſon to fear the veſſel was loſt, and all on board periſhed. She received theſe melancholy tidings, through the medium of ſome friends, with the ſpirit of a Chriſtian; but ſtill cheriſhed a hope that her much loved partner had eſcaped, either in the boat, or in ſome veſſel in ſight, which had not yet reached a port, or at leaſt a diſtant one. Her mind was at laſt ſettled in a conviction of his loſs by the following circumſtances:—A friend of her's was ſpeaking on the next Lord's day of this melancholy intelligence in the Veſtry of ——, when a gentleman preſent obſerved, that a friend of his was in town from the coaſt of Eſſex, and had mentioned that part of the cargo and ſome other effects of a ſhip, ſuppoſed to have foundered at ſea, had been taken up, among which was a ſilver-headed cane. On reporting this to Mrs. G. ſhe ſaid her huſband had one which he much valued, becauſe it was the gift of a particular friend; and that he always took it to ſea with him, and mentioned the initial letters which were engraved on the head. On ſending the deſcription of it, it was found to be the ſame, and it appeared that it came on ſhore faſtened with a cord to a large piece of wood. The poor man who found it, on receiving a preſent from the widow, willingly reſtored it to her. Whether it was thus faſtened to this piece of wood, in hope that it would ultimately reach the Britiſh ſhore, and indicate what had befallen him, or whether he had, as a laſt effort, committed himſelf and his papers to this plank, is all uncertain; nor can the time, place, or manner of the ſhip being loſt, be preciſely ſtated, as no individual ſurvived to tell the pitiable tale. One thing is ſure in the eſtimation of his partner and friends, that he was an eminent Chriſtian, and that their loſs is his eternal gain.

THE

THE INTERCESSION OF CHRIST.

THE great diſtinguiſhing doctrine of revealed religion is, that Jeſus is the glorious and only Mediator between God and man. As Mediator, he ſuſtains a variety of official characters, according to which he acts in the ſalvation of ſinners. Among others, he is preſented to our view in the character of an Interceſſor.—The interceſſion of Chriſt for his people differs widely from ours for one another. We cannot plead for ourſelves, or for others, in our own name; nor can we approach unto God without a Mediator; but he approaches immediately unto the Father, and pleads for others on the ground of his own perſonal merit. His interceſſion in heaven differs, likewiſe, from many of his ſupplications on earth. Theſe were preſented in a ſuppliant poſture, with ſtrong crying and tears; but this is ſcarcely conſiſtent with his ſtate of glorification in heaven. Whilſt here below he prayed for himſelf, ſaying, "If it be poſſible, let this cup paſs from me:" and for others, "Father, forgive them, they know not what they do." Theſe petitions were dictated by the innocent infirmities, and perfect benevolence of his human nature, and were therefore preſented with ſubmiſſion to his heavenly Father's will. But before the throne above he intercedes, not as a man, but as Mediator; and he pleads with authority, as the claim of right, agreeably to the ſpecimen he hath given us, "Father, I will that they, whom thou haſt given me, may be with me where I am."

The interceſſion of Chriſt does not ſuppoſe that the Father is unwilling to be gracious, for he is as ready to communicate as Chriſt is to intercede. Its neceſſity is founded on one of his mediatorial offices. As the great High Prieſt of our profeſſion, he was to atone for his people's ſins, by the ſacrifice of himſelf; and, in virtue of his ſacrifice, to plead in their behalf. Thus Aaron and his deſcendants, who were typical of Chriſt in their official capacity, were charged, not only to make an atonement for the children of Iſrael, but alſo to offer up prayer and ſupplication for them. The interceſſion of Chriſt, therefore, is as neceſſary as that he ſhould act in character; beſides, the condition of his people on earth required it. They are naturally dead in ſins, and have need of the Spirit of God to quicken them. After they are called according to God's purpoſe, they are expoſed to many temptations, ſubject to a variety of wants, and often confounded in the court of conſcience by the accu-

ſations of their adverſary, the Devil. In theſe circumſtances, what need have they of Chriſt to intercede in their behalf?

Whether we are the diſtinguiſhed objects of Chriſt's interceſſion, is an enquiry of the utmoſt importance. He does not plead for the whole human race in general; the damned in hell are to be excepted. Having died in impenitence and unbelief, they are chained in darkneſs and miſery until the judgment of the laſt day, when Chriſt will ſay unto them, "Depart, ye curſed, into everlaſting fire, prepared for the Devil and his angels." We cannot ſcripturally ſay, that Chriſt is interceding for every individual of mankind upon earth. "I pray not for the world," ſays he. He maketh interceſſion for tranſgreſſors, and this is our encouragement; but not for *all* tranſgreſſors: we muſt therefore cautiouſly examine and diſtinguiſh. The Scriptures inform us, that the perſons for whom the Saviour intercedes, are thoſe whom his heavenly Father hath given him,* thoſe who believe on him through the word of the Goſpel;† thoſe who come unto God by him;‡ and for all ſaints.§ Are our characters then of this deſcription? All who were given unto Chriſt in diſtinguiſhing mercy, are, in due time, through his interceſſion, and by the influences of his Spirit, convinced of their apoſtate and ruined condition; they become anxiouſly deſirous to return unto God, and to enjoy his favour; they are perſuaded that there is no acceſs to God, but through the ſacrifice, the obedience, &c. of Chriſt; renouncing every other ground of hope, they depend on theſe alone for ſalvation; —thus they believe in Chriſt's name: they come unto God by him; and they become ſaints. Though they are not delivered from the being of ſin, its love and dominion are deſtroyed; they hate every kind and degree of iniquity; and are aſpiring after that perfect and unſpotted purity which is already given to them in Chriſt. Such perſons are evidently intereſted in the interceſſion of Chriſt. If our character and experience accord with theirs, he is moſt aſſuredly pleading for us. His word declares it.

The benefits reſulting from the interceſſion of Chriſt, to thoſe who are intereſted therein, are of unſpeakable worth. He prays that their guilt may be pardoned. "Theſe things," ſays the Apoſtles, "write I unto you, that ye ſin not: and if any man ſin, we have an advocate with the Father, Jeſus Chriſt, the righteous."‖ He prays that they may experience the prac-

* John xvii. 19. † John xvii. 20. ‡ Heb. vii. 25.
§ Rev. viii. 3, 4. ‖ 1 John, ii. 1.

tical

tical influence of the Gospel, saying, "Sanctify them through thy truth."* He intercedes for the acceptance of their services. "Perfumed with this incense, the prayers of all saints ascend up before God, out of the angel's hand."† He pleads for their support under temptations. "Behold Satan has desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not."‡ He intercedes for their safe preservation through life. "I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one as we are. I pray not, that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."§ He prays for their full fruition of heavenly bliss. "Father, I will that they whom thou hast given me, be with me where I am, that they may behold my glory".‖ How blessed then are the present condition and the future prospects of those for whom the Redeemer pleads; especially when we consider that his intercession infallibly prevails in all its extent!

The efficacy of Christ's intercession is established on the firmest basis. He declared, whilst here on earth, respecting his requests as Mediator, that the Father always heard him; and shall we say that he pleads with less success in heaven? When we reflect on the infinite dignity of his person, as God incarnate; when we consider that he was divinely appointed in the counsels of redemption, to the office of Mediator; when we recollect that he has all the treasures of wisdom to manage his cause to the best advantage; can we suppose that such an intercessor may, in a single instance, fail? Far from us be the degrading idea! his sacrifice has been accepted as an offering of a sweet-smelling odour to God. Its virtue must be denied before his intercession can fail; for on this he rests his plea. He stands before the throne as a lamb that has been slain.¶ "His wounds," says one, "are open as so many mouths pleading for his people." Such silent, heavenly oratory never pleads in vain. Whomsoever and whatsoever Christ prays for, his request is granted.

A consideration of the extent and efficacy of the Redeemer's intercession affords unspeakable comfort to believers; and its perpetuity exceedingly heightens their bliss.** "He is able to save them to the uttermost, that come unto God by him, seeing

* John xvii. 17. † Rev. viii. 3, 4. ‡ Luke xxii. 31, 32.
§ John xvii. 11, 15. ‖ John xvii. 24. ¶ Rev. v. 6.
** Heb. vii. 25.

he ever liveth to make interceſſion for them." In all their temptations, diſtreſſes, declenſions, in every ſituation and circumſtance of life and of death, Jeſus knows what they want, and pleads for them accordingly. The perpetuity of Chriſt's interceſſion applies to his church, both collectively and individually; and runs through every age of time. It was typified under the law by the offering of incenſe every morning and every evening throughout the year. It commenced with his mediatorial engagements, and will continue till the work of redemption be fully completed. "His blood," ſays Charnock, "muſt be a ſpeechleſs blood, before he can be a ſilent advocate." All its deſigns muſt be fully anſwered before he can ceaſe to plead.

What admiration and happineſs muſt the glorified ſpirits conceive in the immediate preſence of Chriſt, whilſt they contemplate the manner of his interceſſion, and the bleſſed effects that reſult from it!—Inſtructed and encouraged by his word, let us confidently commit our eternal concerns into his hands. "Give him, my ſoul, thy cauſe to plead; nor doubt the Father's grace."

MANCUNIENSIS.

GRACE ABOUNDING TO FELONS.

SIR, *In a Letter to the Editor.*

THAT Jehovah's ways are not as our ways, and his thoughts infinitely above our thoughts, is evident from a remarkable inſtance of mercy manifeſted to two malefactors who ſuffered ſince our ſpring aſſize at Warwick. The *one* for counterfeiting and printing one-pound bank of England notes; the *other* for paſſing certain notes upon a bank at Dudley, knowing them to be forged. It muſt have been obſerved with regret, that this claſs of offenders has been of late much on the increaſe, and conſequently the bad effects of their iniquitous traffic ſeverely felt by the public.

The unfortunate men under conſideration were remarkable characters. Perkins, executed for paſſing notes, had, for many years, made a profeſſion of the Goſpel. Maddocks, who died for printing the bank notes, until his impriſonment, was a profeſſed ſocinian, not to ſay, a deiſt. It appears in the conduct of Providence, that the legal ſentence paſſed upon one of thoſe men opened the way of acceſs to the means by which he was reſtored to God; and by which, under God, the other was converted. A backſlider is reclaimed, and an enemy to Jeſus embraces the Goſpel. "Thy way, O God, is in the ſea!"

Thomas

Thomas Perkins, the ſubject of this letter, had been admitted and remained ſome years a member of Mr. Burder's church, at Coventry; but worſhipped more ſtatedly at Foleſhill, in the congregation under the care of Mr. Evans, whoſe members, previous to his ordination, communicated at Coventry. At Foleſhill, where Perkins dwelt, he conducted himſelf for ſome time becoming his religious engagements— praying with his brethren, and the ſick, aſſiſting in the Sunday-ſchools, and joining to lead the ſinging. Theſe, he has ſince acknowledged, were his beſt and happieſt days. In departing from thoſe holy employments, in which his mind was devoutly engaged, and going out of a path of duty, he loſt that peace he had once enjoyed. Unhappy man, his backſlidings reproved him! Can it be conjectured, that, in theſe his beſt moments, he thought of ending his days on a gallows? No. Had any one then predicted it, he might have been led, with Hazael, to ſay, "Is thy ſervant a dog?" So deceitful is the human heart, which often finds itſelf entangled in the very ſins it once never ſuſpected.

This man's declenſions were, as is common, gradual, and their beginning too unobſerved by himſelf, although viſible enough to ſome others. Private prayer is neglected—this leads to mere cuſtomary obſervance of public ordinances, which is followed by leſs attention to the ſins of the heart; theſe at length cheriſhed, he is ready to liſten to outward temptations, and now he makes rapid progreſs in backſliding. He gets in debt, defrauds his neighbours, adopts the looſe employment of a pedlar, cohabits and travels the country with a bad woman, while his wife and three children are neglected at home. Thus prepared, we are not ſurpriſed to find him at length in priſon, and afterwards to behold the man a public ſpectacle of his own folly. How evidently does this ſubject exemplify the words of Scripture, that "luſt when it hath conceived, bringeth forth ſin; and ſin, when it is finiſhed, bringeth forth death."

At the requeſt of Perkins, I was admitted to attend upon him and Maddocks till their laſt hour. The addreſſes made to the conſcience of Perkins appeared to produce a good effect, and induce repentance. So far as deep contrition, ſelf abhorrence, turning to, and crying after God, evident piety, and profeſſed deſire, if able, to make reſtitution to ſociety, can conſtitute true penitence, they were invariably obſervable in him ever after his condemnation. Wiſhing to avail myſelf of ſome impreſſive information, I deſired him to relate a little of his

his paſt experience, when he replied in ſubſtance as follows:—"That he had good reaſon to think that he had taſted the grace of God in truth; that he had enjoyed at times fellowſhip with God, but had been habitually too unwatchful: this in time left him at liberty to ſin, and then one ſin inſenſibly carried him on to another, until conſcience, repeatedly outraged, became dumb. That, even under his departures, he had at times ſevere checks and reproofs. That he could not ſhake off the terrors of God, nor ordinarily bring himſelf to ſwear. That he would now and then hear the Goſpel where, in his travels, he found it; and on the day he was apprehended, it appeared to him as if a voice ſuggeſted to his mind, "Sinner, thou ſhall go no further."

Sin, in every colour and ſhape, now appeared bitter to Perkins; but there were ſome ſins which entered more deeply than others into his ſoul, and left their ſting there. His baſe treatment of a godly wife; the probable ruin of the woman he had lived with, who died after a ſhort illneſs, when on her forbidden march with him; the ſtab he had given religion by his conduct; and the little probability that his debts would ever be paid—all haunted him by turns, and rendered him almoſt inconſolable. For the ſpace of ſome days before he ſuffered, I had little need to enlarge upon the enormity of his guilt; alas, poor man! he was before-hand with me in his affecting confeſſions. The 51ſt pſalm was made remarkably uſeful to him, particularly the 4th verſe. The following lines of Dr. Watts he often repeated, and ſaid they were made for him:

"Oh, how I hate thoſe luſts of mine,
"That crucified my God;
"Thoſe ſins that pierc'd and nail'd his fleſh
"Faſt to the fatal wood.

"Whilſt with a melting broken heart,
"My murder'd Lord I view,
"I'll raiſe revenge againſt my ſins,
"And ſlay the murderers too."

His penitence, however deep, was happily accompanied with hope in Jeſus, without which it would rather have reſembled the miſery of the damned, than the ingenuouſneſs of the chriſtian. Jeſus alone, he would ſay, can raiſe up and ſupport my ſpirit. He had anticipated many fears which he thought would accompany his exit out of life, but he was prevented, with the bleſſing of divine goodneſs. The day of execution was reſerved for the re-appearance of pardoning love. This a covenant God poured in abundantly in the hour of need, and

now

now the bitterneſs of death yielded to the bright proſpect of eternity. His heart and tongue were ſet at liberty. In how ſolemn a manner did he addreſs the felons as he paſſed them to go to the fatal ſpot, warning them of particular ſins, their unbelief, and entreating them to fly to Jeſus, who alone can pardon, juſtify and ſave! At the tree, perhaps a ſcene was never exhibited more impreſſive. The moſt hardened melted down into tears. He and Maddocks joined in the exerciſe of faith, in ſinging that ſtriking hymn of Cowper's—

"God moves in a myſterious way
His wonders to perform, &c."

This he gave out by two lines, and commented as he went on. He then entreated the ſpectators in a moſt pointed, edifying, and ſcriptural ſtrain, that they would lay ſin to heart; that they would not cloke but confeſs it to God: aſſured them that a judgment day would bring ſecret ſins to light; that they muſt know the Goſpel, or periſh eternally. And particularly noticed the ſins of religious profeſſors, whom he exhorted to make conſcience of their walk with God, and a due regard of the ſabbath day. After this he, and the other felon, who had renounced his deiſtical creed, advanced with the utmoſt compoſure to the fatal drop, when, in the act of committing their ſouls to Jeſus, with a voice heard by all near, they launched into eternity.—Pauſe, O my ſoul! Enter into thy cloſet, and make thou diligent ſearch—ſee whether there are in thee ſins indulged againſt thy God!

I am your's &c.

Warwick. M.

P. S. My next will give you ſome intereſting particulars of the divine dealings with Maddocks.

MEDITATION ON PSALM LXV. 11.

"*Thou crowneſt the year with thy goodneſs.*"

DIVINE goodneſs is a ſubject infinitely amiable in itſelf, and intereſting to us. The goodneſs of God muſt always be worthy of our admiration, and the bounties of his hand deſerve the praiſes of the whole creation.

"His goodneſs runs an endleſs round,
All glory to the Lord."

We ſhould own our obligations to the God of goodneſs when we riſe in the morning to partake of his bounty, and when

when retiring at night to enjoy repoſe under his protection; and ſhould gratefully ſay with the Pſalmiſt, "Thou makeſt the outgoings of the morning and evening to rejoice." And while we obſerve that the ſame kindneſs, which attends us from day to day, follows us alſo from year to year, diſtinguiſhing our various months with ineſtimable mercies, ought we not to lift up our hearts to the great Father of our mercies, and ſay, "Thou crowneſt the year with thy goodneſs?"

The various months and ſeaſons of the year are all enriched with the bounties of an indulgent Providence; yea, as a crown encircles the head of its wearer, ſo do the mercies of our God encompaſs our perſons, and encircle our years—for "he crowneth the year with his goodneſs." Even the ſeaſon of *Winter* is not without its inſtructions, or its comforts. How much may we learn of the power and greatneſs of our God when we ſee "fire and hail, and ſtormy wind," all fulfilling his will; and none of them able to go beyond his word. What a majeſtic deſcription doth the Pſalmiſt give of Deity in the wintry ſeaſon! "He giveth ſnow like wool, and ſcattereth his hoar froſt like aſhes; he caſteth forth his ice like morſels. Who can ſtand before his cold? He ſendeth out his word and melteth them, &c." Nor do we at this ſeaſon behold the greatneſs of God only, but his goodneſs alſo.

The appointment of this ſeaſon is wiſe and good; for all the ſeaſons are equally uſeful and neceſſary. How welcome has been, for ſome years, the return of winter to the weſtern world, to kill the ſeeds of infection, and enable thouſands to return to their homes and buſineſs, who had been thrown from thence by the dreadful ravages of the moſt fatal diſtemper. From how many diſeaſes may this ſeaſon, in the hand of Providence, be a means of our preſervation! It is, however, of acknowledged benefit to the ground, which then

> "Draws in abundant vegetable ſoul,
> "And gathers vigour for the coming year."

What traces of divine goodneſs appear in the *Spring!* When Nature ſeems to awake from her wintry ſleep to renewed life and activity, to bud forth in freſh beauty, and promiſe a variety of benefits for the ſupport of needy man! How do all the lovely ſcenes of ſpring atteſt his bounty and diſplay his love! A view of the returning verdure and fruitfulneſs, which then every where meets our eye, ſhould cauſe us to adopt the grateful language expreſſed in this pſalm—"Thou viſiteſt the earth, and watereſt it, thou greatly enricheſt it with the river of

of God, which is full of water—thou watereſt the ridges thereof abundantly—thou ſettleſt the furrows thereof—thou makeſt it ſoft with ſhowers—thou *bleſſeſt the ſpringing thereof.* "David ſeems here to view all nature reviving again to beauty and fruitfulneſs, and aſcribes it all to God, who ſends copious ſhowers of moiſture from heaven, and adds his bleſſing to man's induſtry; that "the earth may yield her increaſe, and God, even our own God, may bleſs us."

"Then comes his glory in the *Summer* months," all of which he likewiſe crowns with his goodneſs. It is by the kindly rays of this ſeaſon that the fruits, which were ſprung up, are matured and ripened for our benefit. How doth all nature appear how laden with the bounties of our God! and whilſt we behold them, on every hand, what reaſon have we to look up, with admiring gratitude, to the great Author of all theſe bleſſings, and ſay, as David here—"Thy paths drop fatneſs, they drop on the paſtures of the wilderneſs, and the little hills rejoice on every ſide?" What rich imagery is here uſed, to expreſs the exuberant goodneſs of God! We dwell in a needy wilderneſs, and all our ſupplies muſt come from above. May we gather them with gratitude, and praiſe the bounteous donor!

"His bounty ſhines in *Autumn* unconfin'd,
"And ſpreads a common feaſt for all that lives."

The eyes of all wait on our God; and how liberally, at this ſeaſon, does he provide for all! He opens his hand, and fills all things living with plenteouſneſs. The fruits of the earth are now gathered and ſtored for the uſe of man. The Pſalmiſt evidently alludes to the goodneſs of God at this ſeaſon of the year—when he ſays here, "The paſtures are clothed with flocks, the vallies alſo are covered with corn, they ſhout for joy, they alſo ſing." Each part of the creation appears adorned and enriched with divine beneficence; all nature ſmiles with his bounty, and rejoices in his liberality. This is the crowning of the year. All the foregoing ſeaſons have prepared their various fruits to be gathered in this, and the divine bounty is gathered with general gladneſs. This is moſt eminently the caſe in the preſent ſeaſon. We have provoked our Maker by our iniquities, and he has repeatedly threatened our ſupplies. The ſcarcity of an unfavourable year or two, has been encreaſed and magnified by the wickedneſs of man; and there are not wanting ſome monſters who have even rejoiced in the proſpect of farther diſtreſſing the poor for their own emolument. But behold, his goodneſs at once diſappoints their avarice, and ſatisfies

the poor with bread. Thus he crowns the year with his goodneſs.

" We ſee his hand
" In every varying ſcene; and taſte his love
" In every good his bounteous hand beſtows.
" In all the God appears; the Father ſmiles;
" Omnipotent and wiſe, and good, and kind."

" O praiſe the Lord for his goodneſs, and for his wonderful works to the children of men!"

And as divine goodneſs appears, in all the various ſeaſons we experience, ſo in all the various mercies we receive. What reaſon have we to acknowledge our obligations for his preſerving goodneſs through the paſt revolving year? In how many circumſtances of danger, may each one ſay, hath Almighty goodneſs protected us? Who can aſcertain the numerous evils and dangers to which we every day ſtand expoſed? Only an omniſcient eye can diſcern them; only an almighty arm can avert them. " Thou, O Lord, haſt been a ſhield for me; my glory, and the lifter up of my head." Almighty Guardian! I would own thy kindneſs; and preſent to Thee the tribute of my gratitude! May the life thou haſt ſpared be more devoted to thy glory!

God hath alſo ſupplied the numerous wants of another year, and thereby crowned it with his goodneſs. All our ſprings are in him; and there is no day, nor hour, but ſtreams of mercy are flowing from thence to ſupply and comfort us; yea, our mercies are more numerous than our moments. We are unable to calculate the mercies, or eſtimate the obligations of a day; what praiſes muſt be due then for the mercies of a year?

If we are believers, we are not only monuments of ſparing goodneſs, but alſo of pardoning mercy. " Who is a God like unto Thee, O Lord; pardoning iniquity, and becauſe thou delighteſt in mercy?" Have we experienced many ſufferings the paſt year? Still we have reaſon to admire the goodneſs of God, who *always* corrects in meaſure, and *only* for our *good*; who hath proportioned our ſufferings to our ſtrength, or, our ſtrength to our ſufferings; who always numbers our ſorrows, and has often alleviated them; who hath ſupported us by his power and grace, and at times cheered us by his preſence. Surely " all the paths of the Lord are mercy and truth; and bleſſed for ever be his name." He crowneth our years with his goodneſs.

Let us now briefly enquire what obligations reſult from a review of this ſubject? What obligations to humility and contri-

tion

tion reſult from a review of our own conduct? That we have been ſo forgetful of divine goodneſs, and ſo ungrateful for its mercies? That we have lived ſo much to ourſelves, and ſo little for Chriſt? What barrenneſs, though favoured with many means and mercies! What hath borne any proportion to our mercies, except our ſins? Alas! to us belongeth ſhame, but to our God belongeth mercy. What obligations ariſe to the livelieſt gratitude and praiſe? What ſhould we render whoſe mercies have been ſo numerous? Let us come into his houſe in the multitude of his mercy, enter his gates with thankſgiving, and his courts with praiſe. We cannot render adequate, let us, therefore, be more concerned to render grateful returns. Bleſs the Lord, O our ſouls! What obligations to renewed confidence in God? if we had thus proved the faithfulneſs and kindneſs of an earthly friend, how would our confidence, as well as our gratitude, be encreaſed! And ought not this to be the caſe with reſpect to our God? "Becauſe thou haſt been my help; therefore, under the ſhadow of thy wings will I truſt."—What obligations, to active obedience, and ſubmiſſion to God! Chriſtians, be concerned to *run* in the way of his *commandments*; *for, conſider*, how *great things* the Lord *hath done for you*;—and conſider, if he thus crown you with goodneſs during the years of your pilgrimage, with what bleſſing, with what joy, with what glory will he crown you through eternal ages? How great is the goodneſs he hath laid up for them that fear him! "If ſuch the ſweetneſs of the ſtream, what will the fountain be?"

SODALIS DISCIPULUS.

ATTENDANCE ON PUBLIC WORSHIP.

I BELIEVE it is generally allowed, that there was never a greater ſpirit for hearing the Goſpel than at the preſent time; and it is of great importance, that *we ſhould earneſtly* attend to hear the truth, as it is in Jeſus. "Faith cometh by hearing;" but it is to be lamented, that many who call themſelves Chriſtians, while they are *anxious to hear*, appear *ſo indifferent to the chief acts* of Chriſtian worſhip, namely, prayer and praiſe; for "Preaching and hearing, though appointed means of edification, and to be performed in a devout manner, are not direct acts of worſhip." This indifference is too obvious from the very common, though indecent practice of many, who are not careful to be preſent at the commencement of divine worſhip,

by which they are not only irreverent towards God, but alſo diſturb and grieve thoſe who attend in time. This evil, it is to be feared, is too little conſidered by perſons in general, and too often overlooked by miniſters; hence it is common for many to expreſs themſelves perfectly ſatisfied that they were "in time for the ſermon," and think nothing of being too late for prayer. I wiſh perſons, who habituate themſelves to ſuch a practice, would alſo ſeriouſly conſider the cruelty they are guilty of, by conſtantly depriving the door-keepers and pew-openers from joining in the worſhip. Nor does it appear conſiſtent with the character of thoſe who, themſelves, maintain a ſtrict and regular attendance on public worſhip on the Chriſtian ſabbath, or Lord's day, to allow their ſervants to be unneceſſarily prevented from attending religious exerciſes; or to *oblige them to work*, perhaps as much, or more than on other days, in dreſſing dinners, &c.; but, if this ſhould be excuſed by pleading the neceſſity for keeping ſomebody at home for the ſafety of the habitation, and that in ſuch caſes there can be *no harm* to indulge with a hot dinner, I beg leave to aſk, whether, even where it may be neceſſary, for the ſecurity of their property, to leave a perſon in the houſe; it would not be more conſiſtent with religion and decency, that they ſhould, as much as poſſible, refrain from the drudgery of cooking, &c. on the Sabbath, as that muſt, in ſome meaſure, interfere with the ſervants attendance on public worſhip; either by preventing them from attending *in time*, the part of the day they are allowed, or unfitting them, through fatigue, for any attendance; beſides depriving them of the means of edification, which they might avail themſelves of, when obliged to be at home.

A. B. C.

SOLILOQUY ON THE RICHES OF CHRIST.

Written on the Day before the Ordinance of the Lord's Supper.

HOW inexpreſſible the ſatisfaction which fills the heart on taking a near view of the unſearchable riches of Chriſt! If he be my portion, ſurely my treaſures are ſufficient. Oh! may a ſteady gratitude of heart evidence, how highly I eſteem my more enduring ſubſtance! Yes, thou art mine! My ſoul feels ſatisfied with thy riches, with the immenſity of which I am unacquainted, until it be opened to me in glory, and thy gracious voice bid me partake of it.

And

And I have heard thy voice, thy gracious voice!
Why was I ſingled out to hear the ſound?
Whilſt millions make a dire deſtructive choice,
I ſtand in ſafety on Immanuel's ground.

O, ye miniſters of my God, that do his pleaſure, ſpeak to thoſe heedleſs immortals of the unſearchable riches of Chriſt, whilſt the multitude in the temple of the Lord wreſtle for a bleſſing on your labours!

See, too, where the glooms, more deſtructive than the Egyptian darkneſs, ſpread over the iſles of the South Sea. Precious immortals! Ye know nothing of theſe unſearchable riches, nothing of the covenant of grace, made with the ſons of men! Ye feel not the joys of pardoned ſin; the beams of glory from the upper ſkies never ſhone on your wretched heads; the pleaſing ſmiles of almighty love ſoften not your dying pillow; and, paſſing through the cold waters of death, you view an unknown ſhore. Ye parents dear—ye brothers and ſiſters of affection ſweet, the delightful proſpect of again embracing the beloved friends of your heart is ſhut up from your mournful view. Many a tear of anguiſh flows down your furrowed cheeks, ye ſons of miſery, without any knowledge of the fountain from whence I draw my conſolations. Yet, bleſſed be the Lord, who is rich in mercy! there are a few willing to go "over and help you;" to reveal to you the unſearchable riches of Chriſt, and point out to your benighted view the mountain of Zion, where is a feaſt of fat things, provided by the King of Heaven, of whom you are yet unhappily ignorant.

Here let me pauſe, and, bowing in the duſt, own the grand difference made by grace divine. Lord, I am aſtoniſhed at thy goodneſs to me, the leaſt and moſt unworthy of all people! Thou giveſt me a heart to delight myſelf in thy riches; away from thee, ſurely I am lonely and diſtreſſed; but in thy preſence I experience joy. Thy rich promiſes are ſealed to me, and ſin ſhall not have dominion over me. How ſweetly can I pour my every care in the dear boſom of my God, and find a welcome at the throne of grace, purchaſed for me with the precious blood of the Lamb! There my moſt ſecret ſigh is audible in the ears of Jehovah, and faithfully attended to, according to the promiſe in which he has cauſed me to hope. And ſoon ſhall I fully experience the unſearchable riches of Chriſt, which "eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man to conceive."

SERENA.

No. VI. ORIGINAL LETTER OF THE LATE REV. B. BEDDOME.

December 13, 1760.

'TIS ſin diſorders all my frame,
Nor can this world afford me reſt;
The law does nothing but condemn,
In Chriſt alone I can be bleſt.

'Tis in his grace, 'tis in his blood,
I ſweet refreſhment hope to find;
His blood can cleanſe my crimſon guilt,
His grace can bow my ſtubborn mind.

Proſtrate beneath his feet I wait,
For a kind look, or quick'ning word;
Shine in on my diſtreſſed ſoul,
My King, my Saviour, and my Lord.

Here you have the language of my lips, the language of my pen, and, I truſt, the language of my heart. Though I find it hard to pray to God, and harder ſtill to wait for God. "I waited patiently for the Lord," ſays David. O that is not ſo eaſy a thing as ſome may account it. We are apt to kick againſt the pricks, to rebel under the ſmarting rod, and accuſe God of ſeverity, when he does not immediately beſtow the promiſed and expected bleſſings. I have much reaſon to complain of a ſtubborn and untractable heart, an unſubmiſſive temper of mind. Your's, &c. B. B.

ORIGINAL LETTER FOM AN AGED MINISTER TO A YOUNG STUDENT.

DEAR SIR,

ACCORDING to your deſire I ſend you this anſwer to your kind letter.—You find it no eaſy matter to be a chriſtian. The Bible declares this, and the experience of exerciſed ſouls confirms it. On this point I have met with a remark, where one ſays, "When I am in a good frame, I wonder how any perſon cannot be a chriſtian; but when I am in a bad frame, I then wonder how any perſon can be a chriſtian." The preſent faſhionable ſort of chriſtianity (which is, alas! likely to become too general) is no difficult matter, but bible-chriſtianity is, indeed, quite another thing. The comfort of the truly ſerious and exerciſed chriſtian is to be found in Phil. iv. 13. It is to be lamented that David's religion and Paul's chriſtianity

chriſtianity are by many now reckoned methodiſm or enthuſiaſm, who, at the ſame time, call themſelves chriſtians, and would be highly offended not to be accounted religious people.

You find it difficult to maintain a cloſe walk and communion with God, and the fervour of your firſt love. This is to be done in the way of duty, and by keeping one's ſelf in the love of God;* by believing the love of God in Chriſt to us: it is thus that aſſurance and communion with God are firſt attained, and afterwards maintained.—You find within you a heart prone to backſlide. Fear of backſliding is one means of our preſervation from it, through the operation of the Holy Ghoſt.† We ſuffer moſt by hearts prone to reſt in the cold, formal, unexperimental religion of the world; for the unrenewed part within us is ſo far from being at enmity with that religion, that it likes it: our adverſary, the devil, has no quarrel with this; for he knows well that ſuch religion reſted in, is ſo far from hurting his intereſt, that it will rather promote it.

You apprehend that few things hurt the growth of grace in your ſouls more than your academical ſtudies: but in this you are certainly greatly miſtaken, or elſe you proſecute your ſtudies in a wrong manner. Vigour and intenſeneſs of mind, in the practice of appointed duty, is inculcated by the Holy Ghoſt in ſcripture. This, when ſuitably performed, is one's great intereſt. The hardeſt ſtudy, conſiſtent with health, and ſo as not to waſte the ſpirits and conſtitution, is one of the beſt preſervatives againſt Satan's fiery darts, and thus is converted into a real friend to religion and the growth of grace in the ſoul. To my certain knowledge, the moſt intenſe ſtudy is ſo far from ſinking the ſpirits, that, in ſome conſtitutions, it tends rather to preſerve and raiſe them. One of eminent note in the learned world ſtudied regularly twelve hours every day. It is of importance that our time and attention to ſtudy be properly arranged. I know a gentleman who has, for many years, gone through a great deal of public important buſineſs by doing things in a regular ſtated ſeries, like clock-work; never, unleſs unavoidably compelled, breaking through the order he has preſcribed for himſelf. It is of conſiderable importance to know, not only if a thing be right to be done, but alſo; at what preciſe ſeaſon it ſhould be performed. We ſhall find, by obſervation, that there are certain avocations which are of no benefit, but rather injurious when improperly timed, which yet may be of great uſe to ſoul or body, when practiſed

* Jude v. 21. † See Prov. xxviii. 14.

as duty, or connected with ſome other duties, or making way for them.

As to the care of your ſoul, live a life of faith on Chriſt: acts of faith ſtrengthen the habit of it, and tend to make it of a ſelf-evidencing nature.* Give not up your confidence, though in ever ſo bad a frame, and whatever may be the prevalence of temptation or corruption. Guard againſt ſelf-righteouſneſs by truſting in the chriſt within you, inſtead of Chriſt at the right hand of God; by making evidences of grace grounds of truſt; by riſing in your confidence and expectations according as you may think yourſelf in a good frame, and falling in theſe when you apprehend your frame is bad. Seek grace to ſubdue and regulate your ſpirit by ſcriptural conſiderations; the way to poſſeſs your ſoul aright is pointed out in Luke xxi. 19. This recipe you will find a good preſervative from the worſt of calamities befalling literary men, the diſeaſe termed *low-ſpirits*. Act up to the light of your mind when well-informed, from the infallible rule, (ſee Cor. i. 12.) Take no thought for to-morrow; ſufficient to the day is both the good and evil of it. Perplex not yourſelf with reſpect to your future proſpects or difficulties. Do your duty. Leave events to the Lord, and he will perfect what concerns you.† Fear not man. It is a great ſnare, and involves in great danger. Serious young men are expoſed to this from their companions, ſuperiors, judges; and ought to guard againſt it, eſpecially when bible religion is out of faſhion, and run down by many.—Make conſtant uſe of your Bible, the living word of the living God, when the words of men die away. The longer you live, and the more you know, the greater value you will put on the ſacred oracles, and the leſs on all human compoſures when compared with them.—Get a Bible, with the beſt marginal notes of parallel texts. [Baſket's, Canne's, Brown's, &c.] Compare them together. The beſt interpreter of ſcripture is ſcripture. Preach often, rather than long. Meditate much on divine ſubjects; this is a great duty, and an important exerciſe. Guard your thoughts, and eſpecially the firſt and laſt during the day. Call no man maſter. Labour to diveſt yourſelf of all prejudices, prepoſſeſſions and predilections; and, as a Chriſtian and a Proteſtant, judge for yourſelf in a truly chriſtian and manly manner.

You aſk my advice concerning the proſecution of your ſtudies. Seek to attain a good ſtyle; and, in order to this, tranſlate a part of one of the beſt Latin authors, as Cicero or Pliny,

* 1 John v. 10. † Job iii. 25, 26.

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in his panegyric on Trajan into Engliſh, and after laying it by you for a time, then turn it into Latin, comparing it with the author; and perſevere till you find you have imbibed the ſpirit of the author, and can with eaſe ſpeak and write after his ſtyle. Make yourſelf complete maſter of the Greek language in general, and of the Greek Teſtament in particular; this will be of vaſt uſe, and you will find the original Greek is more evangelical than our valuable Engliſh tranſlation. Read daily ſo much Greek and Latin as may improve you in both languages. Spare no pains to be an adept in the Hebrew—an inеſtimable accompliſhment! Digeſt your reading. Better read a book twelve times over, if no leſs render you maſter of it, than twelve books. Make yourſelf maſter of every kind of knowledge as much as you can—it all has its uſe. Endeavour to improve in knowledge by learning ſomewhat from every perſon with whom you converſe; alſo, dive to the bottom of ſubjects. Aſpire after the character of having a great underſtanding of ſome, rather than a ſuperficial knowledge of many things. Chooſe for your companions perſons of more knowledge than yourſelf, that you may profit by them. Excuſe the freedom of theſe hints which I have ſuggeſted as they occurred in writing. I commend you to God and the word of his grace. Your's, &c. J. L.

THE SWEARER REPROVED BY AN INFANT,

AN ANECDOTE.

IN a family at Shelton lived Mr. G——, a perſon much given to ſwearing. Mrs. F——, being a ſerious woman, had a girl about four years old, that was remarkably attentive to every thing of a religious nature. This child would often remark, with great horror of mind, to her mother, how Mr. G. ſwore, and would wiſh to reprove him; but for ſome time durſt not. One time ſhe ſaid to her mother, "Does Mr. G. ſay Our Father?" (a term by which ſhe called her prayers.) Mrs. F. could not tell. She then ſaid, "I will watch, and if he does, I will tell him of ſwearing ſo." She did watch him, and ſaw him ſaying his prayers privately in bed. Soon after this ſhe heard him ſwear bitterly; upon which ſhe ſaid to him, "Did not you ſay "Our Father" this morning? How dare you ſwear! Do you think he will be your father if you ſwear?" He anſwered not a word, but ſeemed amazed, as well he might. He did not live long after this: but he was never heard to ſwear again. So true is that ſcripture—"Out of the mouths of babes and ſucklings haſt thou ordained praiſe!" G. G.

REVIEW OF RELIGIOUS PUBLICATIONS.

FOUR SERMONS, *preached at the 6th General Meeting of the* MISSIONARY SOCIETY, *May* 14, 15, 16, 1800. *By the Rev.* EBEN. BROWN, J. M. RAY, THOMAS GROVE, *and* W. WILLIAMS. *To which are added, the Report of the Directors, the Proceedings of the Meeting, and a Liſt of the Subſcribers. 8vo. p.* 165, *2s. 6d.* Chapman, 1800.

HAVING given the account of the General Meeting of the Society, in our Magazine for June laſt, the Texts, with a brief analyſis of each Diſcourſe, it would be a needleſs tautology to repeat them; ſuffice it therefore to ſay, that, notwithſtanding the variety of talents already exerted, and the arguments advanced in the Miſſionary cauſe, the Society continues to find able advocates, and additional arguments, to animate their exertions. Compariſons are invidious; we ſhall, therefore, neither compare the diſcourſes with each other, nor with thoſe of the preceding year; though all circumſtances conſidered, we think they would, in general, have little to fear from the compariſon. But we are requeſted by the author of the laſt Diſcourſe to mention that, owing to his diſtance from the preſs, the following *errata* have eſcaped correction. Page 100, line 30, for "eſtimate," read "extenuate;" p. 104, line 11, for "only," read "*not* only;" ſame page, line 31, dele "ſuch;" and p. 106, line 12, for "Tarſheth" read "Tarſhiſh."

The Report prefixed to theſe Diſcourſes, contains, as uſual, a ſummary of the proceedings of the Society, for the laſt year, with a Review of the ſucceſſes and diſcouragements they have met with; but which have been already detailed in our Miſcellany.

TWO SERMONS, *preached in London by the Rev.* W. NICOL *and the Rev.* G. C. BRODBELT, *before the Proteſtant Union; a Society inſtituted for the Relief and Support of the Widows and Orphans of Proteſtant Miniſters in Great Britain, of every denomination. To which is added, a Liſt of the Donations and Subſcriptions, of its Benefactors and Members from its commencement.—8vo. p.* 36, *price 6d.* Chapman, Williams and Murray, 1800.

THE former of theſe Diſcourſes is entitled, "The Labourer worthy of his Hire," and is founded on 1 Cor. ix. 11. "If we have ſown unto you ſpiritual things," &c. from which Mr. N. takes occaſion—1. To ſhew that, by means of the miniſtry of the Goſpel, we are made acquainted with the true God—with our own ſtate by nature—and with the remedy provided in the Goſpel; are put in actual poſſeſſion of this remedy, and the work of grace is carried on in the hearts of the Lord's people.—2. He proves that it is the bounden duty of Chriſtians to maintain faithful miniſters of the Goſpel, and, if neceſſary, to make proviſion for the families of their deceaſed paſtors. This is argued from ſeveral paſſages of ſcripture; but chiefly from the context.—3. The preacher conſiders the object, the origin, and a few of the advantages peculiar to the inſtitution for which he pleads. "The object is to form a permanent fund for the widows and children of deceaſed Miniſters." The Inſtitution owes its origin to a benevolent individual, Dr. Hamilton. The peculiar advantages of this fund are, that it is ſupported, in a great meaſure, by lay donations and ſubſcriptions; a great proportion of laymen will be conſtantly in the direction, and it embraces

embraces Proteſtant Miniſters of *all* denominations. It is alſo propoſed, that the ſubſcriptions of poor miniſters ſhould be raiſed by their congregations.

The ſecond Diſcourſe, by Mr. Brodbelt, is likewiſe "On the Maintenance of Miniſters," and is founded upon Gal. vi. 6. "Let him that is taught in the word communicate," &c. In which the preacher obſerves, —1. The Apoſtle's direction, "Let him that is taught," &c. The doctrines to be taught are ſtated to be—Adam's Tranſgreſſion—Jeſus's Perſon and Work—the Work of the Spirit—the Neceſſity of Holineſs. He that is thus taught, ſhould communicate of his temporal ſubſtance to his inſtructor.—2. The extent of his direction "in all good things," chearfully and liberally. To this are ſubjoined a few practical uſes.

With reſpect to the inſtitution itſelf, we gave ſo full an account of it in our Magazine for November, 1798, that we ſhall refer thither ſuch readers as wiſh for a full expoſition of the plan; reminding thoſe miniſters who have not yet availed themſelves of its advantages, that the time for their admiſſion expires in November next, (See Evan. Mag. vol. vi. p. 473.) which is the more worthy their attention, as we underſtand that the fund has been increaſed ſome hundreds of pounds, by donations and ſubſcriptions, ſince the Annual Meeting.

THE DIFFUSION OF DIVINE TRUTH: *a Sermon, preached before the Religious Tract Society, on Lord's Day, May* 18, 1800. *By* DAVID BOGUE, 8*vo. p.* 48. *Price* 6*d.* Williams, 1800.

NOT only thoſe who heard this Diſcourſe, but all who are acquainted with the character and talents of the preacher, will be doubtleſs happy to ſee it in print. From the pious petition of the Pſalmiſt (Pſ. xliii. 3.) "O ſend out thy light and truth!" Mr. B. after an admirable and ſtriking exordium—1. Briefly enquires "What truth is?"—2. Shews *how* it is to be diffuſed, viz. by preaching and writing, or printing.—3. Why it ſhould be diffuſed; namely, on account of its intrinſic excellency—and its deſign, tendency, and effects.—4. Mr. B. ſuggeſts ſome general obſervations which ſtrongly enforce the importance of the object for which he ſo eloquently, and (as it proved) ſo ſucceſsfully pleaded. It appears from the advertiſement ſubjoined to the ſermon, that this Society have already 50 Tracts in circulation; and it is very encouraging to obſerve in a note, page 42, that ſome of theſe have been made uſeful, in ſeveral inſtances, even to the ſalvation of the ſoul!

AN *Impartial and Succinct* HISTORY *of the* CHURCH OF CHRIST, &c. *by the Rev.* T. HAWEIS, LL.B. *and* M.D. *(continued from page* 288*).*

WE promiſed our readers not to take leave of this valuable Work without preſenting them with another Extract, which we ſhall now give, containing the characters of Meſſrs. Weſley and Whitfield, both on account of their being highly intereſting in themſelves, and becauſe we think the Doctor's *forte* lies in ſuch happy characteriſtic ſketches. (See vol. iii. p. 274.)

"Before I quit this ſubject, it may be worth a moment's attention, to ſketch a portrait of the two great characters who eminently contributed to this revival of religion among us. As both favoured me with their cordial regard, and though more in uniſon with the one than the other, I have ever deſired to give honour to whom honour is due, and hope never to be aſhamed of the friendſhip of John Weſley.

"John Weſley was of the inferior ſize, his viſage marked with intelligence, ſingularly neat and plain in his dreſs; a little caſt in his eye, obſervable on particular occaſions; upright, graceful, and remarkably ac-

tive. His understanding, naturally excellent and acute, was highly stored with the attainments of literature: and he possessed a fund of anecdote and history, that rendered his company as entertaining as instructive. His mode of address in public was chaste and solemn, though not illumined with those coruscations of eloquence which marked, if I may use that expression, the discourses of his rival George Whitfield; but there was a divine simplicity, a zeal, a venerableness in his manner, which commanded attention, and never forsook him in his latest years; when at fourscore he retained still all the freshness of vigorous old age. His health was remarkably preserved amidst a scene of labour and perpetual exertions of mind and body, to which few would have been equal. Never man possessed greater personal influence over the people connected with him. Nor was it an easy task to direct so vast a machine, where amidst so many hundred wheels in motion, some moved eccentrically, and hardly yielded to the impulse of the main spring. I need not speak of the exemplariness of his life, too many eyes were upon him to admit of his halting; nor could his weight have been maintained a moment longer, than the fullest conviction impressed his people, that he was an eminently favoured saint of God, and as distinguished for his holy walk, as for his vast abilities, indefatigable labour, and singular usefulness.

"His enemies reviled him, and would, if possible, rob him of the meed of well-deserved honour, by imputing to him objects below the prize he had in view. Never was a more disinterested character; but he was a man, and he must have been more than man, if, with the consciousness of his own devotedness, the divine blessing on his labours, and the high admiration, in which he was held by his followers, he had not sometimes thought of himself more highly than he ought to think. We exhibit no faultless monsters. Elias was a man of like passions as ourselves.

"His singular situation led him to imagine that the glorious head of the Church favoured him with especial interpositions in his behalf, which he was sometimes ready to construe as miraculous.

"He yielded a too credulous ear to the reports and pretensions of others, and was thus often the dupe of ignorance and presumption.

"He hastily at times advanced, what farther information, or maturer judgment, compelled him to retract or soften.

"In the article of marriage he acted contrary to the celibacy he professed to recommend; but this change of sentiment and conduct implied nothing criminal, unless it were the precipitancy of his former determination.

"His rooted aversion to the doctrines called Calvinistic, might be supposed to proceed from a conscientious apprehension, that they had an unfavourable aspect on the practice of spiritual religion, however groundless such supposition was in reality, and however evident the contrary effects appeared in those who held them. But his bitterness and asperity towards those who defended them, and his harsh imputations on the God they worshipped, whatever provocations he might plead, were utterly inexcusable.

"But above all, that which appeared in Mr. John Wesley, the most censurable part of his conduct, was his very unfair statement of the arguments of his Calvinistic adversaries, which, in a man of his acuteness of intellect, will hardly admit the plea of unintentional mistake.

"I am called upon to speak the truth, and I do it from my heart, without respect of persons, to the best of my knowledge. Mr. Wesley is gone to give an account of himself to his proper Judge, by whom I doubt not all his iniquity is pardoned, and his infirmities covered. And now that envy and enmity have been some time laid asleep in his grave, I rejoice in observing

observing his character rise in general estimation, and most highly respected by those who knew him best. It will now hardly be a question with any man, whether he would not rather have been John Wesley, who died not worth ten pounds, than Lavington, Bishop of Exeter, who so bitterly reviled him.

"George Whitfield was the son of an inn-keeper at Glocester. From his early youth he had received deep impressions of religion; and he carried with him to the University of Oxford, a seriousness of mind very uncommon. He began his active career, even before he was in orders, visiting the prisons, and instructing the poor. Bishop Benson was so delighted with his early piety, that he ordained him at the age of twenty-one. And his first essay was a striking specimen of his future popularity, being heard with the most uncommon and awakened concern. His person was manly, and grew large, as he advanced in years, his voice remarkably musical, and capable of the most various intonations, with a natural eloquence, too singular not to command the most profound attention. His manner was often highly graceful and oratorical; and though a cast in his eye, strongly marked, prevented the vivid impression which that organ is peculiarly suited to make, yet no man with such a disadvantage ever looked with stronger sensibility: and after a second hearing the defect was forgotten. Never man possessed a greater command of the human passions, or better knew the way to the consciences of his hearers; he had arrows in his quiver, that himself only knew how to sharpen. His literary attainments were moderate, though not defective in the learned languages; but his thorough acquaintance with the Scripture, and the peculiar art of introducing and illustrating every subject he treated, not only won the ear to listen, but left an impression on the mind never to be effaced. His labours in both hemispheres were immense; his courage undaunted; his zeal unquenchable; he fell a martyr to his work. The violence of his exertions often shook his constitution, whilst the more placid Wesley, with equal constancy of preaching, preserved his health to fourscore and upwards, unimpaired. Perhaps no man since the days of St. Paul, not even Luther himself, was ever personally blest to the call, and conversion of so many souls from darkness to light, and from the power of Satan unto God, as George Whitfield. The immense collections he made for charitable purposes sharpened the tongue of slander. Time hath affixed the seal of integrity to all his procedures. He was reviled for his unguarded expressions, and some enthusiastic flights; but he disarmed his enemies by ingenuous acknowledgments and correction of his mistakes. How a youth surrounded with such popularity, and conscious of his own powers, was preserved from hatching the old serpent's egg, laid in every human heart, is wonderful. The keen eye of malevolence was upon him, ready to seize occasion against him, or to make it; and it is a proof of no inconsiderable excellence, where so many watched for his halting, that amidst the most virulent abuse, so little could be found justly to accuse him. They who knew him best must witness, how holily and unblameably he had his conversation in the world. Indeed he was so taken up with the unwearied labours of his ministry, in preaching, religious exercises, and advice to those who were daily applying to him, that he had sometimes scarcely leisure for necessary food. The very things for which he was abused, he esteemed his glory; and resolved to spend and be spent on the service of the souls for whom Christ died. But he had his spots, and so hath the sun. He would have himself acknowledged many more than the nearest of his friends, or the bittereſt of his enemies could discover.

diſcover. He is now alike beyond cenſure or commendation. What I remarked in him, I will ſpeak and not be aſhamed.

"In his preaching he ſometimes puſhed the ludicrous to the debaſement of the dignity of the ſacred miniſtry. He told a ſtory ſo well, that it ſeduced him occaſionally to purſue a vein of humour, more ſuited to excite riſibility than to awaken ſerioulneſs; though ſome impreſſive truth always cloſed the relation.

"The orphan houſe of Georgia, which he adopted with too partial affection, ſeems to have engaged him in difficulties and immenſity of expence, greater than any utility which ever appeared to be derived from it; and the vaſt collections he made for it, though faithfully applied, gave a handle to the ſlanders of ſuſpicion.

"He too frequently indulged in cenſures of the clergy, which, however juſt they might be, ſeemed the effect of reſentment, and would rather tend to exaſperate than conciliate their attention. Yet it is well known he was remarkably kind ſpirited, and averſe to controverſy and its bitterneſs; and his moſt intimate friends will bear me witneſs, that his temper was as amiable and his converſation as ſingularly chearful, as his piety was deep and ſincere.

"On the whole, as a man, as a chriſtian, as a miniſter, we ſhall not, I fear, look upon his like again ſpeedily. After paſſing through evil report and good report, during more than thirty years of inceſſant labour, he entered into his reſt in America, which had peculiarly benefited by his viſits; having croſſed the Atlantic thirteen times, to preach the everlaſting Goſpel, with the power of the Holy Ghoſt, ſent down from heaven. Whatever ignorance of his real character, the fatuity of prejudice, or the inſolence of pride may have ſuggeſted, the day is coming, when his great and adorable Maſter will condemn every tongue that hath riſen up in judgment againſt him, and ſay in the preſence of men and angels, "Well done good and faithful ſervant, enter thou into the joy of thy Lord."

OBITUARY.

MRS. VENABLES.

MRS. V. was naturally of an amiable diſpoſition, and much beloved by all that knew her; but, till very near the cloſe of her life, ſhe was inattentive to the concerns of her ſoul. About two years ago ſhe appeared evidently in a decline, and was conſcious, from its commencement, it would be her end. She was much alarmed at her awful ſituation. Her parents being Baptiſts, ſhe had never been baptized, which troubled her much, for fear ſhe ſhould not have a chriſtian burial. This ſhe mentioned to her ſiſter (a member of Eagle-ſtreet Meeting) who informed her that the baptiſm of water was nothing, without that of the Spirit. She would frequently ſit and weep when ſhe ſaw people going to the houſe of God, on calling to remembrance, no doubt, the errors of her paſt life, in living in a total neglect of ſacred ordinances. When the Southwark Sunday Schools were opened, ſhe ſent hither two of her children, who, having paſſages of ſcripture given them to learn by heart, illuſtrative of the ſubject to be conſidered the following Sunday evening, Mrs. V. uſed to take particular notice of theſe paſſages; and one of the children being of a very inquiſitive turn of mind,

mind, she used frequently to ask her mother the meaning of different scriptures, and particularly that in John iii. "Ye must be born again." Mrs. Y. expecting that her time in this world would not be long, she began (as she thought) to make her peace with God, and the words of Hezekiah came powerfully to her mind, "Set thine house in order for thou shalt die and not live." From this time she became so terrified at the approach of death, that she could get no rest; and every morning her eyes were swelled by her constant weeping throughout the night. She said at one time, to one of her daughters, "Nancy, I am afraid to close my eyes, for I fear I shall be in hell before morning." A friend put into her hand Allen's Alarm to the Unconverted, which she read with great eagerness in this situation. Mr. W. and myself first visited her; we found her very ignorant respecting spiritual things; and the book (first mentioned) had distressed her mind still more, as she only noticed those passages which seemed to be most against her. We endeavoured to shew her the nature of sin, and God's method of pardoning it; after this she had a more comfortable night than usual. A day or two after a friend lent her a sermon, which proved a great blessing to her. The following Sabbath, Messrs. C. and W. visited her, and found her in a calm state of mind. They spoke to her on the office of the Holy Spirit, as convincing of sin, and the only remedy, Christ Jesus; and asked her, if she experienced any thing of this; she replied, "I once thought that I was a good christian, that I never did any person any harm; but now I know that I have no righteousness of my own that can recommend me to the favour of God—I am a vile sinner; and there stands my husband (pointing to him) he never prayed to God for himself or family in all his life. We both have lived in the neglect of God, and of our own souls, and have been the murderers of the souls of our children. Oh, sirs, the blood of Christ is all that I can plead. No works, for I have none. I am vile, but Christ has died." Mr. C. visited her next morning, and spoke to her of the ability of Christ as a Saviour. "This is comfort, indeed," she replied; and "O what a mercy that he should look on me!" The day following he renewed his visit, and found her rejoicing in the Lord. "O! (said she) what a blessed book is the Bible! with what new light do I see these precious truths, which have been so long hid from me! it is truly sweeter to my soul than honey." She began to read the Bible, (with a view to read it through) on the 1st of January. She had read as far as Judges; and, as she expressed it, "with new eyes, for it was bread and life to her soul." Her thoughts became now familiar with death. "O come, kind Death, (said she) and take me to my precious Saviour!" Every thing that gave her the smallest idea of recovery, even depressed her spirits; for she wished to die rather than live. Frequently, when we have been kneeling down to pray by her, she would say, "O pray not that I may live, but that I may die; for if I should be suffered to come again into the world, and dishonour my Redeemer, how dreadful would that be! pray that the Lord would cut short his work in righteousness." Her affection for her family made the thought of leaving them painful; but she soon was enabled to say, "I can give you all up now to the care of my dear Redeemer." She said to her eldest daughter, who wept at parting with her, "You see that I cannot weep; once I thought I could not give you up in this manner, but now I am enabled freely to do it, but this is all of grace." She looked on her youngest child, which was but two years old, and said, "Ah! you would take away my heart from my dear Lord, but I have done with you; you are no more mine but his." She spoke much on the value of our Sunday Schools, and entreated us to be diligent in visiting the parents of the children,

children, as she herself was a living witness to the importance of such a work.

About six weeks before she died, she was greatly recovered, and was enabled to go down stairs. Mr. C. called upon her at this time, and was much surprised to see her so much better. "Ah, Friend, (said she) you see the Lord has brought me into the world again. I was in hopes I should have been in heaven before now, but his will be done. I hope I shall have strength to stand in the heat of the battle till he take me off the field." She used to long much for Sunday and Tuesday evenings, as we then statedly visited her, and other times occasionally; "For then (she said) I can unbosom myself to my friends." She continued down stairs for near a month; but her disorder returned again so violently and suddenly, that it was with difficulty she could be got up stairs. The prospect of the joys of heaven was a constant feast to her mind, and rendered her extreme sufferings in the body the happiest portion of her life. She frequently repeated those promises which speak of the Lord as a kind shepherd to his people. Her thoughts dwelt much upon the sufferings of Christ; and she would often say, "What are all my pains and sufferings (however great) when compared with those of my dear Lord?" She said to her husband, "Thomas, seek you the Lord; and when once you find him, he will never forsake you; above all things, for your soul's sake, keep the sabbath. Do not grieve after me, why should you? You wish me well. Do not you wish me to be in glory? and I hope to see you there." To her sister she said, "You have borne the burthen and heat of the day; and what a blessing it is that I, who have been but one hour, shall be an equal partaker!" Her sister said, "You are going before me, to see our father and mother?" she answered, yes; "but the best of all is, I am going to see my Redeemer." She received much comfort from Mr. Romaine's Triumph of Faith, particularly the chapter entitled the Believer's Triumph over Death. A friend asked her, if she was not afraid of the pains of death? She answered, that death was a welcome messenger to her; she longed for it day and night. Another friend said, "I think you are much altered for the worse;" she replied, "I think I am much altered for the better, for I shall soon be gone." The Sunday before she died, two of her daughters lifted her up in bed; and she said, "this is the last time I shall be lifted up, till I am lifted up into the high heavens." On Monday she said to her children, "Seek the Lord, and remember your Creator in the days of your youth. Hear the word of God, and trifle not away your time as I have done." Do not you think that I am now going? Thank the Lord, it will be a joyful day for me! She frequently repeated the hymns "Jesus, Lover of my Soul," "Thou dear Redeemer, Dying Lamb, &c." and John xvii. was her favourite chapter. On the morning of the day she died the sun shone very beautiful, and she desired the shutter of the window to be opened, and said, "Soon I shall behold the Sun of Righteousness, whom I shall see for myself and not another." In the evening, a friend came and informed me she was dying. I immediately went, and asked her how she did? "O! (says she) I am very weak, but I am waiting for my blessed Redeemer." I promised to be with her again about nine, when I waited upon her with Messrs. W. and B. and found her almost incapable of speaking. She took her daughter by the hand, and said, "Remember." She was asked, if she could bear to hear me pray? she said, "I might say what I had to say to the family, and then pray, that she might have a speedy dissolution." And when I was at prayer, the pains of death came upon her: her lips seemed to move much; but the last words that could be distinctly heard,

heard, were, "Lord Jeſus receive my ſpirit;" and in a few minutes after her ſoul took its flight to the boſom of the bleſſed Jeſus, whom ſhe ardently loved and longed for, during the ſhort period of her ſpiritual warfare.

J. N.

ELIZABETH ROSE,

Of the pariſh of Wooburn, Bucks, died January 3, 1800, aged 49.

At the age of ſixteen ſhe was firſt under ſerious impreſſions, and was brought to a clearer knowledge of the truth under the miniſtry of the late Mr. Francis Blackwell.* Her relief from diſtreſs, and comforts in religion, began from the ſuitable and powerful application of this very precious promiſe—"I will never leave thee, nor forſake thee," Heb. xiii. 6. The ſupport of which, though not always the comfort of it, continued with her through her long afflictions. At the age of 25, ſhe was incapable of attending public worſhip, and was confined to her bed for the ſpace of twenty years. On her confinement, ſhe obſerves,

"With joy I did thy word attend,
Was glad thy Saints to meet;
Not Ophir's gold was ſo eſteem'd,
Nor honey half ſo ſweet.

From thine abode I'm now confin'd,
Nor ſee thy glories there;
But ſhall I ſay, thou art leſs kind?
No:—Thou art with me here."

Her piety and affliction engaged very general attention; many excellent miniſters, who viſited the neighbourhood, preached at the houſe where ſhe was; thus her room was made a temple, and ſhe was often refreſhed. She was deeply exerciſed in her mind with inbred corruptions, ſtrong temptations, deep dejections, painful deſertions, beſide bodily infirmities, and many other circumſtances of diſtreſs. Hopes and fears, doubts and aſſurances, darkneſs and light, diſquietudes and compoſures, joys and ſorrows, alternately ſucceeded. As ſhe was much alone, and unemployed, and alſo of a thoughtful turn, Satan took the advantage of her ſolitary ſtate. A tree alone, on an extended plain, is more expoſed to the violence of the ſtorm, than if ſurrounded by others in the foreſt. Many evils are prevented, and innumerable advantages ariſe from ſuitable employment and Chriſtian ſociety. While as a ſufferer, her faith, hope, patience, reſignation, and gratitude were tried: thoſe about her were tried too, in their love, ſympathy, and charity. The graces of Chriſtians in proſperity and health, are called into exerciſe by ſuch afflictive ſcenes. She was ſupported by a weekly allowance from the pariſh, the chapel, and occaſional kindneſs; and attended by her affectionate ſiſter, whoſe unwearied kindneſs for ſo many years, furniſhes an example highly worthy of imitation. Among her papers was found a collection of well-choſen ſcriptures, with the following conciſe and expreſſive introduction:—"Being, in ſome meaſure, acquainted with the power and policy of Satan, the accuſer of the brethren; and having been frequently tried with his diabolical ſuggeſtions, I have collected a few ſcriptures for my comfort, from which I learn, that proſperity, health, and eaſe, are not ſigns of the ſpecial favour of God, nor an afflicted condition any proof of his diſpleaſure, but rather the contrary."

* See his Memoir in our laſt month's Magazine.

From Chriſtmas preceding to about Eaſter, 1787, ſhe was very comfortable in her ſoul, and deſirous to be abſent from the body, and be preſent with the Lord; but after that time, had ſome doubts, whether ſhe belonged to the Lord or not. She, therefore, wrote ſome account of her experience, and ſent it to the Rev. Mr. Engliſh. From this excellent paper we give the following extract:—"O! my ſoul, thou haſt reaſon to lament the many evils that remain in thee. Are they not thy grief? Canſt thou not ſay in truth, that which thou doſt thou wouldeſt not, thou doſt not allow, nor approve? How often art thou praying, pleading againſt ſin, and fearing thy ſpot is not the ſpot of God's children? Thou canſt ſay in truth, thy ſin is thy grief, thou mourneſt over it, and art deſirous for deliverance. Is not this an evidence of the love of God to thee?* "Doſt thou not long for clearer diſcoveries of Chriſt's love to thee?" Thou canſt reply, "I do: I mourn and long for nearneſs to him, and daily communion with him; and yet I fear ſometimes all is not right with me. I pray againſt my ſin, I ſet before it heaven and hell, but theſe will not do." O wretched woman that I am! Then I take encouragement from Rom. vii. 2. "Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me." Then I fear, leſt I ſhould not underſtand this ſcripture aright, and ſo take the children's bread, when it doth not belong to me. I, therefore, plead this and the like ſcriptures, "If any man lack wiſdom, let him aſk of God, who giveth liberally, and it ſhall be given him."† "Bleſſed are the poor in ſpirit!" Art thou not, in ſome meaſure, acquainted with thy ſpiritual poverty? Thou art. Doſt thou not hunger and thirſt after righteouſneſs; the righteouſneſs of Chriſt imputed to thee, and a principle of grace implanted in thee? Doſt not thou long to be holy in heart and life? Thou doſt.---Is not this another evidence laid down by the Apoſtle, that thou belongeſt to God? "We know that we are paſſed from death unto life, becauſe we love the brethren." Surely if I love any people, they are thoſe who love and fear God; the company of the careleſs and carnal I love not. Again it is recorded,‡ "I am the door; by me, if any man enter in, he ſhall be ſaved." O merciful Jeſus! it is by thee, and thee alone, I would enter—I look, I hope for ſalvation by no other but thy bleſſed ſelf. I have nothing to pay, I come to thee as a poor ſinner; "Lord, ſave or I periſh."§ He will give power to the faint, and to them that have no might he will encreaſe ſtrength." Art not thou ſenſible, O my ſoul, that thou haſt no might? Doſt not thou feel how weak, how feeble, thou art? Thou doſt, in ſome meaſure; and is not this another evidence that thou belongeſt to Jeſus? Be encouraged, he has promiſed thee ſtrength, and his word cannot fail.‖ Set a mark on the foreheads of the men that ſigh and that cry for all the abominations that are done in the midſt thereof. Doſt thou not ſigh, and cry, O my ſoul, for all thy ſins and abominations? Are they not thy grief and the very burden of thy life? They are. Are not the ſins of profeſſors thy grief alſo? They even grieve thee to the heart, their vanity, worldlineſs, and carnality. Canſt thou not take encouragement from Iſaiah lv. 1. "O every one that thirſteth, come ye to the waters, &c.?" Doſt thou not thirſt for the teaching, quickening, ſanctifying, comforting influences of the Spirit of God? "My ſoul thirſteth for God, for the living God! even to be with him, and to behold his face, whom once thou didſt ſo lightly eſteem; who was bruiſed for thine iniquities, who bought thy peace, and ranſomed thee from hell.—My deareſt Lord, is not what I have written the

* Matt. v. 4. † Matt. v. 3. ‡ John x. 9. § Iſ. xl. 29.
‖ Ezek. ix. 4.

experience

experience of my heart? Whatever I am deceived in, may I not be deceived in the things which belong to my everlasting peace! Dear Redeemer, deliver me from all errors in judgment and practice! O! Spirit of Truth, lead me into all truth!" Amen.

A Remark recorded by her, Feb. 19, 1799, deserves also to be preserved. "I awoke with some terror on my mind; I looked after some promise and prayed; and if I ever wrestled with God, it was then. All things and persons, besides Jesus, were as nothing to me; I gave up myself entirely to him, rested in him as my only portion; I had Christ, and in him all I could desire. Those words were sweet to my soul, "I have prayed for thee, that thy faith fail not;" former promises were now confirmed to me, I will never leave thee, nor forsake thee." It has been witnessed of her, that she was very watchful against the approach of sin, and shewed great tenderness of conscience. During the last week of her life she felt her dying condition, and said, "I shall spend the next sabbath in glory." When her sister told her she was dying, she replied, "I am glad of it." On recovering a little, she expressed her sorrow that she was called back into life, and deeply lamented that she loved Christ so little. In the article of death, she exclaimed, "Joy! joy!"

Mr. English, at her request, improved her death by a Discourse on Divine Forgiveness, from Heb. viii. 12. and some original Hymns found among her papers were sung on the occasion, * as strongly descriptive of her experience. T. E.

THOMAS TINDALL.

THIS young man entered into his everlasting rest on the 15th of March, 1800, before he had attained the age of 21 years, bearing a dying testimony to the power of sovereign Grace, and the blessed effects arising from village preaching.

A secluded, yet decent education, under moral parents, had restrained him from criminal excesses, or entering into the follies of a dissipated life: The predominant idol of his heart was an uncommon attachment to music, which he esteemed more than his necessary food; and every opportunity was embraced with the utmost avidity, to gratify his favourite passion, until it pleased God to give another bias to his mind, and induce him to seek for more solid and permanent enjoyments. About twelve months preceding his death he was, with much difficulty, prevailed upon by an old neighbour, whose eyes had been enlightened from above, to attend him to an adjacent village, where the word of life was preached by a pious and valuable minister of the established church. On his way thither he was strongly tempted to run away from his companion, but the Lord restrained him, and he heard, for the first time, the tidings of Salvation through a crucified Redeemer; this circumstance proved an opening to much subsequent conversation on religious subjects, and was followed by a slight attendance on the means of grace, at a small meeting, which, a short time before, had been opened at Bexley, by a society at Greenwich, established for the purpose of promoting the knowledge of the Gospel: his motives were, however, far from being evangelical, and he was disposed rather to satirize than approve, until the sun of righteousness gradually arose on his benighted soul, and dispersed the clouds with which nature and prejudice had obscured his mind.

* These Hymns will be given, when opportunity permits, in our poetical department.

In proportion as he became ſerious, the ſincerity of his profeſſion was ſeverely tried, even as with fire. The emiſſaries of Satan ſtrove to incenſe his deareſt friends and relatives againſt him; and when attacked by both with great anger for aſſociating with his religious acquaintance, he was never ſuffered to loſe his temper, but when reviled, he reviled not again, thereby putting to ſilence the ignorance of fooliſh men. About this time, the Members of the Chriſtian ſociety whom he had joined were deſirous of ſetting apart one evening in the week for ſocial prayer, which proved a further occaſion of conflict, and through grace, of triumph too; for the ſame evening had been choſen for the meeting of a muſical club at a public-houſe in the neighbourhood, for, though almoſt borne thither by the ſtrength of the temptation, he was nevertheleſs enabled to attend his Chriſtian brethren in their religious exerciſes; on which occaſions his former companions, being irritated and diſappointed by his abſence, repeatedly ſent for him from the place of worſhip, but he ſtedfaſtly reſiſted their importunities, and diſregarded their ridicule. A growing acquaintance with the corruption of his nature, led him to adore the gracious dealings of God in calling him from darkneſs into marvellous light, and in the aſtoniſhment of his ſoul he would frequently exclaim,

Why was I made to hear thy voice,
And enter while there's room,
When thouſands make a wretched choice,
And rather ſtarve than come.

A diſcourſe preached from Matthew xiii. 45, and 46, made an abiding impreſſion on his mind, and taught him the ineſtimable value of Chriſt, as the pearl of great price, whereby he was in ſome meaſure prepared to meet his future ſufferings. Shortly after he thus became grounded in the truth; a violent cold which he caught, brought on a rapid decay, and confined him, firſt to the houſe, and then to his bed; but although he was prevented from attending the public means of grace, his chamber was made a *Bethel*, and he conſtantly deſired the company of thoſe, whoſe converſation and religious exerciſes he had found ſo profitable and inſtructive; and when they were neceſſarily abſent, he would then deſire a little girl to read the Scriptures to him, and expreſs himſelf much refreſhed thereby. As he became ſenſible of his approaching diſſolution, he was enabled to look forward to his great change with the utmoſt ſerenity, confiding with unſhaken faith upon the great atonement accompliſhed for him by his divine Redeemer. The ſpiritual welfare of ſurviving friends lay much on his heart, and was frequently the ſubject of converſation and earneſt prayer. He derived great conſolation from the remembrance of paſt ſeaſons of grace, and with rapturous pleaſure would expreſs his gratitude in the words of Dr. Watts:

"Beneath his ſmiles my heart has liv'd,
And part of Heaven poſſeſs'd;
I praiſe his name for grace receiv'd,
And truſt him for the reſt."

The violent obſtructions with which nature had to ſtruggle, were frequently productive of the moſt excruciating pain, and in one of theſe paroxyſms, he was overheard to ſay to himſelf, "*The Lord Jeſus ſtands ready with open arms to receive my departing ſoul.*" Thus was grace manifeſted, and indeed magnified in his declining days, and in the furnace of affliction.

On the evening preceding his diſſolution, a change was obſerved to have taken place in his diſorder, which foreboded the immediate fall of his earthly tabernacle, in conſequence of which one of his Chriſtian friends was

was ſent for, and continued with him until the enſuing morning, when, without a ſigh or ſtruggle, he cloſed his eyes upon the preſent world, and entered into everlaſting peace.

At the deſire of ſeveral perſons, the afflictive diſpenſation was ſoon afterwards improved to a crouded auditory, (by the perſon whoſe labours had been bleſſed to his eſtabliſhment in the divine life) in a diſcourſe from Matt. xxiv. 44, when it pleaſed God to over-rule it to the ſpiritual advantage of the relatives of the deceaſed, and a ſpirit of enquiry was excited on the occaſion, under the agency of the Holy Spirit, which has continued to the preſent day.

Greenwich. I. D.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

A LETTER has been received from Mr. Hillyard, Miſſionary at Twylingate, near Newfoundland, giving a very pleaſing account of his labours there, and the ſucceſs which has already attended them; requeſting that another Miſſionary may be ſent to his aſſiſtance, with a view of ſpreading the Goſpel at Bonaviſta and Green's Pond Iſland, which requeſt the Directors have taken into conſideration, and have reſolved to ſend another Miſſionary as ſoon as they can find a ſuitable perſon. It is therefore hoped, the Miniſters and Friends of the Society will be diligent in their enquiries, that one properly qualified may be procured to ſail in the next fleet.

Intelligence has alſo been received from Quebec, from Meſſrs. Bentom and Mitchell, Miſſionaries, giving an account of their arrival and kind reception amongſt the people, and their entrance upon their Miſſionary ſervice. Mr. Bentom, at the requeſt of the people, is to reſide for a while at Quebec; while Mr. Mitchell proceeds to Montreal, with a view of continuing, for a ſeaſon there, or at ſome other Britiſh ſettlement.

N.B. A Report has been circulated in ſome of the public prints, that the miſſion at Otaheite had totally failed, and all the Miſſionaries were returned. But we can aſſure the Friends of the Society that there is no foundation whatever for this report, as no intelligence has arrived but what we have already ſtated. There are ſeven men and two women on the iſland, and others are on their paſſage to join them.

COLLECTIONS, &c. received by the Treaſurer of the Miſſionary Society, from the 25th of July to the 25th of Auguſt, 1800.

	£.		
Greenwich Tabernacle - -	29	15	0
Rev. John Sykes and Friends, Gueſtwick, Norfolk	9	0	0
Rev. T. Harper and Congregation, London-road St. George's Fields - -	5	16	0
Rev. Mr. Atkinſon and Friends, Ipſwich -	24	17	6

Letter

Letter from the Directors of the Miſſionary Society to Brethren Kircherer, Edwards, and Cramer.

London, May 11, 1800.

Beloved Brethren,

IT is probable that this letter may be delivered to you by thoſe who may claim from you the right hand of fellowſhip, and join you in promoting the kingdom of our Lord in heathen nations; for it is committed to the care of four Miſſionaries, two Engliſh and two Dutch, whoſe hearts, we truſt, are ſincerely devoted, to this work; and a part of whom will, probably, viſit the Happy Proſpects Fountain, that they may confer with you on the moſt ſuitable plan of operation; and whether the great object is likely to be beſt accompliſhed by remaining with you to ſtrengthen your hands in the Lord's work, or by attempting to form another Miſſionary ſtation, and thus extend the knowledge of his great ſalvation among the heathen. We have been extremely intereſted with the account of your journey, in company with your other Brethren, and have frequently offered the tribute of undiſſembled gratitude to God, your protector, whoſe interpoſition has been graciouſly vouchſafed in every part of your progreſs, as well as in your ſettlement in the place where you commenced your chriſtian miniſtry; for the knowledge of this latter event, we are indebted to a letter from Brother Kircherer to the Rev. Mr. Vos, dated November 26, 1799; a copy of which has been ſent to us by Mr. Schoonberg, and which has afforded us the moſt lively ſatisfaction. We greatly approve the circumſpect and cautious manner in which our dear Brother expreſſes his views and doubts reſpecting the favourable appearances which have attended your early attempts to do good to the heathen. We think them, however, of a very encouraging nature; and ſhall rejoice to hear that they prove as the morning light, which encreaſes to the perfect day.

We obſerve, alſo, that you have begun to give inſtruction in reading, and that you appear to have already a congregation who attend on divine worſhip, and upon ſeveral of whom a ſerious impreſſion ſeems to have been made. This information alſo affords us ſatisfaction, warms our hearts, and inſpires our prayers, that God may cauſe theſe encouraging beginnings to be crowned with an abundant increaſe. You mention, that the number of thoſe who reſide near you are liable to vary; and we infer, that ſome are frequently coming and others leaving you, agreeably to the roving and unſettled habits of the heathen. We doubt not, however, that ſo far as you have the opportunity, you will promote their ſettlement among you, that they may have the advantage of your conſtant overſight and inſtruction, and be thus reſcued from the pernicious cuſtoms and infectious examples of their heathenish countrymen. In order to this, it may be requiſite to inſtruct them how to cultivate the earth, and to provide themſelves with the neceſſaries and accommodations of life; which, we believe, is the plan upon which our Moravian Brethren have proceeded with great ſucceſs.

We perceive that Brother Edwards had reſolved, and at the ſame time executed, the reſolution of ſetting out for Cape Town. Although this excited in us ſome ſurprize, yet, perſuaded that he would not take this ſtep without the full concurrence of Brother Kircherer, we conclude it muſt be to anſwer ſome very important purpoſe, of which the next diſpatches will give us full information.

We are anxious to learn further particulars of the plan on which you proceed, the progreſs you make, the proſpects before you, and the further opening which may appear for the introduction of the Goſpel, with whatever elſe you may think would ſerve to regulate us in reſpect to the number,

her, qualification, or equipment of our future Miſſionaries. Let us know, alſo, any particulars of an intereſting nature concerning the cuſtoms and manners of its inhabitants, its government, and religion—whatever would enlarge our knowledge of the works of God, and his providential diſpenſations; as the publication of theſe would not only afford us individual gratification, but excite more general attention to our inſtitution, and eventually promote its intereſts.

We truſt you are enjoying the light of the divine countenance—living together in brotherly love—attentive to the progreſs of grace in your own ſouls—preparing for trials, difficulties, and dangers, if God ſhould ſo appoint—and cheriſhing the principle by which the world is crucified to you, and the intereſts of your crucified King form the ſole objects of your higheſt ambition, and your unwearied purſuit. Let your communications be addreſſed to the Directors, under cover, to Mr. Joſeph Hardcaſtle.

Letter to Dr. Vanderkemp and Mr. Edmond.

London, May 11, 1800.

Dear Brethren,

ALTHOUGH you will receive, by the ſame veſſel which conveys this, other letters from our Society, or from ſome members in connection with it, yet we are deſirous of maintaining frequent communion with you, as you dwell *very often* in our remembrance, and *always* in our hearts; and we have peculiar ſatisfaction in the opportunity of informing you, that the bearers of this letter are alſo the meſſengers of Chriſt, and, we truſt, the harbingers of his grace and kingdom among the heathen. Four of our Brethren in Chriſt are ſent out with the views of joining your ſtandard, and that of the diſciples Kircherer and Edwards: two of them are natives of Holland, and the others our own countrymen; but we truſt they are united in affection, and will not ſay, "I am of Paul, and I of Apollos;" but that they are all one in Chriſt. We cannot, in our preſent ſtate of uncertainty, poſitively decide as to their eventual deſtination; but our immediate view is, that two of them may be conveyed to your ſtation, and the others to that of Brother Kircherer and Edwards, and be afterwards diſpoſed of as may appear moſt likely to promote the important object, which both you and they have in charge.

The journals which we have received from you, and which relate your progreſs to the borders of the country where you intend to pitch your tents, have afforded us a theme of unfeigned thankſgiving to your heavenly Conductor, who has led you thus far through the wilderneſs, raiſed up for you unknown and unexpected friends, delivered you from dangers, and apparently opened for you an entrance among a nation, who, we truſt, are prepared by his divine influence for the admiſſion and reception of the Goſpel diſpenſation; and this has alſo made a ſtrong impreſſion on the minds of Chriſtians in general, and produced univerſal deſire that a work, whoſe commencements are ſo auſpicious, ſhould receive additional reinforcements, in order that it may extend in various directions, and produce the utmoſt advantages that our influence can give it.

We are now waiting in anxious ſolicitude for the next journal of our Brother Vanderkemp, which, we hope, will announce your ſettlement among the Caffrees, and the commencement of your miniſtry there. We ſhall read it with peculiar intereſt, and truſt it will furniſh us with freſh occaſion of thankfulneſs and joy. Your information concerning theſe nations, ſo little known in Europe, will be very acceptable; particularly their cuſtoms,

toms, religion, population, government, mode of living, and means of procuring subsistence, and the nature of their country and its products. These, however, are subordinate subjects, compared with those which relate to the success of your ministry among them, the steps you are taking, the encouragements or opposition you meet with, and the prospects you have before you; every thing relating to you will appear important to us. We wish to know how you are accommodated, how you pass your time (which, however, we have no doubt is profitably,) how you procure your subsistence, what encouragement there may appear for other missions, what should be the qualifications of the instruments, what communication you have with the Cape, or with Christians in the intermediate space, and what assistance you may stand in need of from our Society.

To give you directions about the conduct of the mission under your care, would be not only superfluous, but in other respects improper. Since you are far better acquainted with surrounding circumstances, and therefore better qualified to judge of the best adapted means to promote your object. We suggest, however, to your consideration, how far it might be expedient to take under your tuition, or more particular care, some of the children of the chief men, whose influence must hereafter be great among their countrymen, and whose early instruction might incline and enable them to exert it, to promote their most important interests. To us this seems of supreme magnitude and utility, but you can alone judge, how far it is, under your circumstances, advisable or practicable. We commit you always to him who is the Counsellor of his people, and in whom are deposited the treasures of wisdom and knowledge. May his powerful protection also surround you, his inestimable love cheer and console you, and his faithfulness preserve you in the midst of labours and dangers, weariness or discouragements; or, if he please, in the midst of success and triumph, till you are called to lay aside your armour, and to be invested with the immortal wreaths of victory and peace!

Please to let your communications be addressed to the Society, under cover, to Mr. Hardcastle.

JOURNAL OF THE CAFFRA MISSION.

FOURTH QUARTER OF THE YEAR 1799.

Settlement in Caffraria.

OCTOBER 2.

THE king paid us a visit, and desired once more to see the goods we had brought with us; but he did not ask for any, only he offered a milch cow for a few buttons, and two coarse old handkerchiefs. Mr. Buys urged him, by means of his uncle Siccou, to give us a final answer upon my proposals, but he was silent.

3. Our Hottentot, W. Bruintje, pressed me very hard to return to the colony till a more favourable period should give me admittance. The uneasiness of Brother Edmond, who wished to prosecute his plan, and to go to Bengal, teazed me also: and I myself was almost exhausted; but I looked up to God, praying that he would rule and keep my heart quiet, as I relied upon him. A few minutes after Buys came in, telling us that the king would open his mouth this day; that he only waited for the arrival of two messengers more.—T'Geika married this day a third wife. When we had laid ourselves down to sleep, one of his captains came in with two girls, begging us to accept them; and to come with them and make merry with the king, and the rest of the company.—This we declined.

4. We

4. We inſiſted again, by means of Mr. Buys, upon having a deciſive anſwer from the king, that I might be aſſured of his friendſhip, my own ſafety and liberty to ſtay in his dominions, or to go when I choſe; but he not only continued ſilent, but even refuſed to admit Buys into his preſence. The old accuſation of our being Engliſhmen, and betrayers, was ſaid to be renewed in the mind of T'Geika, and that we muſt not be ſurpriſed if we were all put to death the next day. T'Zlambi, the King's uncle, had viſited him that day, but had not taken any notice of us. Buys himſelf was doubtful of his own ſafety. All this evil was imputed to me, as having led our people into theſe dangers; notwithſtanding they knew that I many times had warned them againſt them, and that they had accompanied me by their own choice. As for me, I knew that when I entered into this country, I entered it, having the ſentence of death in myſelf, that I ſhould not truſt in myſelf, but in God, who raiſed the dead. I knew that all this bad work was Satan's doing; and I knew, by experience, that it was wrong to attempt to fight againſt him in my own ſtrength, as I had always found him too ſtrong for me; that the only way to overcome him was to give the battle into the hand of the Lord, and to wait for the victory from him; and he enabled me, by his grace, now to do ſo. We read, in our courſe, the 34th Pſalm. Afterward Mr. Buys contrived this ſcheme: he ſent for one of T'Geika's captains, and deſired him to go and to tell the King what change he had obſerved in his countenance and behaviour towards him; that he ſaw that the King paid him not the leaſt reſpect, as he did not reſpect us; that he, therefore, intended to leave the country altogether next morning, and return to the Tambouchis; that we alſo were reſolved either to follow him to that nation, or to return back to our own country. Brother Edmond, who behaved in this circumſtance as a faithful brother, prayed with me, and for me, earneſtly.

5. Mr. Buys early in the morning ordered his oxen to be brought to his tent, and his horſe to be ſaddled, and he dreſſed himſelf for the journey. The King had ſupplied him with ſome men to fetch his family and cattle from the Tambouchis. Theſe he diſmiſſed, ſaying, that he himſelf was going to them. I looked up to God, and Brother Edmond prayed again in private with me. We then read Pſalm 35 and 36, and I prayed with our people. Afterwards I opened my New Teſtament (the manual Edition of G. Blaaun) at page 172, beginning, Εγω ειμι μη φοβεισθε, "It is "I, be not afraid," which gave new ſtrength to my ſoul. This morning we received a viſit from a Modankian Captain, called T'Katta. Afterwards Buys ſat with us, and then T'Geika came in with eight or ten of his captains, and alſo the Modankian. He aſked what theſe preparations meant which Buys had made. Buys then anſwered him in an earneſt and a ſevere tone: "You have declared," ſaid he, "that you would conſider me as your father, but your conduct to me, in theſe laſt days, denies theſe feelings." He then upbraided him for his cool and haughty conduct towards us, and explained to him, at large, who it was that ſent us to his country, and to what purpoſe, and repreſented to him the notion he had of our character, and concluded that, it being a ſhame to leave us for above a fortnight, waiting in vain for an explicit anſwer, he now was reſolved to provide for himſelf, and for us; and if he was murdered on the road to the Tambouchis, the contempt with which he was treated by T'Geika was to be conſidered as the cauſe of it. To this T'Geika anſwered in a ſpeech, which laſted about an hour. He candidly confeſſed his guilt and neglect; that he had by no means behaved towards Buys and us as he ought to have behaved; and he requeſted that we would pardon him. "I will not," ſaid he, "excuſe

myſelf, though I could appeal to the feſtivals of my marriage, in which I have been all this time engaged. I thank God that he has put it in the heart of theſe men to come into my country; do with reſpect to them as you have ſaid, and let Tinkhanna take the field which is on the other ſide of the Keis Kamma,* and ſtay with you; and let him be free to go out and in my country where he pleaſes. I ſhall never have a mind to injure him; and if it afterwards might happen, that he again ſhould think himſelf injured by me, as I am liable to faults and miſtakes, I appoint you to be a judge between me and Tinkhanna, and to your deciſion I will ſubmit. All theſe my people have now heard this."—Thus the Lord ſhewed that the King's heart is in his hand, like a ſtream of water. Brother Edmond and Bruintje went to look for a place to go with our waggon over the T'Chommy, but found none, which obliged us to go a great way round about to paſs it.—I perceived this day, that many of the people called my name T'Cheſoé; and aſking for the reaſon, they told me that I had already ſeveral names; that it was the cuſtom among them, when they received ſome benefit of a friend, which excited their love and gratitude, to give him a *new* name, by which they expreſſed their feelings; that they knew not what T'Cheſoé ſignified; and that he who invented this new name only knew what he meant to expreſs by it.

6. T'Geika viſited us early, before we aroſe. He took leave of us, and deſired us to have a plate of dried apples, as it would be the laſt day that he ſhould ſee us. He gave us a ſheep, and ſent for three of our oxen, offering to exchange them for three of his own. This we were obliged to refuſe, becauſe two of them were our ſhaft oxen, without whom our waggon could not go on. He had no idea of the difference between a worked ox and an untaught one; and anſwered, that he did not aſk them for the ſake of the oxen, for he had cattle more than enough; but only to try the ſincerity of our love towards him. Buys then explained to him the reaſon why we could not conſent. He declared himſelf ſatisfied, and that our refuſal would not make any unfavourable impreſſion upon his heart. We then departed, and made our way to the intended place, where we could ford the T'Chommy, all along the back of a mountain. Upon its ſummit the ſhaft of our waggon gave way, and broke, which Brother Edmond and Bruintje repaired with much labour, being all that time expoſed to a heavy ſhower of rain; but we had not proceeded far when Valentine drove the fore, wheel againſt a thorn tree, which broke the ſhaft, for the third time, to pieces. We then pitched our tent, and ſent Valentine on horſeback to the kraal of an old Hottentot-woman, called Apollonia, who had two waggons, for a ſhaft.

7. I pulled one of the plants, of which I uſed the ſtalk for food, up by the root, which had the figure of a carrot. Cutting it tranſverſely, I obſerved it had ſtained my knife with a deep black colour. I then threw ſome iron-nails into a decoction of it, and found that it gave me a good ink, of which this Journal is a ſpecimen. I will here ſubjoin the character of this plant, in caſe it might be found in Europe.† As Valentine did not return,

* *Keis Kamma* is the Hottentot name of the river. It is a compound of *T'Kie*, ſand; and *T'Kamma*, water. The Caffra name of this river is *T'Keiſſy*.

† Hexandria monogynia. Calyx nullus. Corolla hexapetala. Petalorum pagina ſuperior lutea inferior viredenceneo, colore ſuo et hirſutia calycis formam ad ſpectu referens. Capſa triloculáris. Folia lanceolata, longa permediam longitudinem plicata, hirſuta. This plant is by the Caffres called T'Kalánge.

return, Brother Edmond and Bruintje once more repaired the ſhaft. Our Hottentot company was now reduced to a ſingle aged man, and Brother Edmond willingly took upon him to act as ox-driver. We then proceeded, and arrived at the T'Chommy a few furlongs from the place where it falls into the Keis Kamma.

8. We paſſed the T'Chommy, which is here pretty large and rocky, tho' ſhallow; but found no place to paſs over the Keis Kamma. We went, then, over the mountains on the right ſide, till we came to a place where we could paſs it: we afterwards croſſed another river called *Debe*, the bed of which alſo is very craggy, and there we encamped. We had rain in the evening, and none of us were ever in a place ſurrounded by ſuch a number of wolves, who gave our dogs not a moment's reſt all night.

9. We found that we had loſt laſt night five of our oxen, ſo that we could not proceed on our journey; and, as we could not find them, we ſuppoſed that they muſt have been driven away by ſome people: we alſo were informed that Valentine had run off with our horſe, ſaddle, and bridle. Old Apollonia paid us a viſit this day, with ſome women of her kraal. I ſpoke to her the word of life, which ſhe received ſeemingly with much attention.

10. Bruintje rode to the king to enquire for the oxen, but he would not ſpeak to him; and Brother Edmond went to take a view of the country: I being left alone with the waggon, experienced what a faithful friend and ſweet companion Jeſus was, and I longed for no other company. Three Caffres came, however, ſucceſſively to me, and ſat a while with me.

Bruintje refuſed to go to T'Geika again, unleſs I found an interpreter to go with him. I then went in the afternoon to go to the neareſt kraal, where I engaged an Hottentot to go with him the next day. I ſtayed ſome time at this kraal, and, returning in the evening, by miſtaking one ſtream for another, I loſt entirely my way: thus I wandered for one-half hour backwards and forwards, till I could find neither my tent nor kraal, but was obliged to give it up to the Lord. I then laid myſelf down, reſolved to ſleep there; but the wolves gave me no reſt. As I had nothing to defend myſelf with but a Caffre Kiri in my hand, I reſolved to go ſtraightway weſtward, but the moment I ſet out I was warned by the barking of dogs, (which I took to be ours) and heard at a conſiderable diſtance over a ridge of mountains juſt behind me, that I was wrong. I then returned, directed by their repeated barkings. When I paſſed the river a large zayman plunged into it. I went through a thick wood, and arrived, not at our tent, but at old Appollonias's kraal, who gave me two men, who put me in the right road to our tent.

11. Bruintje ſet out with the Hottentot, which I had engaged, and another to look for the oxen; but did not go to T'Geika, being afraid of him, and came back in the evening without the oxen.

12. I reſolved myſelf to go to the king, in order to requeſt his aſſiſtance in finding out the oxen. This morning unexpectedly returned our Henry completely cured (ſee Auguſt 30). He told us that the Boſheman had fallen upon the farm of Kobus Krieger, and taken all his cattle, and with them twelve oxen, which we left to his care, (ſee September 8.) and alſo all the cattle of Piet Prinſlo, who had given him a horſe to come to us. Brother Edmond then went to the Caffre kraal, and came back with a Boſheman interpreter for me. I found T'Geika at home, and as I was ready to ſpeak, he gave me a piece of roaſted meat, ſo that I was obliged to eat, and to ſpeak at the ſame time. He ſaid that he was glad that I had brought my complaints before him; that the five oxen were found, and

that he had ordered them to be kept, but that they were ſtolen again from his kraal; that he would ſend out people to look for them, and that he was ſure to find them out, and would either ſend them to me or bring them himſelf, as he intended to viſit his mother; that he had heard that Valentine had left us, and ſtolen our horſe; that if this might be left unpuniſhed in our country it was not to be ſo in his; that he would alſo enquire after him, and force him to reſtore the horſe, and deliver him into our hands, or puniſh him himſelf. Having ſtaid a while with him, I went to the ſecond queen for milk, which ſhe gave me, and then returned home. In the evening, when dark, brother Edmond obſerved our ſtolen horſe with ſaddle and bridle ſtanding behind the buſh, where we had our fire and ſupped. Valentine, whom we ſuſpected to be near at hand, being encouraged by us to come forwards, anſwered at laſt to our cries, and we having admoniſhed him of the conſequences of ſuch a ſcandalous behaviour, admitted him again into our company.

13. The king's ſecond wife, accompanied with three of her women, viſited us, and afterwards T'Geika himſelf, attended by one of his captains on horſeback. He reached me his hand, and, upon my offering him my tent to ſleep in, he thanked us, but ſaid he was going ſtraight towards the reſidence of his mother.

14. Siccou, the king's uncle, came with one of his men and dined with us, and three of the Modankians, with two Hottentots on horſeback, told us that a commander was marching towards Caffraria.

15. We ſent Valentine with a letter to Mr. De Buys, to requeſt his aſſiſtance in getting back our loſt oxen, by means of the king. In the evening we had thunder and lightning, and ſuch a heavy rain, that we were obliged to remove our tent to higher ground.

16. Valentine came back, followed by Buys himſelf, who told us that the Caffres whom he had ſent to his family in the country of the Tambouchis had found his houſe, waggon, &c. burnt, and his wife and nine children loſt, as they ſuppoſed murdered by the Makdinnas; they found alſo the horſe of one of the Hottentots dead: the men alſo ſent by T'Geika were not to be found. He ſlept this night with us.

17. Buys departed to the king in order to complain of theſe exceſſes, and to require our oxen. We ſent Valentine and Henry with him.

18. Buys and Valentine returned with the five oxen, which had been driven away by the Modankians; who had given them back upon an order of the king, but not without grumbling. In the evening Stoffel Bota came from the Tambouchis, informing us that the Makdinnas had deſtroyed the houſe, &c. of De Buys, but that his wife and family were ſaved by T'Zatzou, captain of the Tambouchis, and father-in-law to T'Geika. Buys then deſired me to pray, and to thank the Lord for this deliverance.

19. Buys and S. Bota went to the king, who ſuſpected his father-in-law to be at the bottom of the plundering of Buys's houſe, to clear him of this ſuſpicion. One of the wolves ſurrounding us every night, bit off the thick leathern cord of our waggon, and ran off with one of the yokes.—Thunder and rain.

20. Laſt night the wolves made ſuch an uncommon noiſe as we had never heard before; ſome of them imitating the ſhrieks of women crying for aſſiſtance; others the cries of children, others the laughing of men. I, ſuppoſing that the cries proceeded from ſome Caffre girls of Appollonia's kraal, who, being inſulted by Valentine, called for help, ran to aſſiſt them; but their breaking out into the moſt horrid howlings (ſomewhat analogous

analogous to the notes which cats make in their nightly purſuits), convinced me of my miſtake. We departed this morning at eight o'clock to the place where we intended to ſettle, and arrived there at five o'clock. Here we found Boota, Buys, (who went on horſeback before us) two Engliſh deſerters, called Thomas Bentley and Henry ——, a Hottentot, and a Tambouchis in a hut, after the Caffre faſhion, but ſomewhat larger, and of an oblong form.—We had rain this day and thunder.

Before this houſe we had a beautiful field of graſs in the middle of an amphitheatre of high mountains, inhabited by numbers of Caffres, divided into different kraals, eleven of which were very near us. Round the foot of the mountain the river Guakoeby ran, affording us moſt excellent water. The aſcent to the mountains was covered by a thick wood of timber of every kind: ſome of the trees were above 100 feet high. Above this wood towards the top of the mountain were meadows of a vaſt extent, and of a beautiful verdure, and the top itſelf was covered with inacceſſible woods. I thanked my Lord for having brought me ſafe to a reſting place, through ſo many difficulties and dangers—a place which, I am in great hopes, by its concentric arches, may encompaſs and cheriſh the firſt ſeeds of a church among this people. If I ſhould not be diſappointed in this hope, I ſhould not think it improper to call the name of this ſpot Cheika, alluding to the name of the king of the country, underſtood in the ſame ſenſe it occurs Ruth. iv. 16.

(To be continued.)

IRELAND.

EVER DEAR SIR, *Inniſſinge, Co. Kilkenny, Aug.* 14, 1800.

MY long ſilence has, I fear, made you think me neglectful of your friendſhip, but wherefore ſhould I write, when I have nothing remarkable to communicate? And, till I left Dublin, this was the caſe with me. Since then I have had little leiſure for writing; I cannot, however, let ſlip this opportunity of ſending you a few lines.

We arrived ſafe in Dublin on Saturday morning, June 14th. There I continued preaching to immenſe crouds (generally with great enlargement of heart and liberty of tongue, and I hope not without ſucceſs), till July 4th, on which day I began my ſouthern tour. Since then I have, beſides hard riding and other labours, preached fifty-nine long ſermons.

Many of the places where I have preached have been rendered famous by dreadful battles and maſſacres in the late rebellion. I think that of theſe places, Wicklow, Enneſcorthy, and Wexford have received my miniſtry the moſt cordially; tho' it is remarkable that here (at leaſt in the two laſt mentioned places) the rebellion raged with greateſt fury. You have, no doubt, heard of the maſſacres on Vinegar-hill and Wexford bridge! Under Vinegar-hill ſtands the town of Enneſcorthy, in which more than 600 dwelling and about 200 out-houſes were burned. I walked one evening on Vinegar-hill; I had but to move the earth with my foot and the ſculls of the buried ſlain appeared in almoſt every part, not entirely rock; tufts of human hair lay thick on the ſurface of the earth, and on the buſhes and crags of mountains; 886 widows (it is computed) only in the county of Wexford, have been made by the cold-blooded maſſacre of their huſbands by the papiſts, beſides thoſe who loſt their partners in the battle. The remains of Scullabogue Barn, where 186 men, women, and children (Proteſtants) were burned, ſtands within two miles of Old Roſs. I viſited this ſlaughter; how ſo many were crammed into this place (only 12 yards by

by 5) I know not; however, so many sculls were found in it, and buried close by. Thirty-seven were also shot in cold blood, and buried within twenty yards of the barn. O to hear the poor Protestant peasants tell their story, with streaming eyes, would move a heart of stone! You ask, perhaps, whether any of the papists hear me? I have generally a few, and sometimes many listening; but the priests are generally alarmed, and very active in preventing their people from hearing me. They tell the poor deluded people, that I am one of the false prophets, &c. The priest of New Ross came and drove many of his people from hearing me out of doors. I challenged him to argument; he reddened, and with quick steps marched off. I then began upon the errors of popery; and some of those who fled at his presence returned, and seemed mightily struck. But frequently they will stop their ears as they pass the congregation, lest they should hear me. Heavy penances are imposed on them that hear me, at which some begin to murmur. I suppose there are, at least, twenty Papists to one Protestant all through the South of Ireland; and in some large towns not a soul but Papists; nay, in one or two whole parishes there is not in each more than one Protestant family. I am threatened by some of the Papists, but my trust is in the Lord. Your sincere unworthy Friend,

WILLIAM COOPER.

P. S. I am moving still southward; shall enter the province of Munster, God willing, on Friday next.

ORDINATIONS.

June 25. Rev. J. Mills, lately a student at Hoxton, was ordained over the Independent Church at Terling, Essex. Mr. Foster, of Malden, (their late pastor) began with reading the scriptures and prayer; Mr. Stevenson, of Castle Heddingham, explained the nature of a Gospel church, proposed the usual questions, and received the confession; Mr. Simpson (the tutor) offered up the ordination prayer; Mr. Steven, of London, gave the charge; Mr. Newton, of Wittam, preached to the people; and Mr. Cooper, of Chelmsford, concluded with prayer.

Mr. Steven preached in the evening; and Mr. Morell, of Little Baddow engaged in prayer. The service of the day was well attended, and conducted with much seriousness and solemnity.

July 16th. The Rev. Daniel Tyerman (late student at Hoxton Academy) was set apart to the pastoral office at Wellington, Somersetshire. Mr. Allen, of Stringston, opened the service by prayer and reading the Scriptures. Mr. Small, of Axminster, stated the nature of a Gospel Church. Mr. Herdsman, of South Petherton, asked the usual questions, and received the confession. Mr. Tozer, of Taunton, prayed the ordination prayer; Mr. Jones, of Plymouth Dock, gave the charge from 1 Tim. iv. 16. "Take heed unto thyself and unto thy doctrine," &c.; Mr. Morren, of Yeovil, concluded the morning service; Mr. Wheeton, of Lyme, gave out the hymns. In the afternoon Mr. Allen, of Exeter, began the service with prayer; Mr. Hey, of Bristol, preached to the people from Heb. xii. 25. "See that ye refuse not him that speaketh," &c.; Mr. Wm. Rooker, of Tavistock, concluded the service with prayer. Mr. Cobbin, of South Molton, began the evening service with prayer; Mr. Pittard, of Marlock, preached from Dan. xii. 4. "Many shall run to and fro, and knowledge shall be encreased;" Mr. S. Rooker, of Biddeford, concluded with prayer. All the services were conducted with the greatest solemnity; 24 ministers were present on the occasion. The house was crowded with attentive hearers, who found it good to draw nigh to God.

June 12, 1800. Rev. JOSHUA MOODY was ordained Paſtor of the particular Baptiſt Church, at Lockerley, Hants. Mr. Bain, of Downton, began the ſervice with reading ſuitable ſcriptures, and prayer; Mr. Horſey, of Portſea, delivered the introductory addreſs, and received the confeſſion; Mr. Edwards, of Wilton, prayed the ordination prayer, with laying on of hands; Mr. Saffery, of Saliſbury, gave the charge from Col. i. 7. "A faithful Miniſter of Chriſt;" Mr. Steadman, of Plymouth Dock, preached to the people from 1 Theſſ. v. 12, 13; and Mr. Nike, of Romſey, concluded with prayer. The hymns were read by Mr. Price, of Yeovil.

This church has been, for many years, in a very low and declining ſtate, but at preſent there are hopes of a pleaſing reverſe; their Meeting is crowded with hearers on Lord's days, ſome of whom appear truly concerned to be ſaved; and additions to their ſmall number, as a church, are expected.

CHAPEL OPENED.

ON Monday, April 14, 1800, a Chapel was opened at Patricroft, near Manchester, by the Rev. Meſſrs. Smith and Roby. For the encouragement of Village Preaching. We remark that the congregation, for whoſe convenience this Chapel was erected, has been collected principally by the ſucceſsful labours of ſome worthy members of the church in Canon-ſtreet, Manchester, who have, in other places likewiſe, been very uſeful.

DISTRIBUTION OF PROFITS.

Monday, July 21, 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.	*Denominations.*	*Recommended by*	£.
S. K.	*Eſtabliſhed Church.*	Dr. Haweis	5
M. D.	*Methodiſt.*	J. Eyre	5
U. R.	*Independent.*	M. Wilks	5
A. A.	Do.	Do.	5
J. C.	Do.	J. Townſend	5
A. C.	Do.	Do.	5
C.	Do.	W. F. Platt	5
E. T.	Do.	J. Boden	5
S. G.	Do.	Do.	5
S.	*Preſbyterian.*	J. Smart	5
J. Y.	Do.	A. Waugh	5
M. R.	Do.	Do.	5
G.	Do.	Duncanſon	5
C.	Do.	Do.	5
M. K.	Do.	D. Bogue	5
S.	Do.	Do.	5
S. H.	*Baptiſt.*	Dr. Ryland	5
M. T.	Do.	G. Lambert	5
M. A.	Do.	Dr. Ryland	5
H.	Do.	W. Roby	5
J. D.	Do.	T. Beck	5
M. E.	Do.	S. Greatheed	5
L. K.	Do.	M. Wilks	5
B.	Do.	J. Eyre	5
S. P.	Do.	E. Parſons	5
M. A.	Do.	Do.	5
M. S.	Do.	Do.	5
P.	Do.	A. Fuller	5
A. K.	Do.	Do.	5
M.	Do.	Do.	5

POETRY.

PSALM CXXIII. 1.

TO Thee I raiſe my longing eyes,
Thou mighty Ruler of the earth and ſkies,
Whoſe glory ſhines abroad
In dreadful majeſty divine!
Whoſe powerful arm o'er-rules preſumptuous man,
Whoſe wiſdom, power, and grace combine
To reſcue mortals by a ſovereign plan,
Which loud proclaims the mercy of a God.

I ſupplicate, O God! thy gracious throne,
For bleſſings which thyſelf alone
Can'ſt to my needy ſoul impart:
For which I plead the merits of thy Son,
The glorious work which he hath done;
For this I ſigh and pant
Hear now my prayer—this one petition grant,
A praying heart!

How worldly pomp declines compar'd with Thee!
No joys in earth's purſuits I ſee,
So trifling and ſo vain,
So full of miſery and pain.
Unlike the ſweet delight thy ſervice gives,
When Jeſu's worthy name,
Our ſouls in extacy proclaim;
When his love our ſouls inſpiring,
All his finiſh'd work admiring,
Onward cheerfully we preſs,
Exulting in his righteouſneſs,
Nor fear the numerous foes,
That ſtrive t'oppoſe
Our march tow'rd Zion's Hill, where Jeſus ever lives.

Dear Saviour, may I ever be
Found in thy ways, depending ſtill on Thee;
And tho' my faithleſs heart
From thee, her Lord, would oft depart,
Still keep me by thy grace;
Nor let me e'er be found
On Sin's unhallow'd ground,
But may I conſtantly abound
In ev'ry grace, in ev'ry work of love;
Till ſummon'd home to thoſe bright realms above,
Where pureſt joys uninterrupted reign,
Pleaſures unbounded and unmix'd with pain;
Where nothing ſhall obſcure my gaze,
But, thro' unnumber'd happy days,
I ſhall behold without a veil thy life-inſpiring face.

VIATOR.

THE HUSBANDMAN'S SONG.

Pſalm civ. 13, 14, 15. *Deut.* xxxii. 14.

MIDST yellow crops of waving grain,
My God, I raiſe the humble ſtrain.
Theſe ſpicy gales, how ſoft they blow!
How ſweet theſe murm'ring waters flow
Yonder blue ſkies, how bright they ſhine!
How rich their tints, and how divine!
Earth groans beneath her pond'rous load,
The bounty of a gracious God.

What unbelief my heart betray'd
When I beheld the tender blade!
My throbbing boſom heav'd with fear,
Leſt ought ſhou'd taint the golden ear.
But mercy kept the precious grain,
Nor ſuffer'd man to toil in vain;
Bade the ſoft gales breathe gently forth,
And curb'd the fury of the North.

Wake ev'ry ſoul! with rapture ſing
The praiſes of our bounteous King.
For lo! the God of Nature pours
In earth's ſoft lap his golden ſhow'rs.
See where the loaded boughs appear,
See Eſhcol's vine tranſplanted here;
And Canaan's fruits luxuriant grow,
While ſtreams of milk and honey flow.

Jeſus! the ſmiling ſcene around
Owns not a ſpot of barren ground:
So ſhall my ſoul, if thou be there,
Fruits of the fineſt flavour bear.
Sow the bleſt ſeeds of grace divine,
And thou, dear Sun, ariſe and ſhine;
Ripen the crop, new ſtrength impart,
And reap a harveſt in my heart.

SCUBERTUS.

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BIOGRAPHY.

THE LIFE OF THE REV. JOHN RYLAND.

THE Rev. JOHN RYLAND, A. M. who was for many years paſtor of the Baptiſt Church at Northampton, was ſo well known, and ſo highly eſteemed, by his numerous acquaintance, both in the metropolis, which he frequently viſited, and in moſt parts of the kingdom, that our readers, we doubt not, will be gratified by a brief memoir of his life.

He was deſcended from a reſpectable family of yeomen, who were eminent for piety. His grandfather was John Ryland, of Hinton on the Green, in Glouceſterſhire, a village within two miles of Eveſham, and a member of the Baptiſt Church at Alceſter, in Warwickſhire. In his old age, it is remembered that he was very fond of reading Tillinghurſt's Sermons. He had eight children, viz. John, Joſeph, Thomas, Samuel, Job, William, Elizabeth, and Sarah, all accounted perſons of a religious character. After marriage one daughter's name was Walter, and the other's Baſkerville; her huſband's ſon, by a former wife, was father to the Rev. Robert Baſkerville, paſtor of the Baptiſt church at Hartford.

John Ryland, the eldeſt of the above eight children, had not the pleaſure of ſeeing his two ſons walk in the truth; but his daughter Sarah, who married Mr. Thomas Pearce, of Hinton, had two ſons and a daughter, who grew up, and have very large families. Theſe ſons are ſtill living, and are principal encouragers of the Goſpel at Eveſham.

Joſeph Ryland, who lived at Lower Ditchford, in the pariſh of Stratton, was father of *our* Mr. Ryland, whoſe mother's maiden name was Freelove Collett. She was a moſt excellent and religious woman, of the family of the Colletts of Slaughter, near Bourton on the Water. He was born Oct. 12, 1723. When a youth he was proverbially gay, and ſpent his early days in folly and ſin; but in the ſpring of the year 1741, the Lord was pleaſed to meet with him in mercy, at a time of general

awakening in the Baptiſt congregation at Bourton, then under the paſtoral care of the Rev. Benjamin Beddome, M. A. when about forty perſons were brought under ſerious impreſſions at the ſame time. Mr. Beddome baptized him, Oct. 2, 1741, received him into the church, and, obſerving an uncommon ſprightlineſs in his genius and animated piety, gradually led him forward to the work of the miniſtry, with the foſtering hand of a wiſe and kind parent; laying a plan, without his knowledge, for his going through a courſe of academical ſtudies in the Baptiſt ſeminary at Briſtol, then under the preſidency of the reverend and learned Bernard Foſkett. When the intention was fully made known to Mr. Ryland, he felt an unuſual degree of concern and diſtreſs; as his private diary of that and of ſubſequent date, ſufficiently evinces. On entering the academy, having previouſly contracted a love of order and regularity, he began to form plans for the regular proſecution of his ſtudies. Theſe arrangements were exact, and might have made him a ſlave to method, had not the ſprightlineſs of his genius enabled him to throw off the trammels; which he was capable of doing to very great advantage. His fellow ſtudents were few in number, but much diſtinguiſhed by their piety and diligence. Under Mr. Foſkett, no trifling excuſes for non-application to buſineſs were admiſſible; and had they been, the diligence of Mr. Ryland would have ſaved him from the diſgrace of making them. From the beginning of his career to its cloſe, it might eminently have been ſaid of him, *quicquid agit, valde agit*; "whatever he did, he did it with all his might." Though the motto he recommended to others was, *feſtina lente*, i. e. "make haſte ſlowly." And if it be proper to form a judgment from his records of each day's employment, it may be truly ſaid, that he was a ſtudent, *not ſlothful in buſineſs, but fervent in ſpirit ſerving the Lord*. While purſuing his ſtudies, he viſited the church at Bourton; and was called to the work of the miniſtry on May 2, 1746, after delivering a ſermon which he entitled, "The Chriſtian Preacher's honourable Employment, and humble Acknowledgment." An account of this ſervice is entered in his diary in the following words: "This day we had a church meeting at eleven, for preparation before the Lord's Supper; and for *the ſolemn calling me, poor, wicked, worthleſs me, to the important work of the miniſtry: at two, I preached from* 1 Cor. ix. 16. "For though I preach the Goſpel, I have nothing to glory." I bleſs God for ſome degree of liberty, both in prayer and preaching—though ſeveral defects and blunders—Lord, pity me! I am leſs than nothing, and very vanity." This beginning was no unfavourable ſpecimen

ſpecimen of what followed, on which it would be very eaſy to enlarge. His diary of 1744—1747, &c. contains many truly ſerious and inſtructive things. We ſhall ſelect one from the reſt, becauſe it furniſhes a reaſon for ſome of his ſubſequent ſtudies, and publications. In the beginning of one year (1744) he thus writes: "Now in the depths of darkneſs, uncertain about the exiſtence of a God, and the immortality of my own ſoul:" and in the cloſe and review of another, thus: "On my part . . . . perplexing doubts concerning the immenſity or omnipreſence of God, have grieved me exceedingly." This made him cry out and complain, "O the infidelity and atheiſm of my heart!" But in this diſtreſs, he was determined to uſe the means of information; and while he *walked in darkneſs, and*, as to his own apprehenſion, *had no light*, he came to the extraordinary reſolution, of which the following is a copy.

"June 25, Evening 10, 1744. Æt. 20 years, 8 months, 2 days.

If there is ever a God in heaven or earth, I vow and proteſt in his ſtrength, or that, God permitting me, I'll find him out; and I'll know whether he loves or hates me; or I'll die and periſh, ſoul and body, in the purſuit and ſearch.

Witneſs, JOHN COLLETT RYLAND."

Theſe exerciſes of mind muſt have been diſtreſſing to a very great degree, but they were the means of leading him to ſtudy the atheiſtical and deiſtical controverſies; and but for this diſtreſs, it is probable the public would never have ſeen his CONTEMPLATIONS *on the exiſtence and perfections of God—the immortality of the ſoul—and the inſpiration of the ſcriptures.*

When he firſt left the academy, or perhaps before he had fully left it, he was invited to preach at Perſhore, in Worceſterſhire, and many members of the church were very deſirous that he ſhould ſettle with them; but others being as warmly attached to Mr. Haynes, who afterwards ſettled at Bradford, in Wiltſhire, the friends of both candidates agreed to give up their favourite choice, and endeavour to unite in a third perſon, which occaſioned the ſettlement of the late Dr. Aſh among them.

Mr. Ryland in the mean while was repeatedly requeſted to ſupply the church at Warwick, then vacant, and after preaching there occaſionally ſeveral times, they gave him an unanimous invitation, on Sept. 21, 1746, to ſtay with them for twelve months; but he was not ordained over them till

July

July 26, 1750. On that occaſion Mr. Brine, of London, gave him the charge, which is printed, from 2 Tim. iv. 1, 2.*

He was married, before his ordination, on Dec. 23, 1748, to Miſs Elizabeth Frith, a native of Warwick, an humble and lively Chriſtian, and a moſt tender and affectionate yokefellow, whoſe attention to the intereſt and comfort of her huſband has ſeldom been equalled among the beſt of wives. Mr. Ryland was for ſome time after his marriage in a very weakly ſtate of body, and it was hardly expected he could long eſcape a decline. At the ſame time his ſpirits were frequently ſo depreſſed, that he has thrown himſelf on the bed, and told Mrs. R. he could not preach, but ſhe muſt ſend to the meeting-houſe, and deſire the friends to ſpend the time in prayer; however they were never reduced to this neceſſity, as by her gentle perſuaſion ſhe encouraged him to make the attempt, and he not only was enabled to go through his work, but generally found himſelf rather better after it was over. Sometime after his marriage he was ſeized with the ſmall pox, and his life was in moſt imminent danger for many days. During this time prayer was made for him without ceaſing by the church; and the greateſt ſolicitude was ſhewn for his life by his neighbours in general, even thoſe who before his illneſs had diſcovered the utmoſt ill-will to him as a diſſenter. At the meetings for

* It is entitled "*The Solemn Charge of a Chriſtian Miniſter conſidered.* A note of Mr. Brine's, in the 32d page, deſerves peculiar attention. "The "doctrines of the true grace of God have no licentious tendency. Some "perſons abuſing theſe important principles is no objection to the truths "themſelves, nor is it a juſtifiable reaſon for a miniſter's ſilence about "them, or a ſlight and ſuperficial manner of treating them; they are what "he ought to affirm conſtantly. And in order to prevent an abuſe of thoſe "doctrines, it is a duty equally incumbent on him to ſhew that they do "not leſſen, much leſs diſſolve, our obligation to obedience; and conſe-"quently one neceſſary branch of his work is, to treat on practicals, and "to ſhew that the Goſpel has no greater adverſaries than thoſe are, who, "under a pretence of value for its momentous doctrines, and of pleaſure "in hearing them preached, cannot bear with exhortations, to practical "duty. Theſe are ſome of the worſt enemies of the croſs of Chriſt, and "juſtly deſerve the moſt ſevere reproof, let them be who or what they may. "*Doctrines* are not to be neglected or curtailed under the ſpecious pretence "of promoting practical religion: nor muſt we decline to treat of *duties*, "and our obligation to obedience, under a like pretence of eſteem for the "doctrines of the grace of God. *Though the Goſpel delivers us from the "covenant of works, it leaves us under the law as a rule.* And though "obedience is not required to the ſame ends, yet ſtill it is required, and it "is to be enforced by weightier motives, wherewith the Evangelical "ſcheme furniſhes us. Nor does that preacher make full proof of his mi-"niſtry, who neglects to practiſe either part of this apoſtolic injunction."

prayer,

prayer, every one who was aſked was ready to engage, and ſeemed to enjoy peculiar liberty, including ſome, who by the ſhyneſs of their diſpoſition, or, as was feared, through a declenſion in religion, had not been known to engage in public for years before. Even the people of the town, as they paſſed by the corner of his houſe, would exclaim, "God ſend that man may live! if there is a good man in the town he is one." At this general concern for his recovery, one poor profane creature was ſo provoked, that, after paſſing the door, and hearing the ejaculations of others for his ſafety, he wiſhed, on the contrary, that he might die and be damned. He uttered this imprecation as he paſſed through the church-yard, which was near the parſonage houſe, where Mr. Ryland then lived. But he recovered, and was the inſtrument of that man's converſion, who was perhaps the only perſon in the town who had wiſhed for his death. For, ſome time afterward, this man courted a young woman who attended at the Baptiſt meeting, and expreſſed his determination to obtain her in marriage, though he vowed he would cut off her legs, but he would prevent her going to meeting. He uſed, therefore, to wait for her on the back hills, near the meeting-houſe, and then go home with her. But one evening, after ſtanding about the door pretty early, he felt himſelf inclined to go in, and look at the place, when, others following him into the gallery, before he was aware, he found it difficult to make his retreat; he was obliged therefore, contrary to his intention, to ſtay and hear the ſermon; he heard it, was pierced to the heart, and was afterward added to the church.

After Mr. Ryland's recovery from the ſmall-pox, his conſtitution ſeemed wonderfully renewed, and he had ſcarcely any violent attack of illneſs through the remaining part of his life; but enjoyed an unuſual degree of health, and a ſurpriſing flow of ſpirits. For many years he preached three times on the Lord's day, or elſe catechiſed in the evening, and repeated the ſubſtance of the diſcourſes delivered in the day. He was able to go through his labours on the ſabbath, and the other days of the week in the ſchool, with very little fatigue.

Though the exerciſe of his miniſtry at Warwick was not in vain in the Lord, yet it was attended with much greater ſucceſs at Northampton, whither he removed in October 1759. The church at this town was in a very low condition, at the time when he firſt came among them; partly through the imprudence of their laſt miniſter, who afterwards turned Sandemanian, and fell into ſad immoralities before his death. This church had been gathered near the cloſe of the laſt cen-

tury, and had been long uſed to admit of mixt communion of Baptiſts and Pedobaptiſts. The Rev. Andrew Moore was their firſt paſtor, in whoſe time the meeting-houſe was built, in 1714; but the auditory increaſing greatly after Mr. Ryland came, it was twice enlarged: firſt in the ſummer of 1760, and the ſecond time in 1774. From the period of his coming to Northampton, to the end of 1792, three hundred and twenty members were added; one hundred and forty five males, and one hundred and ſeventy eight females. There were but about thirty communicants when he came, who all died before him except two.

The college at Providence, in Rhode Iſland, created him A. M. in the year 1769; but we well know that he was never half ſo fond of receiving literary honours for himſelf, as he was of procuring them for others.

As a *companion* he kept the ſocial circle alive. Hiſtory, Geography, Anecdote, Scripture, Criticiſms, Sayings of great men, with the Biography and writings of the moſt eminent divines, were ſome of the ſources from which he communicated pleaſure and improvement, in an endleſs variety, to his friends —and theſe were not eaſily numbered.

It is well known that he was a man of reading; but many readers themſelves, were they to ſee his diary, his adverſaria, and other MSS. would be aſtoniſhed at the number of authors he went through; perhaps it may be affirmed with truth, that there are but few books, either in the liberal arts or in theology, deſerving of regard, with which he had not acquainted himſelf. His chief acquiſitions of this ſort were made through early riſing. For a great many years he roſe very early, winter and ſummer, and employed the chief part of the morning from four till ſeven in reading; but he *began the day* with reading of the ſcriptures. This practice he recommended in private and public to his fellow chriſtians, and to his brethren in the miniſtry. At the experience-meeting of the miniſters, when the aſſociation met at Kettering in the year 1781, the chief thing he related was the advantage he had found in beginning with the ſcriptures the very firſt thing in the morning.—He uſed to ſay, that if he omitted it at any time he found a ſenſible difference in the frame of his mind all that day. Thus by *daily reading he became mighty in the ſcriptures.*

As a chriſtian he was very devotional; ſhort, but often in private prayer: he generally engaged three or four, and frequently five or ſix, times a day.

His *public prayers* too often partook rather of the nature of preaching than prayer, and ſeemed to be little ſermons; but when

when he properly entered into this part of the divine ſervice, he was a wreſtler indeed;

"He ſtorm'd the gates of heaven by fervent pray'r,
"And brought forth triumph out of man's deſpair."

As a *miniſter of the Goſpel* the doctrines of grace lay near his heart. In the pulpit he was lively and zealous; generally animated, ſometimes collected, and often ſublime beyond deſcription. His ſtyle was as much his own as his features, and what it was at any time defective of gracefulneſs, it generally poſſeſſed in grandeur.

His love to the ſeveral denominations of good men was ardent. If there ever was one who cordially ſaid, *Grace be with all them who love our Lord Jeſus Chriſt in ſincerity*, he was the man.

Few chriſtians or miniſters have endured ſharper conflicts than himſelf. In the 42d volume of his MSS., part of which is written on the force and fraud of the devil, he has recorded many horrid temptations with which he was aſſaulted; but it is pleaſing to read his concluding accounts of almoſt every one of them—"Conquered by prayer to Chriſt"—"Bleſſed be Chriſt I was victorious"—"Attacks with violence, but God my Saviour gave me victory over them all"—"Overcame by Chriſt's giving me reſolution"—"A violent aſſault, . . as uſual conquered by praying to Chriſt." He conſidered that our Lord was tempted in all points as we are; hence he *uſually* prayed to Chriſt in his extremity, and conquered.

The natural warmth of his temper ſometimes hurried him into indiſcretions, which were the fruitful ſources of after ſorrow to him; and far be it from us to attempt to juſtify what he himſelf ſo heartily criminated; yet we preſume to ſay,

"Defects through nature's beſt productions run,
"Our friend *had* ſpots, and *ſpots* are in the *Sun*.

And defects, in ſuch a man as he was, muſt be ſeen. It has been remarked by one of the puritan writers, "that a ſmall ſpeck in ſcarlet is more viſible than a great ſtain in ruſſet."

In the year 1786 he removed from Northampton. This circumſtance was occaſioned by temporary embarraſſment, which was a ſource of trouble both to himſelf and to his friends, who, however, chearfully undertook to extricate him. He removed to Enfield, where he only preached occaſionally, but had a large and flouriſhing ſchool, which it is probable would have been raiſed higher than ever in reputation, had not the infirmities of old age ſo rapidly advanced upon him. He filled his ſtation, however, with a vigour far ſurpaſſing what

is commonly ſeen in a perſon at his time of life, till the month of December, 1791, when a general debility of frame took place, after which he could not well go from one room to another without being led—but he would not be detained from family prayer with the ſcholars, in which he was remarkably punctual and zealous; and to the laſt weeks of his life he was extraordinarily attentive to the ſouls of his ſervants. Through his whole langour he was kept from complaining; and in general, to uſe his own words, he was "very happy in God." In one of the laſt ſermons he preached at Dr. Rippon's, he ſaid, concerning dying, "that the time when, the place where, and the manner how, were very indifferent to him." And for more than a year before his death, if any one met him and aſked him how he did, his moſt common anſwer was, "I am going to Chriſt." While the Lord was taking down the tabernacle of nature, he was building up the temple of grace. In his laſt converſation with one of his friends, he ſaid, "I am ſafe and happy—Chriſt hath cut me down in my own righteouſneſs; he has laid me open in my own guilt; and hath helped me to put my neck under his whole yoke." The nearer he approached the grave, the more ſerene and comfortable was his ſoul. For ſix months before he died, he diſcovered great ſubmiſſion to the divine will. To one of his dear friends he ſaid, on his laſt Lord's day, "We have been in heaven together already twelve years, I mean in the church." Parting with ſeveral others he ſaid, "Farewel, farewel, farewel, till we meet in eternity." On the morning of his diſſolution, he ſaid to his friend Mrs. Dupont, and others, "may God purify our natures—ſet our hearts right with him—and wrap us up in the love of God" . . . . "I am ready to depart and to be with Chriſt, which is far better." To the Rev. Mr Newman, then one of his aſſiſtants*, he ſaid much about the neceſſity and comfort of *heart-union to Chriſt*: and when he aſked the dying ſaint the frame of his mind, he cried out, *happy! happy! happy! O what eaſe of body! O what eaſe of ſoul!* tenderly committing him to the love of Chriſt; and but a few moments before he expired, he exhorted another of his aſſiſtants to pray, affectionately giving him a bleſſing, and then fell ſweetly aſleep in Jeſus, on Tueſday evening, ſix o'clock, July 24, 1792, in the 69th year of his age—not indeed expreſſing himſelf in the words which he intended for his dying moment, but evidently experiencing the truth of them—"*Chriſt is Jehovah God, my righteouſneſs and ſtrength.*"

He left three ſons, and one daughter married to Mr. Joſeph Dent. He had one ſiſter, who died young, and one brother, named

named Joſeph, who died very happy in God, March 22, 1800, at Chelſea, aged about 75.

It was Mr. R's wiſh to be buried in Bunhill Fields, London, but his friends were deſirous that his remains ſhould be carried to Northampton, and depoſited in the family grave, in the meeting-houſe where he had ſo ſucceſsfully laboured. Accordingly the corpſe, which was removed from Enfield on the preceding day, arrived at Northampton on Lord's-day afternoon, ſoon enough for the evening ſervice:—the coffin was laid on the table, in the table pew; ſervice was conducted in the uſual method; and at the cloſe of the diſcourſe, which was preached by Dr. Rippon, from 2. Tim. iv. 6 the body was depoſited in the ſilent tomb—and then Dr. Rippon remaining in the pulpit, as he had alſo done during the time of the interment, ſpoke to the following purpoſe—

"After a long day the ſun is ſet, but it ſhall riſe again at the reſurrection of the juſt, and ſhine for ever—we now take an affectionate leave of the dear old man our friend, and father; God grant that when we come to die, our defects may be as few as his, and our chriſtian virtues half as many. Amen."

A handſome monument has been put up on the weſt ſide the pulpit in the meeting-houſe, at the expence of a number of Mr. Ryland's friends in the church and congregation at Northampton, with the following inſcription:

Sacred
to the Memory of the
REV. JOHN RYLAND, A. M.
who was eminently bleſſed and qualified
for raiſing the Intereſt of God his Saviour,
which was exceedingly reduced in this place,
where his Miniſtrations were ſo ſucceſsful
that this Houſe was twice enlarged.
The warm Pathos, the vivid Zeal, the ſtriking Manner
of his delivering the Truths of the everlaſting Goſpel,
need no Encomium; as they ſtand amply recorded
in the Hearts of his beloved Flock.
After being XXXII Years their Paſtor,
he was gathered unto his People
July 29, 1792.
Aged 69.

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THE PARDONING GOD.

NOTHING is ſo deplorable, ſo deſperate an evil as ſin. We can never fully conceive how hateful it is in its nature; how dreadful in its conſequences! It is an act of rebellion againſt the ſacred Majeſty of Heaven; it dares to inſult and challenge almighty vengeance. It is the accurſed parent of all our miſeries in this life, and expoſes us to an eternity of miſery in the life to come. We are all infected with this deſtructive evil, and wo! eternal wo! will be unto us if we die under its unpardoned guilt, or unſubdued power. When we reflect on the unſpotted purity, and inflexible juſtice of God, it appears impoſſible that guilt like ours ſhould be forgiven: but the Bible reveals a Mediator between God and man; a Mediator of infinite dignity; a Mediator conſecrated to his office by divine appointment; a Mediator who has already made atonement for ſin by the ſacrifice of himſelf, and has thereby opened a way whereby God can be juſt, and the juſtifier of the ungodly. Without ſhedding of blood there is no remiſſion; the blood of the legal ſacrifices could not atone for iniquity;—but the blood of Jeſus Chriſt cleanſes from all ſin. Through the mediation and ſacrifice of Chriſt, the charming doctrine of forgiveneſs is preached from heaven unto men. Let me entreat the reader to meditate with me on a divine proclamation of this kind recorded in the Prophecy of Iſaiah, chap. xliii. ver. 25. *I, even I, am he that bloteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins.*

Here, we obſerve, God reveals himſelf to ſinners in the endearing character of a pardoning God. Our ſins are frequently repreſented in ſcripture under the idea of a debt.—Juſtice demands ſatisfaction; but God reveals his pardoning mercy in blotting out, or croſſing over this debt as an account properly diſcharged. What a mercy it is that God ſuſtains this character! And what an unſpeakable mercy that he has made this diſcovery of his character! It is matter of pure revelation. We could not poſſibly have known that there is forgiveneſs with God, if he had not revealed the cheering truth. God has proclaimed his pardoning mercy to ſinners, not to encourage them in ſin: redoubled damnation will ſeize their ſouls who thus preſumptuouſly abuſe ſuch a gracious diſcovery. He makes this revelation of himſelf, to melt our hardened hearts; to inſpire our admiration and love; and to incline us to return to him in grateful obedience. Theſe effects it produces in all who have juſt apprehenſions of it. For theſe purpoſes he made the earlieſt diſcoveries of himſelf as a pardoning God,

God, by the inſtitutions of ſacrifices; by many expreſs declarations; and by ſeveral inſtances of his forgiving mercy.

But, obſerve with what peculiar emphaſis he ſpeaks, in the revelation of his character as a pardoning God. "I, even I, am he that blotteth out thy tranſgreſſions." Hereby he not only aſſerts that it is his ſole prerogative to pardon ſin, but he ſeems to ſpeak with a kind of conſcious dignity and ſelf-ſatisfaction, as if he gloried in the character of a pardoning God: and he elſewhere aſſures us that he does ſo. "I will pardon all their iniquities whereby they have ſinned againſt me, ſaith the Lord, and it ſhall be to me a name of joy, a praiſe and an honor before all the nations of the earth, which ſhall hear all the good that I do unto them. Jer. xxiii. 8, 9.——Is not the mode of expreſſion which God here adopts intended to excite our admiration at the mercy revealed? When we conſider the nature and deſert of ſin, we might wonder that any ſhould entertain the thought of forgiving it; but that God, the pure and holy God, who is ſo awfully inſulted thereby; that *he*, even *he*, ſhould forgive it, is matter of admiration indeed. Whilſt we hear him revealing this mercy in ſuch emphatic terms, can we forbear exclaiming, "O who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſions of the remnant of his heritage! The redoubled earneſtneſs with which God expreſſes himſelf on this ſubject, ſerves to ſtrengthen our faith. When God ſpeaks, he deſerves to be credited, though he but once declare the fact. But he knows how ſlow we are to believe. He knows that a ſenſe of the greatneſs of our guilt too often cauſes us to ſtagger at the promiſe of pardoning mercy; he therefore ſpeaks with this extraordinary force, to confound our unbelief, and to put an end to all ſtrife in our conſciences.

Attend to the character of the perſons here addreſſed, and you learn, that God extends his pardoning mercy to the vileſt and moſt unworthy objects. Their conduct is deſcribed in the verſes immediately preceding. God himſelf produces the dreadful charge againſt them, ſaying, "Thou haſt not called upon me, O Jacob; but thou haſt been weary of me, O Iſrael. Thou haſt not brought me the ſmall cattle of thy burnt offerings, neither haſt thou honored me with thy ſacrifices.—But thou haſt made me to ſerve with thy ſins; thou haſt wearied me with thine iniquities." And is there mercy in reſerve for ſuch a wretch? Yes, ſays God, "I, even I am he that blotteth out thy tranſgreſſions, even thine." God proclaims forgiveneſs to the moſt abandoned characters, and makes them monuments of his mercy, to ſhew more clearly that it is nothing in

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the creature that diſpoſes him to paſs an act of pardon; but that he is guided by irreſpective ſovereignty alone in the diſtribution of this bleſſing. He acts thus too in order to magnify the riches of his grace; to encourage the deſponding ſinner; and to perſuade us, that though a ſenſe of our aggravated tranſgreſſions ſhould humble us, yet it ſhould not diſcourage us from aſking and expecting divine forgiveneſs through Chriſt.

The pardoning mercy of God, when exerciſed towards an individual, extends to all his iniquities of every deſcription. The divine declaration before us expreſſes this reviving truth. He blots out both "tranſgreſſions and ſins," both greater and leſs enormities. This accords with other divine teſtimonies. "The iniquity of Iſrael ſhall be ſought for, and there ſhall be *none*; and the ſins of Judah, and they ſhall not be found." Jer. l. 20. "There is now no condemnation to them who are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit." Rom. viii. 1. God pardons according to the riches of his grace, the merit of Chriſt, and the declarations of his word. All theſe are of unlimited extent; the pardon that flows from them is likewiſe unlimited. It is in this reſpect that the pardon and the ſanctification of believers on earth differ. They are ſanctified only in part, but they are "freely forgiven all treſpaſſes." Nothing ſhort of perfect forgiveneſs could appeaſe the wounded conſcience; nothing leſs could ſecure us from the curſe; for were a ſingle ſin left unpardoned, the law would condemn us.

This divine teſtimony authorizes us likewiſe to believe, that when God once pardons a ſoul, he never repents of, nor revokes the gracious act. "I, even I, am he that blotteth out thy tranſgreſſions, and will not remember thy ſins." He cannot but remember the commiſſion of them, and ſo ſhould we, with the deepeſt contrition; but he does not remember them as a debt which believers are perſonally bound to diſcharge, but as an account fully ſettled by the ſacrifice of Chriſt in their ſtead. Our Lord declares, not merely that there is now no condemnation to the believer, but that he *ſhall not come* into condemnation. John v. 24. Pardoned ſinners may loſe the ſenſe of pardon, but God never revokes the bleſſing. It is founded on its own immutable purpoſe, and on the unchanging merit of the Redeemer's ſacrifice.

The motives by which God is induced thus to pardon ſinners, are derived from himſelf. Here he declares, "I, even I, am he that blotteth out thy tranſgreſſions, for *mine own ſake*." The advancement of the divine glory, is the higheſt end that either man or God can poſſibly aim at. This he has in view, therefore

therefore in all his works, as his principal object. With this design he formed the purpose of pardoning sinners. His infinite wisdom has devised a way, through the mediation of Christ, by which he can give the most harmonious and transcendant display of his glorious perfections in the accomplishment of this purpose. For this reason he promises and bestows the blessing of forgiveness. When we are pleading with God for forgiveness, we should neither take nor seek encouragement from any thing in ourselves; but, like David, we should pray, "For thy name's sake, O Lord, pardon mine iniquity." This is our most prevailing argument. Then our plea accords with God's design, and therefore must succeed.

But, these words, I observe, are the language of personal address. They contain not only a revelation of pardoning mercy, but a divine intimation to certain individuals of their interest therein. Hence we may infer, that God gives his people, at seasons, a sensible assurance that their sins are forgiven. How often did the Saviour, when here below, address individuals, saying, "Son, daughter, thy sins are forgiven?" And is he less gracious now? The experience of many can answer, No. God gives individuals in the present day a persuasion that their sins are pardoned, by enabling them, through the influences of his Spirit, to believe in the Lord Jesus; to credit the promises he has made to those who believe; and to discover that the work that is wrought on their hearts accords with the description that is given, in the Scriptures, of the character and experience of those whose sins are therein declared to be forgiven. Persons may indeed be christians without this assurance; but no christian can be satisfied without it. God indulges his people with this favour, because it is so necessary to their comfort; and because it is productive of fruit to his glory. What will not that soul do or suffer for God, who sees and serves him as his pardoning God?

How suited is the revelation which God has made of himself, in this passage, to our condition as guilty criminals! Let us often contemplate his character as a pardoning God! Let us earnestly seek an interest in divine forgiveness. This passage encourages us to do so, and God himself seems to give this direction in the words immediately following, saying, "Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." And O! if we have any reason to hope that God hath forgiven us, what obligations does it lay us under to devote ourselves to God. That person knows nothing of pardoning mercy as he ought to know, who

is not thereby constrained to love, gratitude, and obedience; and who does not mourn that he cannot love God more, and serve him better. MANCUNIENSIS.

UTILITY OF DISPERSING RELIGIOUS TRACTS.

AMONGST the various means used for disseminating divine truth, perhaps none is better adapted to effect this great and good work more, than the dispersion of *Religious Tracts*. Persons who are in the habit of taking a tour for health, or a journey for business, have a favourable opportunity of dispersing such tracts in the different places through which they pass, and to persons they occasionally see upon the road. The good which may be done by this means is incalculable. A few individuals in a village possessed of these means of information, may be the instruments of much good, by reading, or lending such tracts to their neighbours. It may excite a thirst after religious knowledge, and ultimately be the means of introducing the Gospel into such a place.

I have adopted this practice for many years, and, I trust, have seen happy effects produced by it. In a late short tour, I was pleased with the manner in which some small publications I took with me were received by persons in many villages. In some of them, I stopped and introduced the delivery with a short address, which I found often had a good effect. I now and then saw a tear start in the eye, and gratitude beam in the countenance. In most cases, I exhorted the person to whom I presented a tract, to read it with attention, and pray to God for a blessing. Vivian's Dialogues appear to me admirably calculated for such a purpose. Once in my way to Staffordshire, I passed a poor man employed in mending the road. I stopt my horse, and addressed him affectionately respecting the great concerns of his soul and eternity. I gave him a small tract, begged him to read it, and pray over it, which he promised to do. In a few days I returned that way, and providentially met with the same poor man. I enquired whether he had read the little book I gave him. He began to weep, and humbly replied, "I have, Sir, and I thank you for it. I have learned what I did not know before, and I hope I shall never forget it."

The following letter received by a friend from an unknown hand, will be an additional argument in support of this plan:

Dear Mr. C.

I am happy to inform you, that one of the late small books which

which you have diſtributed, has fallen into the hands of a poor ignorant man, and alſo informed my judgment very much, and I hope, with the bleſſing of Almighty God, it will be the means of doing me ſo much good, that through the countleſs ages of eternity, I ſhall have occaſion to bleſs the name of the Lord Jeſus. I do, my dear Sir, wiſh you well with all my heart and ſoul, and I hope that the Lord Jeſus Chriſt will ever keep your ſoul," &c.

An anecdote was related to me, a ſhort time ſince, by a friend to whom I gave ſome religious tracts to deliver to his neighbours. He ſays,

"Amongſt other perſons to whom I gave your tracts, I gave one to a young woman in the village, who was careleſs about the beſt things. She read it, and it was uſeful to her. A few days afterwards ſhe came to me in concern, ſaying, ſhe had laid the book in her window, and the caſement being open, ſhe ſuppoſed it had been blown by the wind into the road, and wiſhed to have another, which I gave her. A ſhort time after this, it appeared that her conjecture was true; the wind had blown the tract into the road, which was picked up by a young woman who was paſſing by at the time; and ſhe had reaſon to hope the book had been very uſeful to her, by bringing her to attend regularly upon the means of grace, as well as producing a great change in her conduct." How ſuitable is the advice of the Apoſtle, "To do good, and to communicate, forget not; for with ſuch ſacrifices God is well pleaſed." And how well does this practice accord with the bright example of the benevolent Jeſus, who went about doing good. J. E.

THOUGHTS ON SEEKING JESUS WHO WAS CRUCIFIED.

"FEAR not," ſaid the Angel to the devout women who had come to the ſepulchre, "for I know that ye ſeek Jeſus who was crucified." To ſeek a crucified Saviour has been the delightful employment of chriſtians in every age. By this exerciſe their hearts have been refreſhed and ſtrengthened, ſo that they have held on their way rejoicing.

They who ſeek Jeſus who was crucified, are firmly perſuaded that without an intereſt in him, they cannot be ſaved. So long as a man reckons on all his happineſs in this life, it will be his chief, his whole buſineſs, to mind the concerns of his periſhing body. He can have no ſincere deſire for a ſpiritual ſalvation, of which he has never ſeen the worth and im-

portance. The human mind is ſo conſtituted, that it purſues after any object with an ardour proportioned to the advantages which we expect to gain by poſſeſſing it. Whilſt the ſinner doth not conſider the divine favour as neceſſary to true happineſs, or vainly endeavours to obtain it by his own goodneſs and piety, inſtead of ſeeking Jeſus who was crucified, he conſiders him as "a root ſprung out of a dry ground, having no form nor comelineſs, for which he ſhould be deſired." But when the law in its ſpirituality enters the conſcience; when the man's eyes are opened to behold his complicated guilt and miſery; when, like Peter, he feels himſelf faſt ſinking in the deep waters, and that all efforts of his own for deliverance are unavailing, then he applies to Chriſt for help, ſaying, "Save, Lord, or I periſh." Saul of Tarſus, previous to his converſion, ſo far from ſeeking an intereſt by faith in this crucified Saviour, ſtrenuouſly laboured to extirpate the profeſſion of his name from the earth; but no ſooner was he perſuaded that there is no ſalvation in any other, than he inſtantly built up that which he had ſought to deſtroy: he not only preached to others Chriſt crucified, as the only ground of ſalvation to the periſhing ſoul, but declares concerning him with relation to himſelf, "yea, doubtleſs, I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord; that I may win Chriſt, and be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith."

Chriſtian, art thou ſeeking Jeſus who was crucified? then thou haſt ſeen thy ruined condition by nature, thou haſt been perſuaded that there is no other name given under heaven among men, whereby we can be ſaved; and thou wilt be making it thy chief and daily concern, to obtain an intereſt in him, as the one thing needful for thy happineſs both in time and in eternity.

They who ſeek Jeſus who was crucified diſcern him to be a Saviour in every reſpect ſuited to their periſhing condition. A man ſtruggling with ſome heavy calamity will derive ſmall conſolation from help being offered to him, if this do not appear adequate to his particular emergency; but if one interpoſes fully able to afford the deſired relief, his offer will be joyfully embraced. The guilty ſoul, trembling under apprehenſions of God's wrath and curſe, will not apply to Chriſt for deliverance, until he be fully ſatisfied that he is able and willing to afford him that relief which his miſerable caſe requires. It is neceſſary therefore that the Holy Ghoſt exhibit to us in the glaſs of the Goſpel, the excellence and ſuitableneſs of Chriſt crucified for removing our guilt and miſery, before we betake ourſelves to him as our only hope and refuge.

When we conſider the infinite worth of his ſacrifice, which hath made a complete atonement for ſin; when we behold his infinite power, which is able to ſave to the uttermoſt, and his infinite mercy which welcomes all, without making any exception, ſaying, "whoſoever will, let him take of the waters of life freely," it will not appear wonderful that his people ſhould give him the chief place in their hearts, and count him "all their ſalvation and all their deſire." What is there that I want, ſaith the believing ſoul, which is not to be found in Jeſus who was crucified? Am I, a guilty creature, expoſed to divine wrath? then he bare my ſins in his own body on the tree. Am I enſlaved by the luſts and corruptions of my heart? My old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth I ſhould not ſerve ſin. Am I miſerable, and ready to periſh? then he who gave himſelf to be crucified for me, will aſſuredly be my comfort in life, my hope in death, and my portion for ever. Whom have I in heaven, O Jeſus, but thee? and there is none in all the earth whom I deſire beſides thee.

They who ſeek Jeſus who was crucified, will diligently obſerve thoſe divine inſtitutions by which Chriſt hath promiſed to manifeſt himſelf to the ſoul. Where he hath been found by others, there we ſhould ſeek him. Have ſome of his diſciples found him in the cloſet? Let us ſeek him by earneſt and frequent prayer. Have ſome found him in the public aſſemblies of his people? Let us go up to the gates of Zion that we may ſee his power and glory in the ſanctuary. Have others found him at his own table, where he hath been made known to them in the breaking of bread? Let us neglect no opportunity of commemorating his death; that while we partake of the ſymbols of his broken body and ſhed blood, Jeſus Chriſt may be evidently ſet forth before our eyes as crucified among us. The devout Pſalmiſt ſet a high value on divine inſtitutions. "My ſoul," ſaith he, "longeth, yea even fainteth for the courts of the Lord:" but his deſires do not terminate in the external acts of divine worſhip, for he adds, "my heart and my fleſh crieth out for the living God."

All that the hypocrite or nominal chriſtian regards, is the outward ordinance. If he hear the word preached in an acceptable manner; if he ſit as frequently at the Lord's table as others in the ſame church fellowſhip, his ſoul ſaith, It is enough, and Chriſt's abſence is neither felt nor lamented. But the ſincere chriſtian will bear me witneſs, that it is his chief happineſs in waiting on the Lord when he enjoys fellowſhip with him; and his chief affliction when he cannot find him whom

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his ſoul loveth. Though an angel from heaven ſhould preach the goſpel, this man will not be ſatisfied, if he cannot hear Chriſt's voice in it; and though the moſt eminent apoſtle ſhould diſpenſe the ſacred elements of bread and wine, theſe will have no reliſh to his taſte, if his ſoul doth not feed by faith on the crucified Redeemer's fleſh as meat indeed, and on his blood as drink indeed. Happy the ſoul who is thus employed in ſeeking Jeſus who was crucified. The natural man's eye is not ſatisfied with ſeeing, nor his ear with hearing; whatever be his enjoyments, ſtill his craving heart continually crieth Give, give. But they who ſeek the Lord ſhall not want any good thing. He will give them grace and glory; he will grant their requeſts; he will ſatisfy every deſire of their hearts; he will beſtow bleſſings upon them exceeding abundantly above all that they can aſk or think. HFENSIS.

VILLAGE PREACHING.

Mr. Editor,

WHILE we can never be ſufficiently thankful for the bleſſed Goſpel of our Lord and Saviour Jeſus Chriſt, which is confeſſedly the glory of our land, we cannot but at the ſame time lament that ſo great and ineſtimable a bleſſing ſhould not be more univerſally diffuſed. It cannot but be matter of deep concern to all who have the intereſt of Zion at heart, that ſo few, comparatively ſpeaking, are brought to hear, even with the outward ear, the diſtinct ſound of the Goſpel trumpet. Hence that groſs ignorance of even the firſt principles of chriſtianity which ſo univerſally prevails; and, in connection with ignorance, that diſſoluteneſs of manners, that contempt for every thing ſacred, which marks the conduct of the unthinking multitude. And hence motives have been derived by all thoſe into whoſe minds the Lord has been pleaſed to ſhine by his new-creating power, to give them the light of the knowledge of the glory God as it ſhines in the perſon of Jeſus Chriſt, for deviſing the moſt probable means of counteracting this alarming ſtate of things. With this view, in dependence on the grace of God, village preaching has been adopted, village ſermons have been written, and evangelical tracts diſperſed, the utility of which has been abundantly evinced by the moſt unanſwerable arguments. Perhaps nothing remains to be ſaid on the propriety of adopting every mean in our power for the ſpread of evangelical truth. It may not, however, be unacceptable to the reader, to ſee the neceſſity of ſuch attempts exemplified in two dialogues which literally

rally took place between the writer and two perſons he met with during a ſhort walk into the country.

Strolling round a country church-yard, and lamenting the ignorance of thoſe who had inſcribed the tombs of their departed friends in language better ſuited to ſinleſs than ſinful creatures, as being innocent, without guile, &c. a young perſon about 13 or 14 years of age paſſing by, I took occaſion to enquire the name of their miniſter: to which an anſwer being given, I added, do you ever go to church? A. No. Q. Do your father and mother attend the church? A. No. Q. Can they read? A. Yes, father can. Q. Does he read the Bible? A. No. Q. Did you ever hear any thing of Jeſus Chriſt? A. No. Q. Do you know you have an immortal principle within you, called the ſoul? A. No. Do you know you ſhall one day die? A. Yes, I know that.

The ſecond dialogue took place between the writer and a very decrepid old man, who was labouring to aſcend a ſteep hill.

Q. Father, you ſeem very old, and very infirm, what age are you? A. Yes! I find it hard work to get up the hill,—I am in my 75th year. Q. And how ſtands the account between God and your ſoul? do you know any thing of yourſelf as a ſinner, and of Jeſus Chriſt as a Saviour? A. I keep my church, and have been brought up to it, thank God, and I ſometimes attend the holy communion. Q. And do you think that ſufficient to carry you to heaven? It is very poſſible to do all this, and a great deal more, and at the ſame time to be walking in the path that leadeth to deſtruction. A. I do the beſt I can, I cannot do more, can I? But, maſter, what's the clock? A. I fear you are totally ignorant of yourſelf, and of the whole ſcheme of ſalvation by Jeſus Chriſt. A. I am not afraid of that—I ſhall do as well as others—what can I do more? But, maſter, what's the clock? A. It is paſt ſeven. Reply. O Chriſt! is it ſo late? So ſaying, the profane old man hobbled on, apparently rejoiced to make his eſcape; but not before I had put into his hand Vivian's Dialogue between a miniſter and one of his pariſhioners, which he promiſed me to read. In what a melancholy ſtate are we born? What heatheniſh ignorance reigns around us? Surely darkneſs hath covered the earth, and groſs darkneſs the people. The people are periſhing for lack of knowledge. If the blind lead the blind, we know the awful conſequence. What a loud call for village preaching, and for the utmoſt exertions of all thoſe whom the Lord has been pleaſed to bring to the knowledge of himſelf. May he be graciouſly pleaſed to add to their number, and increaſe their zeal and uſefulneſs!

T. M. H.

THE FINAL STATE OF MAN.

MAN's ſtate of *innocence*, and of *ſin*, and of *grace*, have been conſidered in former numbers. We are now to view his fourth and final ſtate. There are belonging to it many peculiarities, which are all exceedingly important. The way of entrance is infinitely ſolemn; 'tis by the gate of death. Once to die is appointed to all men. Death is the way out of this world, both to heaven and hell. The righteous *would* not, and the wicked *ſhall* not always live upon the earth. The latter muſt be driven away in their wickedneſs. Death, attended with all his horrors, will ſeize them in his dreadful jaws, and make them his lawful prey. Such ſhall not be the caſe with the righteous. It is true, die they muſt, for fleſh and blood cannot inherit the kingdom of God. They muſt go the way of all fleſh. The earthly houſe of their tabernacle will be diſſolved. They, too, find this a ſerious buſineſs. Herein they break up houſe and every earthly tie; they bid the world farewel, and launch into eternity. Nevertheleſs, in death they have hope. Death is theirs. He is not to them the king of terrors, but the meſſenger of peace. To die, is gain. Death places their bodies where the wicked ceaſe from troubling, and the weary are at reſt. Then their ſouls return to God, their centre, and their joy. If through life their path be rough, ſtill, at length, their end is peace. Their Saviour is the king of glory. He holds the keys of hell and death. Well he knows what it is to die. He paſſed through death to overcome its terrors. He guides his followers through the gloomy vale, and opens for them the everlaſting kingdom.

Another ſolemnity belonging to Man's final ſtate, is the judgment that follows death. It is appointed unto men once to die; and after this the judgment. When the ſoul leaves the body, its ſtate for eternity is immediately determined. The departing ſinner lifts up his eyes in hell. The dying ſaint is carried by angels to Abraham's boſom. That day, or night, he dies, Jeſus receives him, to be with him in Paradiſe. But the particular judgment, which takes place when the ſpirit firſt returns to God, will be followed with a general judgment at the end of time. To this purpoſe we are aſſured that the dead, both ſmall and great, ſhall ariſe. Do we ſay, how can theſe things be? With God all things are poſſible. He hath ſaid, and he will do it. Heaven and earth ſhall paſs away, but his word ſhall not paſs away. When his omnipotent hand ſhall have collected and united the ſcattered duſt of all the dead, then ſhall be brought to paſs the ſaying that is written,

"*Death*

"*Death is ſwallowed up in victory.*" In that day, how ſolemn the meeting between ſouls and bodies long ſeparated by death! What heart can now conceive the tranſporting extacies of joy which ſhall fill the ſaints in that deciſive day! Their bodies, faſhioned like unto Chriſt's glorious body, and united to their glorified ſpirits, ſhall ſtand compleat, and ſhine as the ſun. Jeſus, their judge, their advocate, and friend, in the preſence of the aſſembled world, both of angels, men, and devils, will vindicate their cauſe, acquit them with honour, and pronounce them all bleſſed for ever and ever. In that day the wicked ſhall wail. They ſhall not ſtand in the judgment, nor in the congregation of the righteous. Their juſt and awful Judge will ſay unto them, "Depart ye curſed into everlaſting fire, prepared for the devil and his angels."

It adds to the ſolemnity of this ſtate of man, the conſideration that it is indeed *final* and *eternal*. The things of time are comparatively trivial, becauſe they are temporal. There is no certainty of any thing ſublunary. Here riches take wing, and honors fall. The healthy ſicken, and the ſick recover. The indigent become affluent, while the affluent become poor. While the honored are degraded, others, from obſcurity, are elevated ro the higheſt pitch of dignity. And what will become of all earthly diſtinctions by and by? Gold and ſilver, houſes and lands, places and penſions, pleaſures and amuſements, ſervants, carriages and horſes, with every name and title of diſtinction, muſt all be laid aſide: then will be the eternal ſtate. Infinite is the importance which the thought of eternity adds to all its concerns. It is not poſſible, by the utmoſt ſtretch of thought, fully to conceive how the boundleſs idea of eternity muſt affect the ſinner in hell, and the ſaint in glory; how it overwhelms the former with black deſpair, and raviſhes the latter with extacies of joy.

The peculiar felicity of the ſaints in glory, juſtly claims our particular attention. But who ſhall fully deſcribe what the eye hath not ſeen? what the ear hath not heard? what hath not entered into the heart of man fully to conceive? The eyes of men have ſeen wonderful and pleaſing ſights; their ears have heard ſweet and delightful ſounds; but their imaginations have exceeded and far ſurpaſſed all the bounds of ſenſible objects; and yet, after all, they have conceived nothing adequate to the bliſs of heaven. All they have ſeen, heard, or thought, compared with what God has laid up for them that love him, will be found but as a drop to the ocean, or a dying ſpark compared with the ſplendour of the meridian ſun. To ſet forth the heavenly glories, nature is ranſacked for her beauties, but

the choiceſt things in which men delight in this world, fall infinitely ſhort of expreſſing the ſaints delights in heaven. All earthly things are defiled, corruptible, and fade away; and as ſuch, are not adequate to expreſs the undefiled and incorruptible inheritance that fadeth not away. The city whoſe walls are all manner of precious ſtones, the ſtreets paved with gold, and all the inhabitants wiſe, wealthy, healthy, and immortal, who are crowned with glory and robed in white, in token of liberty, purity, and joy; the golden harps, the rich diadems, the delightful paradiſe, with all the honors, powers, profits, and pleaſures of kingdoms, are uſed merely as emblems in condeſcenſion to our childiſh ignorance and weakneſs.

The ſaint in glory muſt be happy, for there he enjoys a perfect freedom from every evil, and a confluence of all good. The days of his mourning are ended. There remains no ſhadow of cauſe for ſighs, tears, or ſorrows. Sin, all ſin, root and branch, is for ever done away. Temptations, perſecutions, afflictions, death, and the hidings of God's face, will be no more for ever. Tears and doubts are all eternally gone. The body will be glorious; free from infirmity, deformity, and every kind of diſeaſe: it will never more require either meat, drink, medicine, or ſleep: it will be ſpiritual, incorruptible, and immortal. The ſoul will be perfect in knowledge. It will know all it deſired and wiſhed below. The books of nature, of providence, and ſcripture, will all be quite plain. The ſoul will for ever enjoy the glorious preſence of Jehovah; and if his gracious preſence upon earth for a moment be ſo ſweet, what muſt his glorious preſence be for ever in heaven? There they behold "the full glories of the Lamb," and are made like unto him. Their powers and capacities are enlarged to take in that felicity and glory which could not enter into them here. If the degrees of felicity vary, there is no murmuring among thoſe who have the leaſt, for all are veſſels of mercy, and all are full of glory. Every ſpirit is perfect, and perfect in every grace. All have run the race and won the prize. All have fought the good fight, and conquered the laſt enemy. All triumph for evermore. They have no more need to watch and pray, or read and hear. The lamp of ordinances may be put out, and laid aſide, becauſe the perfect day of glory is fully come. Guides, and guards, and inns for refreſhment, are no longer neceſſary, becauſe the pilgrim has got home. Now the ranſomed of the Lord ſhall for ever enjoy the beſt ſociety: the triune God—the innumerable company of angels—the noble army of martyrs—the goodly fellowſhip of the apoſtles and prophets: in a word, all the ſanctified and ſaved, from the days of Adam

Adam to the end of time. They will love one another with a perfect love, and never more either give or take offence. They will ſing in perfect harmony, for all their joys are one.

Will they know one another? Adam had a perfect knowledge of all the creatures before he ſinned; and ſurely he and his ſons, when reſtored to more than their primeval excellence, will not be ignorant of the ſaints in glory. Dives knew Lazarus; and ſurely they will not be ignorant of Abraham, who come from the eaſt, the weſt, the north, and the ſouth, to ſit down with him, and Iſaac, and Jacob, in the kingdom of God! The favoured apoſtles in the holy mount knew Moſes and Elias, whom they had never ſeen in the fleſh. Auſtin thought there would be no ſtrangers in heaven. Surely miniſters will know thoſe gracious perſons who will be their crown of rejoicing to all eternity. Will the ſaints have forgotten thoſe miniſters by whom they have believed? Will they in heaven loſe their recollection of thoſe with whom they have taken ſweet counſel together, in their way to their everlaſting home and reſt? It is not to be ſuppoſed. The buſineſs of heaven is not wholly a myſtery to the ſaints on earth; and the language of heaven, as well as the place and company, they ſhall know hereafter. Pleaſing thought! Eternity ſhall be the duration of their felicity. "A perpetuity of bliſs is bliſs!" The glories of heaven, like the love of God, neither know meaſure nor end.

This paper is full. There is no room to contemplate the horrors of the damned. May every reader flee from that wrath to come; and, with the writer, ſeek and find this heavenly city, whoſe maker and builder is God. Thus prays

Scarborough. S. B.

GRACE ABOUNDING TO FELONS.

LETTER II.

SIR, *To the Editor of the Evangelical Magazine.*

I HEREIN fulfil my promiſe of tranſmitting to you a ſketch of the divine dealings with T. Maddocks, executed at Warwick, for forgery. The letter ſubjoined, written by himſelf, as it contains the language of a dying man, may better pleaſe your readers than what I would otherwiſe have tranſcribed and ſent from my own memorandums. The whole that paſſed between him and me in the cell related to the great concern of his preſent peace and eternal felicity, and might be profitable to repeat, but I would rather that *he*, though dead, ſhould ſpeak for himſelf.

I can but reflect with pleaſure upon the change which evidently took place in this man's heart and ſentiments—a change

as ſtriking as I was ever favoured to behold—a change not ordinarily ſeen in a felon. But what is too hard for the Lord to effect? Maddocks had been a cloſe ſtudent at the feet of Socinus for more than twenty years paſt, and had profited in the anti-evangelical ſyſtem above many of his equals. Diſciplined, with prejudices againſt the truth of Jeſus, he thought himſelf (as he told me) juſtified in warmly propagating his pernicious tenets among his family and acquaintance. Paine's Age of Reaſon was his oracle. Judge then how pleaſing the change in ſuch a ſubject! To find ſuch an one inquiſitive after every fundamental doctrine of the Goſpel—to perceive a man of his caſt afterward ſo attached to the Bible, that one paſſage (as he would ſay) went farther to ſettle his mind than a thouſand human arguments. To hear a man who had cheriſhed the moſt degrading thoughts of the perſon and office of Jeſus, declare he could face death with no other confidence than was founded on his atonement; nor would go out of the world with any other language than "Lord Jeſus receive my ſpirit." To behold a champion for infidelity, now draw all his conſolation from the wells of ſalvation. How admirable the change! This change I had the felicity to obſerve. It appeared entirely the Lord's doing, and it was marvellous in my eyes. I forbear enlarging leaſt I ſhould pre-occupy the ſpace in your valuable magazine, which I beg you will have the goodneſs to give to Maddocks's epiſtle. Wiſhing that both you and myſelf may feel daily more and more of the power of the Goſpel upon our own hearts, I remain, Sir, your's, in the common cauſe of Immanuel,

Warwick, Sept. 10, 1800. M.

Copy of a Letter written by Mr. Maddocks to his Children about two Days previous to his Death.

My dear Children,

IT is with extreme concern I am informed by Mr. B. of your affliction for my preſent ſituation. This is, indeed, what I might naturally expect from what I know experimentally of your filial attachment to me. No doubt you have been informed of my cheerful reſignation to the doom that awaits me. You, and others, may probably aſcribe this diſpoſition to a ſtoical temper, or the reſult of ſtrength of mental powers. In anſwer to the former ſuppoſition, you may depend upon it, that ſo far from being paſt feeling, all the infelicity I experience ariſes from my reflections on your account; and although I go through the day with cheerfulneſs, yet when the eye of man is not upon me, when I lie down at night, I ſeldom fail to water my bed with my tears, for the principles I have inculcated upon

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ſome of your minds, and the evil example I have ſet all of you during the laſt twelve months I was with you.

How far the latter ſuppoſition may be true I know not. I confeſs I have had my doubts, ſo deceitful is the human heart! But I truſt this unbelief is in meaſure done away. And here let me ſay, I rejoice that the hand of divine Providence has interfered, and put a ſtop to that mad career of vice and iniquity into which I was daily plunging myſelf, to my own and your deſtruction. Let me here beg your attention to my principles at the time I was taken into cuſtody. "That there is a God," is what I never denied; but, in order to account for the evil which abounds in the world, I had no doubt that there was a deficiency either in his power or his goodneſs, and had totally loſt every idea of the world's being governed by a benevolent Providence. But I had not been long in priſon before I began to ſuſpect the fallacy of my notions. The firſt thing that gave birth to reflection, was the amazing alteration in my habit of body, from an impaired ſtate, by exceſſive drinking, to a ſtate of confirmed health, without any effort made by medicine in order to produce this effect. This, you will ſay, was the natural effect of the reſtraint upon my liberty; granted. But what would have been the ſtate of my mind and body by this time, had not the hand of divine Providence arreſted my progreſs? And here, if you will ſtop a little, and look back upon my words and actions the laſt year I was with you, you can have no doubt of the degeneracy of my morals, and the evil example I was ſetting before you. The firſt effect which this change of thought produced in my mind was to pray daily (whenever I could get a concealed opportunity) to that God who I was perſuaded could liberate me from priſon, if it were conſiſtent with his will, and conducive to mine and your future happineſs; for I had never loſt ſight of you during the whole of my confinement. Your brother* will bear me witneſs, that I frequently told him my mind had undergone even then a very material change, and that I was well convinced that I had imbibed very falſe notions: this he treated as weak and fooliſh. But depend upon it, my dear children, it is to this fooliſhneſs, which began in the gaol, I am indebted for that calm reſignation to the will of God I now enjoy.

I now made it my duty to enquire of the priſoners their way of life, and by what means they were brought into confinement; the general cry was "the neglect of the ſabbath day." Several of them had been members of chriſtian churches, and

* Alluding to his eldeſt ſon, charged with the ſame offence for which his father ſuffered, but was acquitted.

expreſſed

expreſſed to me that that period was the happieſt of their lives and that nothing but misfortune and diſappointment had attended them ſince their forſaking thoſe aſſemblies. Entertaining little doubt that I ſhould be acquitted, I had begun to plan out my future walk in life. In the firſt place, I was convinced of the neceſſity of a regular attendance upon public worſhip to the intereſt and happineſs of ſociety in their preſent ſtate, for at this time I looked no farther. The place I had ſelected for that purpoſe was ———, for many reaſons. The congregation appeared leſs worldly than ———; and beſide, I thought the preacher might amuſe me, if not profit; for indeed, Gallio like, I little cared for the doctrines. I moreover thought a regular attendance would exhibit a good example to you and the neighbourhood. But here mark and behold the extraordinary providence of God. Since my condemnation I have not only been convinced of the truth of divine revelation, but have imbibed the very doctrines that are there preached, from their ſuitableneſs to the letter and ſpirit of the Goſpel; and the perſon who was the happy inſtrument of my converſion, will call upon you, and introduce you to the Rev. Mr. B. And here let me beg you will pay regard to this my dying requeſt. Conſider for a moment the material difference between your preſent diſpoſition and mine. You are all ſorrow and grief on my account, and, no doubt, ſaying, who can ſhow us any good upon earth? I am now ſaying "Lord, now letteſt thou thy ſervant depart in peace, according to thy word, for mine eyes have ſeen thy ſalvation." For every effect there muſt be a cauſe: now the cauſe of my happineſs ariſes from a full perſuaſion of the truth of the Goſpel, as preached by thoſe divines, who are very properly called *evangelical*. I hope you will not ſuppoſe that my preſent ſentiments have any tendency to relax my obligations to parental duty; on the contrary, they have increaſed it, and I can with truth adopt that ſtrong affection of the Apoſtle for the Jews, "I could wiſh myſelf accurſed from Chriſt," for you, my dear children, "according to the fleſh." Or, in other words, ſuch is my affection for you, that I could wiſh you eternally happy, whatever I might ſuffer. Do not let your worldly intereſt in the leaſt concern you; depend upon it the God I now ſerve will never leave you, nor forſake you, if you ſeek and ſerve him in ſincerity and in truth.—(Here he admoniſhes them to forſake the place of worſhip where they had been accuſtomed to attend; that they might hear the Goſpel: but I forbear to tranſcribe the words, as they contain ſome things perſonal. He concludes with the apoſtle's words, "wherefore come out from among them, and then proceeds:")

"Jeſus

" Jesus, I love thy charming name,
" 'Tis music to my ear:
" *O may my death spread far and wide!*
" That earth and heaven may hear.

The three things needful to convince the world of the importance of religion are, the fallen state of man; the necessity of the all-atoning blood of Christ; and the certainty of eternal misery to the impenitent. So far from thinking my fall hard or undeserved, I bow with humble submission to the rod which strikes all my earthly comforts dead. " It is the Lord, let him do what seemeth him good." " Against thee, thee only, have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest."

T. MADDOCKS.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE RESTORATION OF THE JEWS, *the Crisis of all Nations; or an Arrangement of the Scripture Prophecies, which relate to the Restoration of the Jews, and to some of the most interesting Circumstances which are to accompany and distinguish that important Event; with Illustrations and Remarks, drawn from the present Situation and apparent Tendencies of Things both in Christian and Mahometan Countries.* By. J. BICHENO, M. A. 8*vo.* 115 *p.* 2*s.* 6*d.* Johnson.

IT is one of the signs of the latter day, that " knowledge shall be increased," and we would not discourage enquiries of this kind, conducted with becoming modesty, and reverence for the Scriptures. At the same time we confess the subject before us is involved in so many difficulties, that we conceive it much safer to give the system of our ingenious writer in his own words, as summed up in the conclusion, than to hazard a misinterpretation of it, or risk an opinion of our own.

" It is allowed that every position, in the foregoing pages, is not supported with the same degree of evidence; and that two or three particulars may, at first sight, and to those, especially, whose minds are not conversant in such subjects, appear *strange* and *visionary*: nor am I sure that they will not appear so, even to many who have exercised themselves in these, or similar researches. But however this may be, it must be allowed by all serious minds, by all believers in divine revelation, that the subject possesses considerable interest: nor does our failure in a few subordinate, or more obscure particulars, invalidate the whole argument. The great facts which more immediately concern the evidences of divine revelation, and which are designed by providence to counteract infidelity, and prove to mankind the reality of religion, and the truth of the christian religion in particular —the perfection of the Jewish—are attended with such a degree of proof, that, in these, we could not well fail. And it is for these, therefore, I am most concerned: Such as that the Jews, after their present long captivity, will be gathered from all nations, and again be restored to their own country,

country, and be made a holy and happy people. That their restoration will be effected at a time of great and general calamities and revolutions; and at the time of the fall of the *fourth* monarchy, and of the Turkish empire in particular.—That the commencement of their deliverance will be before their conversion.—That it is most likely they will be first put in motion by some foreign power, and that this power is some maritime one in these western parts of the world.—And that they themselves, improbable as it may now seem, will be distinguished instruments, in the hand of Providence, in punishing and breaking to pieces the kingdoms that have been their oppressors, and which will oppose their redemption and resettlement; but in these conflicts, which are to bring about the awful designs of God, they themselves, also, will endure great sufferings, so that great numbers of them, it is probable, will perish.*"

"When these things begin to come to pass, or, at least, when they have made some progress, mankind will witness such incontrovertible proofs of the truth of revelation, as were never before so generally seen. How long it is to the time when "the dry bones of the house of Israel" will begin to move, it is impossible to say; but I strongly suspect it is not long. However, as it is in human nature to precipitate, it becomes us to be cautious. But although no one can say how near, or how distant, the time may be, when God will fulfil his promises to the Jewish nation; yet it is certain there never were so many reasons for concluding it not to be very far off, as at present. We live in awful times. We and our fathers have seen wars, but, since man learnt to shed blood, there never was one similar to the present, in which the nations are dashing each other to pieces about opinions and principles, which equally involve religions and governments. Events the most alarming follow each other in quick succession.—"Babylon the great" is shaken to its foundations. Rome itself has felt the shocks of revolution, and its politico-ecclesiastical government is, at present, extinct. The kingdom of the beast is fast filling with darkness. The Turkish power is most seriously attacked, and exhausted by its own violence; emaciated and enfeebled in every part, it is reduced to the necessity of suing to its (till now) most inveterate and dangerous enemy, to support its tottering throne. Palestine itself is becoming the scene of contest; and that ferment, which has been productive of such unexpected and awful catastrophes in Europe, has reached the shores of Egypt and Syria; and opinions are set afloat which not only threaten destruction to superstition and tyranny under every form, but which attack also truth and justice, and threaten to overthrow the whole fabric of human things, good and bad, and reduce them all to one heap of ruin. If it please God to suffer it to be so, may it be preparatory to a new creation!—"The thoughts of God are not as our thoughts, nor are our ways as his ways; for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts.†."

ADDRESS TO THE PUBLIC *concerning Political Opinions and Plans lately adopted, to promote Religion in Scotland.* By ROBERT HALDANE. *8vo.* 180 *p.* only 1*s.* 6*d.* Ogle.

IT has been our invariable principle rather to unite all parties of real christians, in the grand design of propagating evangelical truth, than to take an interest in the various methods which different parties have adopted. If Christ be preached, and sinners saved, it has never been an object of consideration with us, whether it were by means of one denomination or

* Zech. xiii. 8, 9. † Isai. lv. 8, 9.

another.

another. We do not wish, therefore, to interfere between the good people in Scotland, as to their internal differences in modes and forms; but we cannot with-hold our unequivocal approbation from any man, who devotes his life and fortune to the salvation of his fellow-sinners. Such is Mr. R. Haldane, whose address is now before us, and who has reaped the general reward of benevolence—reproach and slander.

Before Mr. H. was inlisted into the service of his Redeemer, it appears that his property and talents made him a distinguished character in the political circles of the north; but when he became the citizen of another country, even an heavenly, he changed the objects of his attention; he wholly retired from political speculations, and devoted himself to the interest of Christ and his Gospel. His enemies, however, have thought his former conduct a sufficient plea for exciting jealousies and suspicions against him, though no man could express in stronger and more decided terms his conscientious submission to the civil powers.

We know too much of the world to wonder at its evil treatment of a man, who turns his back upon its honours and its temptations; but we wonder at the temerity of a learned Professor (Robison) who published the calumny alluded to in his *Proofs of a Conspiracy*, from the hearsay conversation of an individual, who imposed upon his credulity. This occasioned him the mortifying necessity of contradicting it in the public papers, though not with all that openness and candour which Mr. H. thought himself intitled to expect. But what shall we say of those Reviewers, who, after this, repeated and exaggerated the same unfounded charge? Beside the justification of himself, Mr. H. enters into a full and extensive vindication of the Scots Society for propagating the Gospel; and completely justifies them from the ungenerous suspicion of mixing political views with their exertions.

The peaceable and benevolent spirit that breathes throughout this pamphlet, strongly recommends it to the public attention, particularly of those who are disposed to credit reports prejudicial to the character of the zealous friends of vital godliness. The Appendix contains some papers relative to the plan of the above Society, and a considerable extract from Mr. Ewing's sermon, on civil governments, whose sentiments on that subject Mr. H. fully and decidedly adopts. See our Review for May 1799, P. 203.

THE VICTIM, *in five Letters to Adolphus.* 12*mo.* 80 *p. with an elegant Frontispiece*, 2*s* 6*d.* BUTTON.

WE cannot too much commend the benevolent design of this writer, which is to counteract the evils of prostitution, and licentious intercourse of the sexes, and to expose the loose principle of a man of fashion and gaiety, who, though he shudders at seduction as a crime, thinks it no harm to have connection with the seduced. The author shews, with an invincible force of argument, that no vice can be lessened by perseverance, and that to countenance the trade of prostitution, is but to add guilt to guilt, and misery to misery.

We understand that this comes from the same ingenious pen as the *Refuge*, sometime since reviewed by us; and we hope the elegant manner in which it is printed and embellished, will recommend it in those gay circles which it is designed, under the divine blessing, to reform.

THE PRISONER'S FRIEND, *or Letters to the Condemned.* By the Rev. JAMES EDWARDS. *To which is added a Copy of a Letter from a Physician in London to the late Dr. Dodd, when he was under Sentence of Death.* 12*mo.* 78 *p.* 6*d.* Chapman.

Preface. "The following letters are written as a substitute for personal converse, where persons of serious character, and evangelical sentiment, can

have no access to the condemned cell. The author would not have presumed to employ his pen, had he known of any publication that fully accorded with his wishes. The object of his desire was a small treatise, suitable to the situation of a poor creature under sentence of death, and published at a low price; so written, as to enter into the spirit of the prisoner's views and feelings. As this mode gives opportunity to expose the danger of those subterfuges to which persons of this description flee, and also to exhibit as it were, at one view, those fundamental truths, to know, and believe which is essential to salvation."

We can only add, that we fully approve the author's design, and cordially recommend this tract to those who may have the opportunity of introducing it among the unhappy characters for whom it was designed.

A brief Explanation of the ASSEMBLY'S CATECHISM. By the late Rev. J. BROWN, of Haddington: recommended by Dr. Fisher, of Glasgow; revised and improved, with some Account of Sabbath Evening Schools, &c. by W. Moseley. *2nd Edition, corrected.* 12*mo.* 48 *p. price* 4*d.* Williams.

We are happy in being able so soon to announce a new edition of this cheap and useful work, our opinion of which (see Evangelical Magazine for June last, page 244) has been, we understand, confirmed by the general approbation of persons concerned in the conduct of these schools, and whose experience best confirms its merit.

A SEASONABLE CAUTION *against the Abominations of the Church of Rome.* By the Rev. C. DE COETLOGON, M. A. *2nd Edition.* 12*mo.* 24 *p. price* 2*d.* Williams.

THE alarming spread of Popery in some parts of the kingdom has given occasion to a new and cheap edition of this useful tract; which not only opposes popery, but strongly recommends vital religion, and the doctrines of the Reformation.

DEISM *examined by Reason and Morality, and proved inconsistent with either. Addressed to all who have any Concern about Religion.* By R. LITTLE. 12*mo.* 22 *p. price* 2*d.* Chapman and Williams.

A seasonable little tract; originally drawn up in the form of a circular letter, and reprinted in this form for more general usefulness, for which we think it well adapted.

The Duty and Happiness of a prudent Attention to the SICK AND POOR: *a* SERMON, *preached at Southampton, Aug.* 17, 1800, *for the Benefit of the County Hospital.* By W. KINGSBURY, M. A. 8*vo.* 40 *pages, price* 1*s.* Wilkie and Conder.

BY the introduction of this discourse, it appears that the County Hospital at Winchester, which has relieved many thousands of the poor, afflicted with diseases and casualties, has of late so much exceeded its income, that it has been found necessary to reduce its expence, and consequently restrict its usefulness, at a period when, from pressure of the times, it would be desirable rather to extend it. This circumstance induced the Bishop of the diocese to write a circular letter to the clergy, requesting them all, on the above day, to preach a charity sermon for its benefit; at the same time, intimating that the like assistance would be acceptable from dissenting ministers. As the discourse before us was preached upon this occasion, and is published for the benefit of the charity, criticism would be out of place, if there were room for it. The present discourse, however, commends itself equally by its evangelical savour, as its benevolent design. The text, Psalm xli. 1, 3.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

THE Miſſionary Intelligence we have to communicate is calculated to affect the different ſympathies of our nature, and to produce tears of joy as well as of grief; while it preſents matter of the deepeſt humiliation and the higheſt encouragement. It could not be expected, when we engaged in this work, that every attempt would be ſucceſsful, or that our object, in any inſtance, ſhould be accompliſhed without difficulty. While, therefore, we lament the death of ſome of our brethren at Tongataboo, and the imperious neceſſity which compelled others to leave the Iſland, it affords much ſatisfaction, and ground for thankfulneſs, that thoſe at Otaheite are ſteadily purſuing their Miſſionary labours in the true ſpirit of the Goſpel.

From the Cape our accounts are ſingularly intereſting. There the gracious providence of God has remarkably protected the Miſſionaries; and his Spirit appears to have begun a good work in the hearts of ſome of the moſt abject and uncultivated of the human race. A wide field is opening for our exertions, and the calls for chriſtian inſtructors are peculiarly affecting. A letter from the South African Society details the methods adopted in various parts of the colony to teach the Hottentot ſlaves, and the manifeſt bleſſing of God on their endeavours; but this, and the remainder of Dr. Vanderkemp's Journal, are unavoidably deferred, as alſo an intereſting letter from Mr. Kramer.

TONGATABOO.

ON Saturday, September 8th, returned the Miſſionaries Buchanan, Kelſo, and Wilkinſon. They left that Iſland on the 24th of January, in the Betſey, letter of marque, Capt Clark, and proceeded to Port Jackſon, from whence they obtained a free paſſage in his Majeſty's ſhip the Reliance, Capt. Waterhouſe. They report that they remained at their ſtations without receiving any material injury from the natives, until the breaking out of a civil war in April, 1799.

On the 24th of that month the king was ſecretly aſſaſſinated by his nephew. The king's brother and many of the chiefs immediately united to revenge this outrage. The aſſaſſin was alſo ſupported by a powerful faction, who repaired to his ſtandard to decide the fate of the parties by a general battle. The Miſſionaries had, from their entrance on the Iſland, ſeparated themſelves, to prevent jealouſies and promote the object of their miſſion; and had ſettled under the patronage of different chiefs; ſome under perſons who ſided with the king's brother, and others under chiefs who united with the uſurper. In the firſt battle the royaliſts were victorious, who, in purſuing the fugitives, came to the houſe of the miſſionaries Bowell, Gaulton, and Harper, whom they murdered, and, collecting their property, ſet fire to their houſe. The next battle proved fatal to the adherents of the king, many of whom fell in the conflict, and moſt of the chiefs were afterwards put to death. The other miſſionaries fled to the rocks, after being plundered of all their property; but the uſurper promiſing not to kill them, they returned to their dwelling, where they continued nine months; ſometimes diſtreſſed for proviſion, and receiving none but what was given for converting the iron the natives had taken, into knives and other implements.

Here, however, they determined to ſtay till the return of the Duff, when they ſhould know the further pleaſure of the Society concerning them. The laſt ſeven months the uſurper had been among the circumjacent Iſlands, receiving the ſubmiſſion of their inhabitants; and the miſſionaries, knowing him to be very deceitful and cruel, dreaded his return, as both his friends and enemies united in opinion that it was very probable he would kill them. At this juncture arrived the Betſy with a Spaniſh prize, laſt from Otaheite, which Mr. Harris, one of the miſſionaries, undertook to navigate to Port Jackſon, on condition that Capt. Clark would call at Tongataboo, and ſee the brethren. Finding, on their arrival, the perilous ſituation of the miſſionaries, and the little proſpect of ſucceſs that preſented itſelf in their circumſtances, they adviſed them to quit the Iſland; and Capt. Clark very humanely offered them a free paſſage to Port Jackſon. Meſſrs. Cooper, Shelly, Buchanan, Kelſo, and Wilkinſon, accepted his offer, and went with him; the two former of whom choſe to continue in the Colony; and Mr. Harris, after taking in the prize, refuſed to return home, or accept of a lucrative office tendered to him by Governor Hunter, choſing rather to return to his ſtation at Otaheite by the firſt conveyance that might offer.

The Miſſionaries ſpeak in the ſtrongeſt terms of commendation of their murdered brethren, for their piety, diligence, and earneſt endeavours to promote the views of the Society. They had begun to make improvements in agriculture, which the chief, under whom they reſided, wiſhed his people to imitate, and whoſe regard for them led him to erect a fiatooka, or monument, over their duſt; and he was ſo affected with their death, that he never ſpoke of them afterwards but with tears.

The brethren add, that about a month after the departure of the Duff, a veſſel called and left ſix Engliſhmen, five of whom, together with the two who remained when Capt. Wilſon came away, proved their greateſt enemies, and excited in the minds of the natives a thouſand jealouſies, prejudicial to their ſucceſs.

OTAHEITE.

Honored Brother, *Matavai, Dec. 27, 1799.*

HAVING another opportunity to acknowledge my obligations to you, and to fulfil your requeſt, I ſend you theſe few lines, hoping they will meet you and yours poſſeſſing a divine ſenſe of the love of God in your hearts, and the bleſſing of Chriſt upon your life and labours. The feelings of mind in which I write to you are not well to be expreſſed; but they are of that nature, I think, as are incident to ſuch a ſituation as mine is. A Chriſtian without temptations, and a Miſſionary without tribulations and diſappointments, are ſuch characters as I cannot meet with in God's word, nor do I expect ever to ſee or hear of in all the kingdom of Chriſt. I think all who are called by Chriſt to labour in his kingdom, are by him ſo purged and purified, that their every offering may be the product of his grace, and the glory manifeſtly due to himſelf. But, O, who can trace him herein; what amazing diverſe methods does he take; but how ſure and exactly does he perform his moſt righteous will! He calls forth the exerciſe of every grace in his people in ſuch order, and by ſuch means, as that the excellency of the ſame may everlaſtingly abide, to the praiſe of his glory. There is a vein of mercy and faithfulneſs runs through all his diſpenſations towards thoſe who are ſincerely ſeeking, either in a public or private capacity, his honour in their life and labours. O what a bleſſed thing is it for the ſoul to be kept on an even poiſe, and ſteadily endeavouring to diſ-

fuſe

fuſe the favour of the knowledge of Chriſt, when diſappointments are multiplying upon us. It is true, he ſometimes ſuffers our imaginations to have a little ſcope, and our hearts to be ſomewhat elated with a proſpect of ſucceſs upon our labours, when a few concurring events ſeem to favour our deſigns. But does he not often ſend a nipping eaſt wind, whereby many buds and bloſſoms, yea, young and tender fruits, are blighted, ſo that our hope and patience are put to the trial? What unwarranted expectations were in the minds of many, perhaps, in England, when 30 Miſſionaries left England for the South Sea Iſlands: yea, how buſy were ſome in lifting them up upon the pinnacle of imaginary honour; whereas we had not as yet buckled on our harneſs. God hath been ſweeping us, and ſifting us, and what he hath ſtill farther to do with us, he only knows: but, ſure I am, he will make both the heathen and his own know, that he is the Lord who ſanctifieth Iſrael, when his ſanctuary is in the midſt of them. What will be the iſſue in England from thoſe unexpected events which have already taken place, and what may ſtill occur concerning us and the poor heathen, time will manifeſt. But I do earneſtly entreat of the Lord, that Directors and Miſſionaries may evidence to an ungodly world, their honeſt, holy, increaſing affection for Chriſt and his cauſe, by perſevering through all diſcouragements; ſo uſing the ſacred ſword, that their hands and hearts may be well employed, and their knees kept from waxing feeble.

It is likely it will add to your diſappointments to hear, that I am far from being able to preach Chriſt to thoſe poor heathens: but ſhall I, through pride and impatience, withdraw and forſake them? what becomes of my name or reputation is of no conſequence, when compared with the diſhonour which may fall upon the name and intereſt of our bleſſed Lord from ſuch conduct. What knowledge of it I have through grace obtained, the hope he hath given me, not only in his word in general, but ſome particular promiſes, with my private and public devotedneſs to the ſervice of Chriſt among the heathens, and my obligations to the Lord and the Directors, I judge each to be an indiſputable argument for my perſeverance in the name and ſtrength of Chriſt.

The eye and hand of God have been ſo conſtantly upon us for good, that our mercies have been more numerous than our moments. Notwithſtanding my ſituation here is peculiar, my wife being the only woman on theſe heathen ſhores that left our native country, yet I have obſerved, I think, that the Lord hath been crowning our unworthy heads with ſuch tokens of his loving kindneſs and tender mercies, as to give us to underſtand we are in that ſituation which he is beſt pleaſed with.

My wife will thankfully acknowledge her obligations for the following articles, to be ſent the firſt opportunity: viz. One pair of ſtays, ſome check for a few aprons, ſome full ſize ſhoes, different ſize pins, needles, thread, half-a-pound of brown bees wax, half-a-pound of powder of white lead, quarter pound of camphire for ſalve.

We received the preſent from the Society by Capt. Blythe, of the Cornwall, of Newſpapers, eſpecially the Sermons and Magazines, and hope you will continue the ſame from No. 94.

As our ſtock of drugs was ſmall when Mr. Gillam left us, we are ſo reduced, eſpecially in the article of ſalts, that we ſhall be thankful if you will think of us in this particular.

My laſt requeſt is, Sir, that you will not ceaſe to pray for us, though unworthy the bleſſing,

While we remain yours in the Lord,

T. & E. EYRE.

SOUTH

MISSION TO THE BOSCHEMEN.

Tranſlation.

Dearly beloved Brethren in our glorified Saviour,

GRACE, peace, and ſalvation be abundantly multiplied to you. Long before this, it was my ſerious intention and earneſt deſire to give you ſome information of what has happened to us; and at the ſame time to teſtify my hearty thanks for the ſingular affection which you were pleaſed to ſhow to me and my dear brethren during the time of our reſidence in London; but finding myſelf unable to perform this properly in the Engliſh language, I am conſtrained to write in Dutch. You will already have heard, by our brethren, that by a particular direction of divine Providence, brother Edwards and myſelf ſeemed clearly to have been called to labour among the Boſchemen, although my ſoul endured many conflicts before I dared to come to that reſolution, or rather before the Lord made it appear to me that he had reſolved the ſame concerning me; the particulars of which would eaſily fill the letter.

After brothers Vanderkemp and Edmond had left us, and went on their way to Caffraria, we remained ſome time with Mr. Vos, at Roodeſand, and with the brethren at Bavianskoof, waiting an opportunity to proceed, as we had already agreed upon, to our ſtation. In the mean time, a young man, named Kramer, earneſtly deſired to go with us. We had already heard of him, and brother Vanderkemp and I had ſpoken with him on the ſubject; but as he did not know whether it were God's will, he was afraid ſo ſuddenly to enter into ſuch an important employ: but after the expiration of about eight days, it pleaſed the Lord to clear his way, and to ſet him at liberty, by making him free from all that which before he had not been able to reſign; as he had firſt intended to go to Holland to apply himſelf to ſtudy, with a deſign to become a miniſter; but the Lord who called, gave him grace alſo to follow.

On the day before brother Vanderkemp's departure, I aſked his advice how to conduct ourſelves, if the above-mentioned or any other brother might offer to accompany us. He anſwered, that we muſt be regulated in this reſpect by the inſtructions we received from the Directors, which mentioned, that we might accept two ſuitable Miſſionaries, if ſuch could be found at the Cape, at the charge of the Miſſionary Society. We have, therefore, as the caſe required it, acted in this manner, and hope that it will obtain the approbation of the brethren. The South African Society have already paid part of his equipment.

Here, at a place called by us the Happy Proſpect's Fountain, ſituated near Sack River, have we laboured from the 6th Auguſt, 1799, among this ſavage people. For ſome months brother Edwards continued with us, after which he ſettled himſelf a few miles diſtant from us, with his Boſch-people, notwithſtanding which we keep a continual communication with each other. This he thought was moſt adviſeable, as that place was larger and more fruitful than ours; and as it would be more eaſy to inſtruct the people in the Engliſh language, when they were ſeparated from thoſe who taught the Dutch. This went on very well; the only difficulty was, that he had no interpreter with him; but to facilitate his deſign, we ſent him occaſionally ours.

At this ſtation he remained until the 15th of laſt March, when he departed to join Dr. Vanderkemp in Caffraria, in place of brother Edmond, who returned ſome weeks ago, with intention to ſettle himſelf among the people of Bengal. The removal of our brother Edwards was occaſioned by a letter from the Doctor, wherein he mentioned, that as he was now alone among a multitude of Caffres, he ſhould be glad, in caſe our affairs

affairs would permit, and it clearly appeared to be the will of God, that one of us three would come over to him. I, for myself, did not find freedom, especially as it appeared some times as if the Lord was on the way to crown our very weak endeavours amongst this blind people with his blessing. I wish the Lord may hereafter show that our brother has in God's favour departed to labour with our brother in Caffraria.

I shall now briefly communicate to you what concerns the situation of our congregation: It is composed at present of Boschemen and women. These Boschemen have heretofore occupied themselves in nothing else but murdering and stealing. They are a people accounted the most savage and ferocious of all the people who are known in this country. Our coming among them was occasioned by a very singular providence. Just as we arrived at the Cape, three deputies from the above mentioned Boschemen arrived also: these men requested us, by means of an interpreter whom they had with them, to come and instruct them. A certain *Floris Visser*, being field corner, in the name of the Government, had, some time before, gone amongst these people to contract a peace with some of the nearest of them. In this attempt, under the Lord's blessing, he had happily succeeded. This good man did, at evening and in the morning, bow his knees before God, and also sung psalms, which made such an impression upon this nation, that they from that moment neglected not to request that he would take care that they might learn to know that God whom the Dutch prayed to: hereupon he promised that he would, and that they should obtain among them an instructor or teacher, though he was utterly at a loss to procure one, as every body appeared afraid of this people, and few would willingly live in such a wilderness, separated from all christian society.

See, dear brethren, this was to take place previously; and even at that period that they were thus assembled, we were influenced to come from far countries to comply with their desire. How clearly is the hand of God to be observed in this! Wonderful God, how adorable art thou in thy ways!

Although they are not idolaters, the doctrine of a Supreme Being was to them entirely unknown; and, in one word, we found them resemble the brute beasts, with this exception, that they were capable of instruction, of learning to know, and to honour a deity, which also afterwards appeared.

Their manner of living is very horrible. Their dwelling and resting place is between the rocks, where they dig a round den of about three feet deep, in which they lie, with their whole family. This den is sometimes covered with a few reeds, to shelter them from the wind and rain, which, however, seldom answers the design, as they are generally soaked through by the first shower. They mostly lie down and sleep, except when hunger greatly torments them; then they go a hunting; but they live many days without any food. When they find no wild beast, then they make shift with a sort of small wild onions and wild potatoes, which the women seek, but never the men. They are content to eat snakes and mice.

The wild beasts are always shot with poisoned darts. The poison they take out of the jaw-bone of the serpent, and put a little thereof at the top of the harping-iron of the dart; they then creep behind the small bushes, where they conceal themselves, to attack the wild beast when they approach to the distance of about an hundred steps. If the dart doth wound in the slightest degree, they are possessors of the stricken animal, if it even run, and occasion the shooter an hour's chace. Sometimes the beast tumbles flat down, because the poison runs directly through the blood. As soon as the creature is dead, the poison draws together to the place where

where the dart penetrated; then they take it out, and can eat every part without any hurt. When they are hunting they can run for ſeveral days ſucceſſively, and hold it out even as well as a horſe. This fact I have ſeveral times proved.

The unanimity and benevolence which takes place in a particular manner amongſt them, muſt ſhame not only nominal but real chriſtians. As long as I have been amongſt them I cannot remember to have obſerved any diſagreement of conſequence to have ſubſiſted between them; and when we give them a little tobacco, or any thing elſe, they divide the ſame amongſt them. We have ſometimes invited one or an other to our houſe, and then have given them a piece of meat, with orders to eat it in our preſence, but they would not do it; and when they appeared to do it, they put the greateſt part thereof, in a ſecret manner, under their ſheep-ſkins (called by them kavos) which is their only covering beſides a fox-ſkin, which they tie about their waiſts. Of theſe ſkins ſome are yellow and ſome entirely white; but they make themſelves diſguſting by a ſort of red oil which they grind out of the rocks, with which, when mixed with ſimple horſe-greaſe and the ſoot of an iron pot, they blacken their whole bodies. The women ſometimes only blacken their faces, or make ſtripes over their bodies, noſes, and chins. This gives them ſo terrible an appearance, that when they have unexpectedly entered my hut by candle-light, I have been not a little frightened: but our example has already made ſome alteration in this particular. Their other ornaments are pearls, which they fix to their ears, their arms, legs, and waiſts, after they are plentifully beſmeared with horſe-greaſe.

Their language is ſo very difficult to learn, that nobody can ſpell nor write the ſame. It conſiſts moſtly of a clicking with the tongue.

By a kind direction of Providence, we have in our ſervice two interpreters, who are a baſtard Hottentot and his wife. They are natives of the Boſchemen's land; but have ſerved under Chriſtians, and have learned the Dutch language. The wife's mother we found amongſt theſe wild people, who now alſo ſerves for her livelihood.

Dear Brethren, do aſk the Lord to poſſeſs the hearts of theſe interpreters. This might be an invaluable privilege for them, for us, and for the poor people. The abovementioned illegitimate Hottentot pretends that he wants Jeſus, and his wife alſo confeſſes the ſame oftentimes with weeping eyes; but I have not ſufficient grounds to account either of them converted; however, I will leave it to the Lord, who alone knows the heart.

For what now concerns the progreſs of our work, we have reaſon (in ſpite of the oppoſition of the prince of hell) to thank our Great Sender. Outwardly, we obſerve, there is amongſt ſome a viſible change; their filthy manner of living begins from day to day to leſſen; inſtead of smeering, they waſh themſelves; inſtead of laying and ſleeping, there are many whom we can eaſily awake, which formerly we could with difficulty do; ſome whom we with great trouble got to learn, now come of their own accord; when ſome time before there was very little attention during the teaching, they now ſit to hear with reverence; and, inſtead of contradiction, every one acknowledges that to be the truth which we communicate to them; and, as formerly they always excuſed their evil doings, they now confeſs the ſame open-heartedly, and own, if they are not changed, they muſt go ſtraight way to hell.

Of what concerns the inward work, I cannot communicate to you much, at leaſt I dare not do it. I hope you have received by the hands of Brother Bakker, what I have written concerning the ſame to Brother Vos: but ſince that time it ſeems more clearly as if the Lord was on the way to do

ſome

ſome great things, though the confidence concerning the ſame is very uncertain to me.

The day after the departure of Brother Edwards, being the 16th March, we had at evening, under the explication of St. Luke xi. ver. 27 and 28, a very agreeable occurrence. The Captain of the Boſchemen (called Abraham) of whom I have already mentioned ſomething in the letter to Brother Vos, ſat, during the inſtruction, to hear with much reverence, and, as it appeared to me, with much concern. According to cuſtom, we jointly bent our knees, and whilſt we prayed, I heard ſomebody bitterly weeping, which made me think that it perhaps might be a ſtrange Hottentot, (as they during ſuch days continually came running to us to hear ſomething concerning the Lord Jeſus), but, raiſing myſelf up, I found that it was my beloved Abraham, for whom I have long had an high eſteem. Having enquired of him the reaſon of his ſo extraordinary ſorrow, he was not capable, through the overwhelming of his heart, to give an anſwer; but went, without ſpeaking a word, to the field, fled to the Lord Jeſus, and revealed to him his whole heart. About a quarter of an hour after we cauſed him to be called to us, and again aſked him the above queſtion, when he declared thereupon, that this ſorrow proceeded from viewing the many evils which he not only formerly, in his ignorance, had committed, but which he continued to commit; and if Jeſus had not interceded for him, and by his blood waſhed his dirty heart (as he expreſſed it) that he then muſt have ſtraitway gone to hell. He then added, that he could not expreſs what was the matter with his heart; but that it was as if it through anxiety drove him backward and forward, and he could do nothing but weep. When he heard ſpeaking of Jeſus, and was praying, it was as if there came life in him; and he further ſaid, that he would only keep to Jeſus, who only was able to help him; and that he would pray to him, that he would further effectually work in him; becauſe he muſt not be ſaved in part, but wholly; and that he muſt obtain the Lord Jeſus for his friend, elſe he muſt continue unhappy.

While I am buſy in writing he is with me. I ſhall aſk him to tell me, what I muſt, in his name, write to you. His anſwer is, to mention to you, that he is the whole day as one that is chaſed, who no where finds reſt into what place ſoever he goes; but that his heart follows him every where, ſmites and ſhows him all his ſins. The beſt thing for him he finds is, to tell Jeſus his condition, though it happens often, that whilſt he prays he grows more oppreſſed: but notwithſtanding the more melancholy he grows, the more earneſtly he flies to Jeſus for forgiveneſs, inſtruction, and power over his heart.

It appears to me that this is not mere pretence, as it can be obſerved, that there is a change in his appearance and behaviour. He is the whole day by himſelf, ſpeaks not a ſingle word, except when they ſpeak to him; but I will rather ſtill write nothing poſitively concerning this. It may yet be all a miſtake; it would alſo be of no conſequence if I ſhould approve or diſapprove of him. It is the Lord who judges him, and ſo I rather leave it to the Lord, who only tries the hearts and reins, and ſees not only what is before the eyes, as we human beings, but what paſſes place in the ſoul. He alſo knows whether there are not many amongſt us, in whoſe hearts there is ſomething good; but I hope time will reveal it. Who knows alſo what God ſhall do yet! If it be but for this one only that our dear Saviour had been pleaſed to employ us, as weak inſtruments, what an invaluable treaſure would that be for us?

In the following manner we inſtruct our people: In the morning we aſſemble together, when we ſing a hymn, called the Morning Hymn,

(which they know tolerably well), afterwards we all bend our knees; this being done, the old people depart, and the young people we inſtruct in the Dutch orthography, ſome of whom can already ſpell very well; afterwards we pray and ſing, and diſmiſs the congregation.

In the afternoon we aſſemble again, and read to them one or two pſalms. After giving out two lines at a time, we explain the principal contents of what they ſing, and then teach them, by the interpoſition of an interpreter, Dutch words, and alſo to count numbers, which they then repeat again in the Boſchemen's language.

At evening, immediately after ſun-ſet, we all aſſemble together in our houſe; we ſing a pſalm; then Brother Cramer and I, each in our turn, announce, in the plaineſt manner, Jeſus, his blood and righteouſneſs, as the only ground of ſalvation for a poor ſinner; and take for a foundation ſome applicable texts, moſtly hiſtorical, limiting ourſelves chiefly to the walking about of the Lord Jeſus upon earth, which we by experience ſee occaſions the moſt attention. After we have made, very ſimply, ſome applicable obſervations, and particularly addreſſed ſome of them, we conclude with the evening ſong and prayer. In our evening exerciſes we ſometimes ſet the eldeſt, each in his turn, to pray aloud, and intend in time to do the ſame by all.

When our goods ſhall have been carried to the other place, and we thereby come to a more ſettled abode, we wiſh twice a week to inſtruct them in the plaineſt truths of the divine ſervice by catechizing. For this purpoſe we muſt compoſe, in the plaineſt manner, ſomething that we, in that caſe, judge needful; the Lord be therein unto us a light!

To aſſemble them at evening, we have found it a very expedient mean, after ſervice to give each a quarter of a pipe-full of tobacco, but to thoſe who ſtay away we give nothing. They are ſo much attached to ſmoaking that they would, women and children, as well as men, rather ſuffer hunger than be without tobacco. Our dear Maſter has ſo ordered it, that the hearts of the Chriſtians have been inclined to provide us plentifully with this article; and not only with this, but alſo with ſheep, money, and other things. I have, to that end, on an occaſion that I, ſome weeks ago, had to go to the Cape, made it my buſineſs to impreſs upon each heart the concern of this matter, and to ſhow their concern by deeds, ſo that I upon this journey have received for them near two thouſand guilders (of ſixteen-pence each) and I expect ſtill more. Without that, it had been impoſſible to bring theſe poor people to any inſtruction, as they muſt continually have had to travel from one place to the other, to procure food.

The government of this place promotes, in every reſpect, this great affair, and endeavours, eſpecially by writing, to enforce upon the hearts of the Chriſtians the concern which every one has therein; there goes alſo a requeſt-boat amongſt them for a yearly ſubſcription of veſſels, corn, money, or what each can ſpare, on behalf of theſe Boſchemen. At the time I went to the Cape, I took with me nine Boſchemen, and went with them to the Governor of the Cape. The captain, in the name of all the Boſchemen, made the ſpeech, and declared to his Excellency their hearty thankſgiving that his Excellency had permitted to ſend inſtruction to them, and did ſay likewiſe, that they never heard or thought of that which they now hear; and as they before never did any thing but ſteal and rob, now, having heard that it was ſin, they were grieved about it, and deſired never to do ſuch things again; but henceforth live in peace, and be inſtructed by us to become happy. His Excellency anſwered, that they might depend upon his protection.

Perhaps you wiſh to be informed concerning the frame of my ſoul before the

the Lord. O, my beloved brethren! What shall I mention concerning this? It goes with me as the waves of the sea, sometimes up and sometimes down; but thanks be to my divine Shepherd, he seeks continually after his strayed sheep, taketh him on his shoulders, lets him hear his soft, his saving voice; and then he is again to his soul dear and desirable above all things. But the more I walk in the way to heaven, and learn to know myself, (and O how little is this yet!) so much the more I must cry out with Paul, "In me, that is in my flesh, dwelleth no good thing." Indeed I look also no longer for any good in myself, for it is not to be found in me but in my surety; who is not only, upon the ground of his eternal righteousness, my justification before the throne, but also my sanctification: and when I am favoured to put forth the hand of faith, O then I may look upon my soul, as it is in truth, clothed with the same holiness as that of the divine surety of my soul.

I have sometimes been enabled with zeal to approach the Lord, and in my communion with him to feel my filial relation. O, dear brethren, what a blessed privilege it is to receive every thing as from the hand of our Father, by virtue of the ransom which his beloved Son has brought in for us! So to approach, as a child with all his concerns does his father, and to say, Father, what thou doest is done well; thy will be done; thy will only is wise and good. It is all sovereign which he doth; but, O how much differ in the whole concerning this my zeal and energy of spirit!

I have experienced much of the faithfulness of God in this wilderness, and during my whole journey. The more I am in ways wherein particularly I want the help of Jesus, the more I learn what he is to me. O should I mention all this, I could easily fill these with a quire of paper and more: believe me, my brethren, that something is required to be entirely separated from civilized society, and wander in a wilderness amongst savage people, who, if the Lord did not restrain, would long ago have murdered us. Moreover, to have left dear parents, brother, sisters, dear friends, and relations, and moreover to have a feeling heart concerning the same; so that not only in parting, but until this moment there is an open wound; and, instead of lessening, it grows every day deeper and wider; but Jesus, and he alone is he who continually cures this wound, and causes me not only to rest satisfied in this way, but also gives me privileges and signs to convince me to what a most salutary post he has called me. O! when I think that our very defective means are made fruitful, if for only one single man or woman, who would not sacrifice every thing for that? And, moreover, as I through grace may believe myself to be no longer my own but the property of Jesus, it belongs no more to myself in what manner I must serve him with soul and body, but only to him, who, at the cost of his blood, has made me his own.

Our Master also takes care, in a particular manner, for our temporal subsistence. It has often happened when we were in want of this or that provision, such as salt, meal, &c. that we often said to each other, in what manner shall now the Lord give relief? and before the day has ended, we had plenty. Sometimes the hearts of people that did not know any thing of us, were moved to send us, at the very time we wanted it, that which we were in want of—this has happened at five different times. How often was this great in our sight, not so much for the gift as for the giver, who so fatherly took care of us. Some months ago it happened, that we were in want of every thing, except of sheep; we did not know what to do; but we saw unexpectedly, in the morning, oxen heavily loaded approaching us. We found a friend of our's sent us a measure and a half of mea, half a measure of salt, thirty sheep, and one very fat one. Twenty of the sheep were the gift of him, and ten of his Hottentots, who were very glad that

they for the most part offered something, and above all, that two of them might bring this to have now again an occasion to hear something mentioned concerning the Lord Jesus.

In my journey to the Cape, I was very anxious concerning our dear Brothers Cramer and Edwards, because we had no meal for them, nor tobacco for the people; but on the way we met a Hottentot with oxen, loaded with a measure of meal and half a hundred weight of tobacco. O, how did this direction of Providence affect my heart! Such like proofs I could in plenty enumerate—to-morrow there will come again a load for us and the Boschemen. On my travels of eight weeks, I had daily to provide thirteen people with victuals, and am here not only without the least expence, but also, having travelled hither and thither, I went out without any thing, and brought back with me 136 sheep and four cows, which the Christians did give us with a thankful heart.

Moreover, we have in our garden plenty of greens, sufficient to feed twenty people daily. At the Cape and its vicinity there is no where cabbage to be found. A certain sort of vermin consume the same, and whatever is done cannot prevent it, so that it is a rare thing to see a cabbage there. We have not only no want thereof, but they thrive exceedingly, to the surprise of every one, and that upon a ground which was last year entirely rough. This we find very good nourishment for our Boschemen.

We intend next week to go to plough, and to sow about four, six, or eight measures of corn and barley, if it should rain—O, may the Lord send suitable rains, this would be no small joy to us and the Boschemen—although both the one and the other is given to us by kind Christians. Under the Lord's blessing we use all diligence to obtain our own provisions. You can, dear brethren, easily perceive that a great deal of money is wanted at first. Would we plough, we want to have a plough and two span oxen—would we sow or get corn, both the one and the other requires to be fetched, we are obliged to buy a waggon with its appurtenances—did we want to build a house, we must have horses to tread clay, and to carry us here and there to shoot wild beasts—would we do our business properly, there must be people to do it, as we cannot alone do every thing, and so there are many things which (how kind soever the Christians are to us) ourselves must be at the expence of; but be assured that we will endeavour to manage every thing in the cheapest manner. The world upbraid us already, with living not as missionaries, but as beggars; as the Brethren at Baviansklooff have already (as they say) taken upon loan more than 80,000 guilders; but it is not so; our manner of living differs much from a beggar's life; we have food and cloaths, and what can we wish more? It is true our house is not very respectable, it is no more than a cottage of reed of about thirty feet long and eight feet wide; one must go stooping, or else one pushes his head against the roof—by rain and wind it is greatly injured; but this cannot be be easily remedied, as there is no wood to be had near us; but this tottering and flooded house is often a palace, when the Lord deigns to honour it with his presence. If the Lord please, and we live, we shall in the latter part of this year erect a decent house; to that end a certain man, a bricklayer and carpenter, with his family, will come and help us on very cheap terms. We also design to erect a building in which to instruct the Boschemen and the illegitimate Hottentots. The name of this man is Jacob Mauvais, he dwells at the distance of about fourteen days' journey of a waggon drawn by oxen. The man does this chiefly that he may enjoy the opportunity of hearing the word of the Lord preached. I hope this will obtain the approbation of the Society; otherwise we should not willingly undertake it. This house, we hope, with the help of our waggon, will be built in about ten days.

While

While I have these writings in hand there occurs again a very disagreeable affair. A man, by brother Cramer named Vigilant, appears unexpectedly before me, who, as I have been informed by other persons, has upon his journey from the Cape got loose from his fetters, while the watchmen slept. His design is apparently nothing else than to revenge himself upon us: and to that end, by endeavouring to get more Boschemen on his side, to destroy my purpose; otherwise he would, out of fear, have gone into another part of the camp, as he certainly knows that he will be pursued here. He is very friendly to us, but is imbittered against our great Sender, who, whatever may be the consequence, will in the best manner dispose of us, if we were even to lose our lives. Some of the Boschemen are very much cast down concerning this matter; we have ourselves thought on the necessity to load our pieces, as means of defence.

But see how the Lord takes care of his servants. In the evening, during the teaching, there came unexpectedly two men on horseback, who had travelled three days successively to assist us, as they had heard of the case; and to-morrow there will come three more, to carry Vigilant again to the Quays. They and we consider this highly necessary, as it is also now reported that he has murdered one of his best friends. There would also be a danger, if he remained among us, of his corrupting the other Boschemen. I hope the Lord will help us speedily out of this trouble.

See, beloved Brethren, how our way is checkered, now light, then dark; at one time prosperity, at another adversity—yea, sometimes the water rises up to the chin, and then it is dismal all about us: but then, beloved, our faithful Master causes some favourable event to arise to make our way tolerable, and constrain us to say, the Lord has done it; but when circumstances turn out desirable, then there comes directly a counterpoise to our hearts, that thereby we may put our trust alone in the Lord. O brethren, had I time, how many such particulars could I communicate to you, and in every thing God would be found faithful.

Now, dear Brethren, my employments do not permit me to write more. On another occasion I hope to resume it; in the mean while, it is my heart's desire, and my prayer to God, that he might crown your endeavours with his divine blessing; so that by your activity, as a means, thousands of pearls may be fixed in the crown of Jesus from among the blind heathens: and above all, that his kingdom may be more and more erected in your hearts; that being thereby enlarged, you may in spite of hell proceed in this noble work. I close with the three last verses of 2 Cor. xiii. and have the honour to be your unworthy, but in Jesus, affectionate Brother,

Blyvoorntrivht, J. B. KICHERER.

At the Cape of Good Hope, 18th March, 1800.

The Postcript of Mr. Kramer's Letter, above alluded to, mentions, that three Boschemen called upon them, one of whom had been there before; and they brought with them two natives of a different nation, who mentioned, that they had understood they would be likely to hear something concerning One whose name was *Jesus,* which would do them good. They had, for this purpose, come on foot a journey of eight or ten days; and, as the road was so difficult and bad, they thought something more than Nature must have prompted them to undertake it. They did not think themselves worthy to hear of this Name, but yet they were desirous of it, and wished to know whether any of those, who understood the doctrine of Christ, would go and instruct their countrymen. The Brethren answered, that as their number was now reduced to two, by the departure of one of their body to Dr. Vanderkemp, they could not go at present; but would answer them more fully when they came again, which they said they would do in seventy days, and that their request should be complied with, if in their power.

THE EAST KENT ASSOCIATION

Met at Mr. Giles's Meeting, Eythorn, Auguſt, 5, when Mr. Povey, of Dover, preached in the morning, from Luke xiv. 23. Meſſrs. Gurteen, Illidge, and Townſend, engaged in prayer. After dinner the following queſtion was propoſed, viz. "What means are beſt calculated to produce a firm attachment to the Goſpel of Chriſt." The query was amply diſcuſſed, and the friends who were preſent both entertained and profited. In the evening Mr. Drew, of Folkſtone, preached from Iſaiah, liii. 7; Meſſrs. Atkinſon, Parnell, and Cramp engaged in prayer; miniſters and people had reaſon to ſay, "It is good for us to be here."

The next Meeting was appointed to be held at Mr. Parnell's Meeting, Canterbury, Nov. 12; Mr. Stanger to preach in the morning, in caſe of failure Mr. Bramford; and Mr. Townſend in the evening, in caſe of failure the Miniſter who may be at Deal; Mr. Goldſmith to preach the preceding evening.

NORTHERN EVANGELICAL SOCIETY.

THE third Meeting of this Society, for propogating the Goſpel in the villages of the four Northern Counties, was held at Parkhead in Cumberland, Auguſt 13, 1800, when public worſhip was opened, half-paſt ten, by the Rev. Mr. Kyle, and the firſt Sermon preached by Mr. Hutton, from Luke, x. 2, and the ſecond by Mr. Robertſon, from John, iii. 7. Meſſrs. Alliſon and Collier prayed between and after ſermons.

The Society adjourned till four o'clock, when they met at Kirkoſwold, where they tranſacted the buſineſs of the Society with great harmony and love. The preſident concluded with a ſuitable addreſs and prayer. In the evening, at ſeven o'clock, Mr. Kyle preached at Kirkoſwold, from Eph. v. 15, 16, as did Mr. Ruſton at Lazouby.

The next meeting at Broughton the ſecond Wedneſday in Auguſt 1801. We underſtand that ſubſcriptions for this Society continue to be received by the Treaſurer, R. Fiſhwick, Eſq. Newcaſtle upon Tyne; by the Rev. C. Whitfield, Hamſterly, Durham; by Mr. Greenhow, Kendal; by Mr. James Brown, Cockermouth; and by James Neal, Eſq. St. Paul's Church Yard, and Mr. G. Tilt, No. 9, Tavillock-ſtreet, Covent Garden, London.

WILTS ASSOCIATION.

The Wiltſhire half-yearly Aſſociation of the Independent Denomination was held on Thurſday, the 18th Sept. at Wincanton, in Somerſetſhire, Mr. Warlow, the Paſtor of the Independent Congregation there, being a Member of the Wilts Aſſociation. On that day the new and elegant Meeting-houſe, juſt finiſhed, was opened; a ſermon ſuited to the occaſion was delivered in the morning by Mr. Dunn, of Bradford; Mr. Jackſon, of Warminſter, begun the ſervice with prayer, and Mr. Prieſtley (late of Deal) concluded with the ſame; Mr. Warlow read the hymns; immediately after the morning ſervice the ordinance of the Lord's Supper was adminiſtered; Mr. Hey, of Briſtol, Mr. Hyatt, of Frome, and other miniſters, were variouſly engaged in the adminiſtration—the ſolemn opportunity occaſioned many again to ſay, "But it is good for me to draw near unto God."

During the afternoon ſervice the miniſters belonging to the aſſociation tranſacted the buſineſs which came before them: Mr. Morren, of Yeovil, begun the afternoon ſervice with prayer; Mr. Davis, of London, preached; Mr. Price, of Yeovil, concluded; Mr. Lewis, of Cherril, gave out the hymns.

Mr. Edwards, of Wilton, begun the evening ſervice with prayer; Mr. Hey preached; Mr. Baniſter, of Briſtol, concluded with prayer; Mr. Warlow read the hymns.

The next meeting is to be held at Mr. Jackſon's meeting-houſe in Warminſter, the Wedneſday in Eaſter-week, the day after the Trowbridge Anniverſary in the ſame county.

ORDINATIONS.

July 25, 1800. The Rev. RICHARD FROST, late ſtudent at Homerton, was ordained at Dunmow, in Eſſex. Mr. Morrell began with prayer and reading the ſcriptures; Mr. Stevenſon, of Caſtle Heddingham, explained the nature of a Goſpel church, aſked the queſtions, and received the confeſſion of faith; Mr. Thorowgood, of Bocking, prayed the ordination prayer; Mr. Brookſbank, of London, gave the charge, from 1 Tim. vi. 11. "Oh man of God!" Mr. Cooper, of Chelmsford offered up the general prayer; Mr. J. Jennings, of Thaxted, preached a ſermon to the people, from Pſalm, cxxxiii. 1.; and Mr. Chaplin, of Biſhop Stortford, gave out the hymns, and concluded the ſervice.

Evening ſervice. Rev. Mr. Gaffee, of Hatfield Heath, prayed; and Mr. Parry, tutor to the academy at Bymondly, preached from 2 Cor. iii. 8.

The attendance all day was remarkably crowded, and many perſons could not get within the place.

On Thurſday, Auguſt 21, 1800. the Rev. Thornhill Kidd (late ſtudent at the Rotherham Academy) was ordained Paſtor of the Independent Church meeting in Marſh Chapel, Newcaſtle-under-Line. The ſervices of the day were conducted in the following manner: Mr. Kidd, of Cottingham, in Yorkſhire (who alſo gave out all the hymns) began the morning ſervice with prayer and reading ſelect portions of ſcripture; Mr. Roby, of Mancheſter, delivered the introductory diſcourſe, aſked the uſual queſtions, and received the confeſſion of faith; Mr. Scott, of Matlock, then offered up the ordination prayer; Dr. Williams, of Rotherham, (Mr. Kidd's late tutor) gave the charge, which was founded on 2 Tim. ii. 7. and Mr. Phillips (the ſecond tutor at Rotherham) concluded the morning ſervice with prayer. In the evening met again at ſix o'clock. After ſinging, Mr. Wilſon, of Drayton in Shropſhire, prayed, and read Heb. xiii.; and Mr. Whitridge, of Oſweſtry, (who was formerly paſtor of the church at Newcaſtle) preached to the people from Deut. i. 38. "Encourage him." The whole was cloſed with the adminiſtration of the Lord's ſupper, at which Mr. Scott preſided. Several members of the church at Hanley, and individuals from other churches, united with that at Newcaſtle in the celebration of the ordinance. Upwards of twenty miniſters were preſent on the above occaſion; and it is hoped the Lord's preſence was enjoyed, and the various ſervices rendered profitable to the people that were aſſembled together.—Having been for ſome time without a ſettled miniſter, the congregation was in a low and declining ſtate when Mr. Kidd went there in November laſt, but ſince that time the Lord has ſmiled on them; and there has been a pleaſing revival of this work.

Lately was ſet apart to the Paſtoral Office over the Independent Church of Chriſt, at Shaftſbury and Birdſbuſh, in Dorſetſhire, the Rev. Thomas Williams. Mr. Cracknel, of Wareham, began the ſervice by prayer and reading the ſcriptures; Mr. Adams, of Sarum, introduced the buſineſs by ſtating the nature of a Goſpel ordination, aſking the uſual queſtions, and receiving the confeſſion of faith; Mr. Sloper, of Devizes, prayed the ordination prayer, with impoſition of hands; Mr. Bowden, of Tooting, and Mr. Worlow, of Wincanton, prayed the interceſſory prayer, and delivered the charge; Mr. Edwards, of Wilton, preached the ſermon; and Mr. Sedcole, of Swanage, concluded the whole with prayer.

In the evening a ſermon was preached at Birdſbuſh, by Mr. Underwood, of Dorcheſter, and various Miniſters engaged in prayer.

POETRY

POETRY.

ON THE MISSIONARIES WHO CONTINUED AT OTAHEITE.

STILL safe where impious ignorance aims,
The darts of death in dreadful guise,
And Superstition's frantic claims,
Would bid her legion horrors rise.

For lo! commissioned—round the band
Celestials ward the savage spear,
And safe the sacred brethren stand,
With zeal inflam'd, and void of fear.

How much their pitying bosoms mourn,
To see the captives chain'd for hell;
And fain their erring feet would turn,
In paths of peace where pleasures dwell.

Attune, attune, a newer lay,
Ye hosts angelic round the throne:
Oh! may we see the dawning day,
When God, our God, shall reign alone.

SERENA.

REQUESTING DEVOTEDNESS TO GOD.

MY GOD, enable me to live,
A life devoted to thy praise:
To my fond heart thy Spirit give,
And guide me on in all thy ways.

Too long I've liv'd estrang'd from thee,
And lost the presence of thy grace!
Now to thy throne I humbly flee,
There to adore, and seek thy face.

Oh! would my kind indulgent Lord,
Augment my faith, and hope, and zeal,
That I might better trust his word,
And bear, and do his sacred will.

When friends and peace, and health depart,
And all terrestrial joys remove,
Fain would my glad and longing heart
Depend and live upon his love!

Did I the earth, and seas possess,
Planets and stars, and skies command!
I'd part with all to view his face!
And spend one hour at his right hand!

I love the Lord, and want to rise
From flesh, and sin, and all their train,
To his fruition in the skies,
Where love and pleasure always reign.

LEONORA.

SOLILOQUY.

WHERE will my thoughts and boundless wishes fly,
Where can I fix and fully gratify
These infinite desires?
I grasp in all the globe, in vain, to find,
The bliss supreme, to which my insatiate mind
With ardent pangs aspires.
What are the vain delights of sensual minds,
Or all the gold of both the Indian climes,
Or crowns, or kingdoms, honor, pow'r or fame,
Heroic glory, or a mighty name,
To an immortal soul?
The whole creation's all a blank to me,
Not flowery pomp in gay variety,
Nor blooming sweets, where fragrant odours rise,
Nor all the splendor of the earth and skies,
My ambitious hopes control.
'Tis God, the infinite, eternal God,
That launch'd the globes, and spread the heaven's abroad;
That form'd the earth, and bade the ocean flow,
And at whose word the planets stand or go,
To *Him* my soul aspires;
Nor can I take a lower aim than this.
Great uncreated Source of life and bliss!
Thy frown is death, and everlasting night,
Thy gracious smiles are infinite delight;
In these alone my utmost wishes end,
In Thee my portion, my Almighty Friend,
I satiate my desires.
Fly round, ye wheels of time and nature, fly,
Burst all the bands of dull mortality:
O let me quit this distant dark abode,
And spring with full enlargement to my God,
And feel his vital ray.
Hail, glorious period of complete release,
Transporting prospect of immortal bliss,
A land of perfect peace and purity,
Of love and joy, and holy liberty,
And everlasting day.

B. B. L.

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Ridley sc

REVD JOHN JONES

Newfoundland

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BIOGRAPHY.

THE LIFE OF THE REV. JOHN JONES,

Late of St. John's, Newfoundland.

THE late Rev. John Jones, paſtor of an Independent Church of Chriſt at St. John's Harbour, the principal ſettlement in the Iſland of Newfoundland, was born in Britain, in the year 1735. His mother was a pious Diſſenter, whoſe prayers, example, and attention, produced ſo little effect upon the mind of her ſon, that, after waſting his youth in idleneſs, he entered, at 22 years of age, into the Royal Artillery, as a private ſoldier. In that ſituation, he vied with his comrades in various kinds of profligacy; but not without frequent convictions of guilt, ariſing from his religious education. He never could throw off a reverence for real godlineſs, and eſpecially for the office of a Miniſter of the Goſpel; ſo that even in the moſt abandoned part of his life, he thought of it as the happieſt of all employments.

In the year 1765, the company of Artillery to which he belonged was removed to St. John's, which the Lord had appointed as the future ſtation of his labours and uſefulneſs, in the vocation which he then revered, but appeared very unlikely ever to attain. The firſt ſtep toward ſo unexpected an iſſue, was his being awakened to ſpiritual concern in 1770, by the ſight of a fellow-ſoldier who died blaſpheming.

At that time, ſcarcely any part of the world could be more deſtitute either of the power or form of chriſtianity, than St. John's. The Lord's-day is allowed by an act of Parliament to be employed in the cod-fiſhery, which occupies the inhabitants of Newfoundland in general. Moſt of them are Iriſh Papiſts, of the meaneſt ſort; and at that time they were not allowed to have public worſhip, nor a prieſt to reſide among them. The only miniſter at St. John's was a Miſſionary from "the Society for propagating the Goſpel

in Foreign Parts:" and his character was notoriouſly immoral. That Society, which has but too often been miſtaken in the perſons it employs, was however more happy in one of its Miſſionaries, who was then ſtationed at Harbour Grace, a ſettlement in Conception Bay, to the N. W. of St. John's. An elderly inhabitant of that place was accuſtomed to read a ſermon, on a Lord's-day evening, to his family, and a few of his neighbours attended. Some young men from Poole, in Dorſetſhire, who had been accuſtomed to lead the ſinging in Mr. Aſhburner's congregation, propoſed to introduce this part of worſhip, in addition to the family lecture; and the notice it attracted was ſo general, that the inhabitants determined to build a place of worſhip, and to apply for a miniſter from England, there being at that time only one in the Iſland, beſide the clergyman at St. John's. The late Mr. Coughlan, of Lady Huntingdon's connexion, was ſent to them by the Society before-mentioned; and after labouring for three years without evidence of ſucceſs, was honoured with great uſefulneſs to the converſion of ſouls. Viſiting St. John's, he preached there once or twice in 1771, greatly to the advantage of Mr. Jones, who had endured much ſpiritual diſtreſs. They afterward correſponded by writing. Two or three ſoldiers in the garriſon, being brought to a deſire of ſalvation, met with Mr. J. for ſocial prayer, till the company returned to England in 1773. He joined the Independent Church at Chatham, where he was ſtationed for two years; and then, to his ſurpriſe and regret, he was appointed to return, with another company of Artillery, to the ſame deſolate ſpot where he had ſo lately ſerved for eight years. Thus the Lord often accompliſhes his gracious purpoſes, and fulfils our utmoſt deſires, by means that appear to us not only unaccountable, but diſtreſſing.

Mr. J. had riſen through the ſubordinate ranks of gunner, bombardier, and corporal; and his exemplary conduct, ſubſequent to his converſion, recommended him ſo ſtrongly to his commanding officers, that he was entruſted with every charge compatible with his ſtation. Upon his return to Newfoundland, he had at once to fill the poſts of ſerjeant-major, quarter-maſter, pay-maſter, and clerk to the company of Artillery. Being thereby entitled to the occupation of a ſeparate room, a pious ſerjeant of the company and his family ſhared it with him; and they maintained ſocial worſhip twice a day, and more publicly on the Lord's-day evening, when many perſons attended, both from the garriſon and

and the town of St. John's. He read to them printed diſcourſes, and ſix or ſeven perſons joined in ſociety with him. They even obtained from the magiſtrates the uſe of the Court-Houſe at the Harbour, for their Lord's-day evening worſhip, during the winter, which ſeaſon the Governor (who is uſually an Admiral) always ſpends in England. In the following ſpring, when the Governor returned, this indulgence was withdrawn from them, through the influence of the Clergyman at St. John's. On this gentleman's miniſtry, although far from evangelical, they had ſteadily attended; but they then determined upon meeting together each part of the Lord's-day: and the town's people being at length excluded from Mr. J's room in the barracks, he met with them during the ſummer, in the open air, upon the neighbouring barren hills; exhorting them from portions of ſcripture, as he had begun to do while they met in the Court Houſe. This mode of aſſembling being impracticable in the winters, which are extremely cold, they determined, although deſtitute of property, to attempt erecting a ſmall place of worſhip; and having cut down ſome ſlight trees in the woods, with which moſt of the Iſland is covered, they raiſed their building, chiefly by the labour of their own hands, in the ſpring of 1777, on a ſpot of ground of which they had obtained a leaſe. A chamber belonging to one of their ſociety had ſheltered them during the winter, and they had worſhipped in their new houſe a few weeks only, when the Governor returned, and endeavoured, but at that time in vain, to deprive them of it. Mr. J. continued preaching in it regularly till the next year, when the company of Artillery was ordered to England, and he was under the neceſſity of leaving his little flock. They wrote, however, to him in England an earneſt requeſt that he would get his diſcharge from the military ſervice, and come out the next year to reſide with them as their miniſter. This was accompliſhed with ſome difficulty, during his ſtay at Plymouth, where the company was ſtationed; and the Rev. Chriſtopher and Herbert Mends, Mr. Aſhburner, and the late Mr. Rooker of Bridport, gave their approbation and inſtructions on the occaſion, in which they were alſo joined by the late Rev. Simon Reader, and four other reſpectable miniſters in the neighbourhood.

Upon Mr. Jones's third and laſt arrival at St. John's, in July 1779, he was only ſuffered to preach in the meeting-houſe about a month, before the new Governor, at the inſtigation of the Clergymen already ſpoken of, by a ſtrain of his

his authority, prohibited the farther uſe of it for worſhip, and reſtricted their meetings to Mr. J's private lodgings. He was thereby ſo much diſheartened, that he would have returned to England, but for the entreaties of the little ſociety, which then conſiſted of fifteen members. Their privileges were, however, reſtored to them the following year; the Admiral having found that his conduct had attracted more notice and cenſure in the Mother Country than he expected. From that period Mr. J. regularly adminiſtered to them the ordinances of Chriſt, preached to them three times on the Lord's-day, and every other ſabbath a fourth time, at a place two miles diſtant. He alſo preached at St. John's one evening beſides in the week, and met them other two evenings for prayer and religious converſation. The church, which was then regularly conſtituted, had an annual increaſe of twenty members for ſeveral following years; and, notwithſtanding numerous loſſes, chiefly by the frequent removals of the ſoldiers, many of whom were awakened under Mr. J's miniſtry, the communicants uſually were from ſeventy to eighty perſons. Among theſe were a few officers in his Majeſty's ſervice, and perſons of ſome reſpectability in the town, but it was chiefly the poor to whom the Goſpel was made powerful unto ſalvation.

The leaſe which they had procured of the ground on which they built, being for a ſhort term, and their general circumſtances having been ſo low, that they had been able to diſcharge but a ſmall part of the debt contracted on the account, Mr. Jones made an application to the Rev. S. Greatheed, and ſome other religious characters in England, who perſonally knew him, for aſſiſtance to purchaſe ſome ground, and to erect a more commodious place of worſhip. Through the liberality of pious people in London, at Pooſe, and in various parts of the country, this was accompliſhed; and an adjoining tenement, containing ſmall apartments for Mr. Jones, and a veſtry, was alſo provided. The latter apartment was occupied by him as a ſchool-room; the inhabitants, of all religious perſuaſions, having ſo high a reſpect for his character, that they were eager to commit their children to his care. Mr. J. ſoon found an aſſiſtant neceſſary, and was ſo happy as to meet with perſons, in ſucceſſion, well qualified and diſpoſed to ſecond his benevolent exertions. All the children, although many of their parents were Roman Catholics, attended family worſhip daily, learned the Aſſembly's Catechiſm, which at ſtated times they repeated before the congregation; and at different periods

riods were publicly examined in branches of common education, greatly to the ſatisfaction of the principal inhabitants, and to the credit of the cauſe of Chriſt.

When Mr. J. obtained his diſmiſſion from the Artillery, it was greatly againſt the inclination of his military patrons, who conſidered him as entitled by his paſt conduct to a lieutenancy of Invalids, and engaged themſelves to obtain for him that promotion, if he would remain in the ſervice. Eſteeming the reproach of Chriſt a greater honour, he perſiſted in his deſire to withdraw; and with his diſcharge, received the appointment of a very ſmall penſion, as uſual in ſuch caſes. With this trifling addition to the inadequate ſupport that the congregation could raiſe for him, in a place where every article of proviſion, excepting fiſh, is enormouſly dear, he ſubſiſted, deſtitute of almoſt every convenience, yet parting with the very neceſſaries of life to perſons around him, who were more in want than himſelf. His zeal for the utility of the ſchool induced him not only to remit to the poor the expence of inſtruction, but to give up what he received from others in order to ſupport the aſſiſtant teacher. His ſituation, when made known to ſeveral pious and liberal perſons in England, excited their ſympathy; ſo that beſide their donations to the building, they generouſly contributed annually toward the comforts of his advancing years, which were doubtleſs by this help extended to a later period, and rendered more uſeful than they could otherwiſe have been. He was alſo frequently aſſiſted in his efforts to promote the knowledge of Chriſt, by gifts of religious publications from the Book Society at London, which he diligently diſtributed, not merely among his ignorant neighbours, but to remote parts of Newfoundland, where the inhabitants were deſtitute of all other means of inſtruction, and eagerly ſought for this advantage. It was only at Harbour Grace, and in its vicinity on the weſtern ſide of Conception Bay, that a glimpſe of Goſpel light was diſcernible, except at St. John's, throughout a country nearly as large as Ireland. The fruits of Mr. Coughlan's labours remained in that ſpot; but the clergymen ſent out as his ſucceſſors, were no better than the greater part of the inſtruments employed by the Society for propagating the Goſpel, and the place built by the inhabitants for public worſhip, unhappily fell into their hands. The *ſpiritual* help which the pious people received, has been partly from the Engliſh Methodiſt connexion, and partly from the vo-

luntary labours of ſerious perſons in buſineſs, who reſided in Conception Bay. Some of the Methodist preachers extended their ſervices to different parts of the N. E. coaſt of the Iſland, where they planted a few ſocieties, but could not continue with any of them long enough to lay a proper foundation for future uſefulneſs. Mr. Jones, though himſelf a decided Calviniſt in ſentiment, maintained a friendly and uſeful intercourſe with all who loved their common Lord; viſited them when poſſible, and when viſited by them gladly admitted to his houſe, his communion, and his pulpit, any of his brethren in Chriſt. At the ſame time, if there appeared danger that ſentiments, which he regarded as erroneous, might take root among his people, he diligently oppoſed them in an open and candid manner.

A member of his church, named George Brace, who kept a fiſhing boat, and viſited ſeveral of the ſmall harbours at ſome diſtance from St. John's, was ſtirred up, ſeven or eight years ſince, to attempt inſtructing and exhorting the poor ignorant inhabitants; and at one of theſe places, called Portugal Cove, on the eaſt-ſide of Conception Bay, about thirteen miles over land from St. John's, the Lord remarkably bleſſed his endeavours to the converſion of ſinners. This good man's concern for their ſouls induced him, after enduring the hardſhips of the fiſhery night and day through the week, to walk to Portugal Cove and back again every Lord's-day, in order to inſtruct them in the Goſpel. Obtaining alſo acceſs to a place called Torbay, nine miles north of St. John's, he afterwards viſited each ſmall congregation in turn; and Mr. J. when he could have opportunity, went to adminiſter the Lord's ſupper to thoſe who afforded evidence of converſion, the difficulties of travelling along the paths through the woods, greatly impeding their intercourſe. The fiſhing ſeaſons, upon which Brace's ſupport wholly depended, proving for ſome following years ruinous to moſt of the perſons employed, the liberality of pious individuals, chiefly in London, was again exerted, to raiſe an annual ſubſcription that might liberate him from the labour and hazards of the fiſhery, and enable him to apply his whole time to the miniſtry, and to the gratuitous inſtruction of the pooreſt children at St. John's. Mr. J. whoſe compaſſion had been ſtrongly excited by their wretched ſtate, but whoſe time and attention were already fully occupied, had the happineſs, in this manner, to ſee a free ſchool eſtabliſhed, which, together with his own, afford

afford the happieſt proſpect of effectual benefit to the riſing generation. Both theſe inſtitutions have been hitherto ſupported with increaſing credit and utility.

The former part of Mr. J's miniſtry had been expoſed to great trials, through the oppreſſion of perſons in authority, and the licentiouſneſs of a diſorderly rabble; both inſtigated by the perſevering malice of ſeveral ſucceſſive clergymen, ill deſerving the title, or the maintenance of Miſſionaries. The late excellent Admiral Campbell, and ſome ſubſequent Governors, extended to Mr. J. their favour and protection, his well eſtabliſhed character having recommended him to general eſteem. As impartial rulers, in a country where no form of religion is ſupported by Government, they admitted the free exerciſe of religious worſhip in *every* mode; and the Roman Catholics have alſo had, for more than ten years paſt, a place of worſhip, and an officiating prieſt. As the violence of oppoſition to Mr. J's. miniſtry ſubſided, other trials aroſe, the ſevereſt of which to his feelings was, the declenſion of ſome reſpectable members of his church, whoſe conduct obliged him, after much forbearance and affectionate remonſtrance, to exclude them from communion. Of late years, growing infirmities, the conſequences of his youthful diſſipation, his military and local hardſhips, and his unintermitted labours in the Goſpel, gradually affected his miniſtrations, and brought upon him, in 1799, a paralytic ſtroke, which interrupted and debilitated his exertions. Toward the end of February 1800, his diſorder rapidly increaſed, and indicated a ſpeedy diſſolution; but he was ſtrong in faith, and ſeemed earneſtly deſirous to depart, and to be with Chriſt. On the laſt evening of that month ſeveral friends viſited him, and, at his requeſt, they ſung, "Now begin the heavenly theme," and George Brace ſpoke in prayer. He, and two other perſons, ſtaid all the night; during which, they heard Mr. J. as if preaching, very diſtinctly inforce the neceſſity of faith in Chriſt, and of good works as the fruit and evidence of faith; reciting in ſupport of his aſſertions, as he ſometimes did in his lectures, the 12th article of the Church of England. Theſe were the laſt words he was heard to utter; and in this ſenſe, a wiſh he had often expreſſed, to die preaching, was fulfilled. About four o'clock the next morning he expired without emotion, or any change of appearance.

He had repeatedly enjoined that the leaſt poſſible expence ſhould be incurred at his burial; and, on this condition,

Colonel S——, who was peculiarly attached to Mr. J. was allowed, at his requeſt, to arrange the funeral proceedings. The reſident Clergyman, who performs divine ſervice one part of the Lord's-day at the meeting houſe, as the church is rebuilding, preached there on the occaſion, 4th March, nearly two thouſand perſons attending. From the latter clauſe of Job vii. 21, he urged the timely exerciſe of love to others before they were removed from us; dwelt upon the excellence of Mr. J's example, and enforced the truths that had been ſo ſolemnly delivered from that place, where he had himſelf often attended the miniſtry of the deceaſed. The order intended for the proceſſion to the grave was ſomewhat deranged by a ſevere fall of ſnow. The pall was ſupported by two Colonels in the army, and four principal gentlemen of the town; and the whole company of Artillery in the Garriſon voluntarily attended, being only prevented by his own expreſs deſire from ſhewing military honours to their former comrade. It is probable, that, notwithſtanding the various diſadvantages with which Mr. J. entered upon his miniſtry, no perſon ever died more univerſally reſpected, or more ſincerely regretted. Without the recommendation of learning or eloquence, his addreſſes from the pulpit were highly inſtructive and impreſſive, the ſubjects of them being uſually adopted from the cloſeſt attention to the ſtate of his hearers' minds, and their delivery being marked with genuine humility, profound ſeriouſneſs, and fervent affection. The preacher often ſeconded his admonitions with tears, and drew them from the eyes of his audience. If either in his concluſions or his purpoſes, the accuracy of his judgment might ſometimes be queſtioned, no doubt could at any time reaſonably be entertained of his integrity and benevolence. His fear of expoſing the Goſpel to reproach, by any real or ſuppoſed inconſiſtency in his conduct, bordered indeed upon an extreme. The warmth of his affections laid him open to prejudices, in ſome inſtances, reſpecting the characters of individuals; and his deep ſenſe of inſufficiency, and the tender concern he felt for the good of ſouls, ſubjected him at times to deſpondency. Without aiming to palliate human infirmity, or to exaggerate amiable qualities, he might, with eminent propriety, have made uſe of that appeal which the Apoſtle Paul addreſſes to the Theſſalonians, as to the tenor of his miniſtry and conduct, 1 Epiſt. ii. 3—12.

The church of Chriſt at St. John's, the whole congregation, and the inhabitants at large, have by his death ſuffered a loſs,

a loſs, which is likely never to be fully compenſated. The public worſhip on the Lord's-day has ſince been conducted by a pious perſon belonging to the Artillery, named William Torie, formerly a local preacher among the Methodiſts in England. George Brace, who continues to viſit the neighbouring ſettlements on the Sabbath, takes a ſhare in the weekly ſervices. The church has earneſtly applied to the Directors of the Miſſionary Society, to recommend a ſuitable perſon to them as a paſtor; and it is hoped that the Lord will direct to ſome young miniſter like-minded to his predeceſſor, whoſe zeal will be excited to endure hardſhips in ſo important a ſituation.

FORGIVENESS OF INJURIES.

GOD is infinitely gracious, and in the diſpenſations of his mercy, has ſet us an example *how* to forgive others who have at any time injured or offended us. When he pardons an offender, he does it *fully*. "Having forgiven you all treſpaſſes—I freely forgave thee all that debt —their ſins and their iniquities will I remember no more."

This example we muſt imitate. If we cannot forgive others, we muſt not expect to be forgiven ourſelves. This was once urged upon a dying man, who had lived in malice for ſometime paſt. He was told that he could not be ſaved if he did not forgive the offender. "*Then*, ſaid he, "*if I die I will forgive him, but if not, I will not forgive him!*" It is to be feared that too many feel the ſame diſpoſition with that dying man, though they do not expreſs themſelves ſo openly.

We muſt expect to meet with offences in this world. Our Lord, who perfectly knew the human heart, declared that *offences muſt needs come:* and ten thouſand facts have demonſtrated the truth of this aſſertion. They are ſuffered by the providence of God to give an opportunity for the exerciſe of meekneſs, patience and forgiveneſs. We do well therefore to remember that we are pardoned for Chriſt's ſake alone, and that we ought to be careful upon the very ſame ground to pardon others.

A forgiving temper is not forward to notice an offence, but paſſes by many. An unforgiving temper is always ſuſpicious and jealous, and ſees multiplied offences where none were deſigned. A forgiving temper forgets old affairs; things which tranſpired months or years ago, it ſcorns repeating. An unforgiving temper retains them, brings them into

into view, and dwells upon them with meditated revenge. A forgiving temper looks conſtantly at home, and finds enough to lament there. An unforgiving temper looks much abroad, and ſeeks food for itſelf in the failings of the neighbourhood. A forgiving temper is eaſily and ſoon reconciled, like the Prodigal's father; but an unforgiving temper is harder to be won than a ſtrong city. Finally, a forgiving temper carries the offender in prayer to Jeſus Chriſt; but an unforgiving temper carries him in reprehenſions and complaints to every neighbour, triumphs in the laſh of cenſure, and feels a ſecret ſatisfaction to ſee his character lie bleeding in the duſt! O infernal temper, ſource of innumerable miſeries and accumulated guilt! Reader, haſt thou been offended? act the noble part of that philoſopher who, having been offended, haſtened to the offender, and ſought reconciliation; urging his point with weighty arguments, and at length gaining it with this reply, "Your kindneſs has overcome me, I was the firſt to give the *offence*, and your are the firſt to ſeek *reconciliation*."

The word expreſsly enjoins a benevolent diſpoſition. "Be ye merciful, as your heavenly Father is alſo merciful." If we indulge an irreconcilable diſpoſition towards others, we are not imitators of God, but negligent of the nobleſt pattern exhibited in the divine character. The kindneſs of God has made but ſmall impreſſion on thoſe who remain unkind to their fellow creatures. "If God ſo loved us, we ought alſo to love one another." *Enmity* is a partition wall between man and man, which it is the deſign of the Goſpel to demoliſh. Good-will is the genius of the Goſpel, but implacable revenge is the temper of the Devil. A forgiving ſpirit doth not exclude our *ſenſibility* of injuries, but a keen ſenſe of injuries adds both grace and dignity to the ſacred temper.

Chriſtian forgiveneſs is not a mere moral virtue, but it is a benevolence and gentleneſs of mind inſpired by the Spirit of God. *The fruit of the Spirit is peace, long-ſuffering, gentleneſs*, &c. It is not a politic *concealment* of wrath for want of *opportunity* to vent it. This is carnal policy, not Chriſtian meekneſs. "I will be *even* with him," ſaith Nature: "I will be *above* him," ſaith Grace. It is the glory of a Chriſtian, and a credit to his profeſſion, to paſs over a tranſgreſſion in obedience to the will of God. This proclaims to all the excellence of Chriſtianity, a religion which can new model the human heart. It is the glory of the pagan morality, that it can *hide* mens' luſts and evil paſſions: but the

glory

glory of Chriſtianity lies in this, that it can, not only hide, but *deſtroy* theſe evils. It is the firſt office of *juſtice* to injure no man; and it is the glory of *religion* to forgive an injury. To receive evil and to return good, to be reviled and to return a bleſſing, this is religion; this is that meekneſs which the wiſdom and grace of God inſpires. It is this engraves the image of God upon the creature, who beſtows a thouſand benefits and bleſſings upon his enemies. This chriſtian temper preſerves ſelf-poſſeſſion, and keeps a man all placid as the gentle ſtream; while the proud and wicked are as the troubled ſea, which caſteth up mire and dirt. Chriſtianity, when exalted and *experienced* in its genuine influence, is the greateſt poſſible friend to the peace and tranquillity of families, ſocieties, and kingdoms. Strife, revenge, and tumult, are perfect oppoſites to the genius of the Goſpel. It is the wickedeſs of men which diſturbs the world, and reduces it to a waſte howling wilderneſs! "Whence come wars among you, come they not hence, even of your luſts?" Let us labour for a meek and quiet ſpirit. Two inducements may be propoſed, the *honour* of Chriſt, and our own *peace*. Do not, by an unſeemly behaviour, expoſe the honour of Chriſt to the deriſion of his enemies, and lay your own peace proſtrate at profane feet.

Many think it is enough if they do no *ill* to thoſe who offend them; but with-holding the good that is due, is an equal ſacrifice to revenge. As beſiegers may revenge themſelves on the obſtinancy of the beſieged, as well by ſtarving them as by ſtorming them.

In matters of private revenge there is no *equity*. A man is accuſer, judge, and executioner in his own cauſe. We do well to remember that a father of a family will not allow the children to puniſh one another, but enjoins them to bring every complaint to him. And God enjoins the ſame. O what guilt lies on many for indulging a ſpirit of revenge in one way or another! No wrong that any man does to us can juſtify the wrong we do to God by our diſobedience. Let us live by faith upon Chriſt, the pattern of meekneſs, and be kind one to another, forgiving one another, and doing good to the utmoſt of our power.

OLIGOS.

ON

ON FAITH.

Letter from the Rev. Philip Henry to H. Aſhurſt, Eſq.

(From the original Manuſcript.)

SIR,

THE nature, excellency, and uſefulneſs of the grace of faith is the ſubject concerning which I do yet owe you a further account of my poor thoughts; and O that I, while I am writing, and you alſo, while you are reading of it, might each of us find, through the powerful workings of the Spirit in us, an increaſe of that precious grace, that we may be ſtrong in believing, giving glory to God, and that our conſolations may be ſtrong alſo! for as the faith is weak or ſtrong the comfort is. If I forget not, in one letter I ſhewed how faith is the eye of the ſoul, by which we look unto Chriſt as the poor ſtung Iſraelites did to the brazen ſerpent lifted up upon the pole, and thereby receive a cure from him. But, as Paul ſaith in another caſe,* "the body is not one member, but many," ſo faith is not one member but many. "If the whole body were an eye, where were the hearing?" So if faith were our eye only, and nothing elſe, what ſhould we do for other inſtruments of ſpiritual life and motion? Behold, therefore, how faith, beſides being our eye, is—2d, our *foot*, by which we come to Chriſt, an expreſſion often uſed in ſcripture, e. g. "*come* unto me,"† that is, believe in me;‡ "him that *cometh* to me," that is, believeth in me, "I will in no wiſe caſt out." By unbelief we *depart* from the living God;‖ by faith we *come* to him by Chriſt,§ and without him there is no *coming*; for he is the way, the true, and living, and only way; all that are out of him are out of the way. And it is our *hand* alſo, by which we receive him:¶ "To as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name;" where believing is the ſame with receiving. In the goſpel God offers him to us freely, graciouſly, to be our Prince and Saviour, to be the Lord our righteouſneſs, to redeem us from all iniquity, and to purify us to himſelf. When we do heartily by faith cloſe with that offer, and accept of him to be ours, he becomes ours—we have union with him, relation to him, benefit by him. But then, 3dly, there is another act of faith put forth at the ſame time by a *hand*, which is the *giving* act, whereby we give our ſouls to him, to be his, to love him, and ſerve him, and live to him.

* 1 Cor. xii. 14. † Matth. xi. 28. ‡ John vi. 37.
‖ Heb. iii. 12. § chap. vii. 25. ¶ John i. 12.

"O Lord,"

"O Lord," ſaith David, "I am thy ſervant, truly I am thy ſervant,"* "They (the primitive diſciples) gave their own ſouls to the Lord."† Without this, our receiving is not right. There is a faith that is *one-handed*—receives, but gives not; this will not ſave. They that come to Chriſt for reſt, and receive Chriſt, muſt take his yoke upon them, and learn of him. 4. It is the *mouth* of the ſoul, by which we feed upon him, and are nouriſhed by him. "Except ye eat his fleſh and drink his blood," i. e. believe in him, as it is there explained, "ye cannot be ſaved."‡ And this, in the moſt lively manner, repreſents to us what it is to believe. To believe is, when a poor ſoul, being made ſenſible of its loſt and undone condition by ſin, doth earneſtly deſire, as they do who are hungry and thirſty, after a Saviour. O for a righteouſneſs wherein to appear before God! O for a pardon for what is paſt! O for grace and ſtrength to do ſo no more! And hearing by the report of the Goſpel, and believing that report, that all this and a great deal more is to be had in Chriſt, the next requeſt is, O for that Chriſt! O that *that* Chriſt were mine! Why he is thine, man, if thou wilt accept of him! Accept of him? Lord, I accept of him! Then feed upon him; his fleſh is meat indeed, and his blood is drink indeed. O taſte and ſee that he is gracious! How ſweet are his promiſes! What inward refreſhment doth the ſoul find by his ſuffering and dying to redeem and ſave! How is it thereby ſtrengthened as by bread, and made glad as by wine? We muſt, and do, each of us eat for ourſelves and drink for ourſelves: my eating will not refreſh another nor ſtrengthen another; neither will my believing. "The juſt ſhall live by faith," his own faith. Other creatures die to make food for our bodies, and to maintain natural life, but then we muſt take them, and eat them, and digeſt them; and having done ſo they turn into nouriſhment for us, and ſo become ours that they and we cannot be parted again. It is ſo in believing; Chriſt died to make food for our ſouls, and not thereby to maintain only, but to give ſpiritual life (which natural food doth not to the body). But then we muſt take and feed on him, that is, make a particular application of him to our ſouls, and having done ſo, nothing ſhall, nothing *can* ſeparate us from him. O that unto us it might be more and more given thus to believe!

Sir—I am ſorry to hear by your's that you have not been well: the Lord in mercy ſpare you to the good of many! I do alſo ſympathize with you in the great loſs you mention,

* Pſ. cxvi. 16. † 2 Cor. viii. 5. ‡ John vi.

whereby it ſeems theſe are not the things that will be made ſure. I ſhall do as you direct to your eight poor widows, adding another to the number in the ſtead of her who is gone. Their prayers, I truſt, are heard in heaven for you and yours. I am often aſked, "How doth the child yet?" whence I gather they forget you not, who doth ſo often remember them. Pleaſe to tell me in your next how he doth. I ſtill promiſe myſelf the opportunity of ſeeing your ſon here ſhortly. Tell me which day I ſhall ſend my man and horſe for him, to wait upon him hither, and let him know which day, that he may be ready. It is from hence about twenty miles, but very fair way. I ſhall accompany him myſelf as you appoint, to Boreatton. Sir, I thank you moſt heartily for your laſt great kindneſs (had it been coarſer it had been fitter for me). So for your affectionate enquiry after my poor children; I bleſs God they are all yet, both married and unmarried, our comfort and joy. Bleſs God with me that it is ſo, and pray that it may be more and more ſo! that my ſon may be ſtill owned and bleſſed in his great work!

My moſt humble ſervice to your good lady and dear children with you: the Mediator's bleſſing be upon them.

P. H.

ANECDOTE.

To the Editor of the Evangelical Magazine.

SIR,

The following anecdote of the Rev. Henry Erſkine, father of the famous brothers Ralph and Ebenezer Erſkine, has never, I believe, appeared in print; if you apprehend, as I do, that the publication of it may be uſeful, your inſertion of it in the Evangelical Magazine will oblige, D. F.

Nuneaton, July 1, 1800.

MR Erſkine was on his paſſage acroſs the Firth of Forth, between Leith and Kinghorn, when he found himſelf in the midſt of a very ungodly company, who were paſſengers with him in the ſame veſſel. It grieved him exceedingly to hear the name of the great God perpetually profaned: the good old man was, at length, ſo affected, that he could bear it no longer; but riſing ſuddenly from his ſeat, and taking hold of the maſt, he uncovered his head, waved his hat in the air, and cried out aloud—Hallo! Hallo! Hallo! as if he had ſeen ſome object at a diſtance. The company was ſtruck, and all was ſilence and attention. He, then, with great ſolemnity, pronounced the third commandment, "*Thou ſhalt not take the name*

name of the Lord thy God in vain, for the Lord will not hold him guiltleſs who taketh his name in vain." He then quitted the maſt, covered his head, and ſat down. At firſt, the giddy company began to elbow each other, then to titter, at laſt they broke out into a loud laugh. In a little time their converſation became as bad or worſe than before. Above all the reſt, eminent in wickedneſs, was a lady who ſat juſt oppoſite Mr. Erſkine, who took a malignant pleaſure in repeating the ſacred name almoſt every ſentence, accompanied with ſmiles of deriſion and contempt, deſigned to mortify this man of God.

The long-ſuffering and infinitely merciful Father of the univerſe ſeldom interpoſes, even in ſuch flagrant inſtances of profanity as this, but here was an exception; when, what *hearing* his word could not, *terror* ſoon effected. They proceeded in their voyage till they came between the Iſland, and the High-land on the other ſide, when a ſtorm ſuddenly aroſe, the ſea began to ſwell, and the heavens, become black with clouds, ſeemed to threaten vengeance upon the guilty crew. This change of circumſtances produced a viſible alteration in their conduct and countenances. The tempeſt raged: the danger was imminent: the ſkipper, no longer able to hold the helm, pronounced their doom to be certain and immediate death. When, the lady, whoſe gaiety was now turned into the terrors of death, ſprang acroſs the boat, claſped her arms around Mr. Erſkine's neck, and cried aloud, "If I die, Sir, I will die with you."

It pleaſed an indulgent God, however, to ſpare them; they weathered the ſtorm, and reached the wiſhed-for ſhore in ſafety. There was no more ſwearing at that time. Their contempt was converted into deep reſpect, and when the company ſeparated, it was with ſerious faces, and low bows to good Mr. Erſkine.

QUERY, ON 1 TIM. i. 19, 20.

To the Editor.

SIR,

I HAVE been lately much preſſed with the above text, as a ſtrong objection to the doctrine of the final perſeverance of the ſaints. As I am not able to anſwer it fully to my own ſatisfaction or my friend's, I ſhall be much obliged by the obſervations of ſome of your correſpondents more deeply verſed in the Scriptures.

Yours, ENQUIRER.

MATRIMONY.

MR. EDITOR,

HAVING lately received the addreſſes of a gentleman whoſe intentions I believe to be honourable, but of whoſe ſaving converſion I have not the fulleſt ſatisfaction, a doubt ariſes in my mind relative to the propriety of giving him encouragement. Should any of your correſpondents take up this ſubject, it might be of general utility, and, if inſerted at an early period, might ſerve to influence the deciſions of one who earneſtly wiſhes to conform to the will of God.

Yours, CHRISTIANA.

A SKETCH OF MODERN PREACHING.

THERE are a ſort of preachers in the preſent day, I am loath to call them miniſters, who appear more ſolicitous to make their expreſſions good than their hearers, and had much rather hear their praiſes than their ſighs, and that their auditors ſhould admire their fine language, than follow their beſt counſel. In ſuch ſermons there is little ſpoken either *from* the heart or *to* the heart, the orator and auditory agreeing together to deceive themſelves. As the converſion of ſinners is neither the effect nor the aim of ſuch florid unedifying diſcourſes, the buſineſs is tranſacted on both ſides, as if the preacher had done his part when he had ſhewn his wit; and as if the hearers thought they had done theirs when they had commended it.

N. L.

SELECT SENTENCES.

Paſſion is a fever of the mind, which leaves us weaker than it found us.

He is idle that might be better employed. The idle man is more perplexed what to do, than the induſtrious in doing what he ought.

Improve time paſt by obſervation and reflection, time preſent by duty, and leave time to come to Providence.

If we did not flatter ourſelves no one elſe could.

Negligence in youth lays up neceſſity for age.

Uſeful employment is the ſalt of life.

Calamity is the touchſtone of a great mind.

REVIEW OF RELIGIOUS PUBLICATIONS.

A practical Improvement of the DIVINE COUNSEL AND CONDUCT, *attempted in a Sermon, occasioned by the Decease of William Cowper, Esq. preached at Olney*, 18 *May*, 1800. By SAMUEL GREATHEED. 8*vo.* 48 *p.* 1*s.* Williams and Button.

AN advertisement prefixed to this discourse informs us that it was addressed to the inhabitants of Olney (without distinction of religious persuasions) from the pulpit of the Rev. Thomas Hillyard, pastor of the Independent Congregation; whose place the author had been engaged, previously to the appointment of the subject, to supply at the time when it was preached. Excepting a few observations of general import, which have been added, it resembles as nearly what was then delivered, as the recollection of a discourse spoken extempore, and at very short notice, can admit. And it appears to be published at the written request of thirty of the principal friends and neighbours of the deceased.

The Author has rendered this Sermon doubly interesting by the information it conveys relative to Mr. C. and by the judicious observations with which it it accompanied, and which flow naturally from the text, Isaiah lv. 8, 9. "For my thoughts are not as your thoughts," &c.

Mr. G. first opens the words in a general view, by contrasting the thoughts and ways of God and man, to shew in different points of view the infinite superiority of the former; and then considers the subject in reference to the extraordinary experience of the deceased; and from this part of the discourse we collect the following particulars relative to Mr. C. who was distinguished in the literary world by his learning and poetic genius, and in the religious world by his piety and mental sufferings.

"The entrance of our late friend upon the transient scenes of this life, apparently led to a kind of eminence very different from that to which he attained. Born of amiable and respectable parents, of noble affinity, and connected with persons of great worldly influence, his advancement in temporal affluence and honour seemed to demand no extraordinary mental endowments. His opening genius discovered, however, a capacity for elegant literature; and he enjoyed the best advantages for improvement in so pleasing a pursuit. With uncommon abilities, he possessed a most amiable temper; and he became not only the darling of his relations, but beloved and admired by his associates in education; some of whom, with inferior prospects, have since risen to distinguished reputation, and even to the highest professional rank. But the towering hopes that were naturally built on so flattering a ground, were undermined at an early period. From childhood, during which our late friend lost a much loved parent, his spirits were always very tender, and often greatly dejected. His natural diffidence, and depression of mind, were increased to a most distressing degree, by the turbulence of his elder comrades at the most celebrated public school in the kingdom. And when, at mature age, he was appointed to a lucrative and honourable station in the Law, he shrunk with the greatest terror, from the appearance which it required him to make before the upper house of parliament. Several affecting circumstances concurred to increase the agony of his mind," and compelled his friends to consent to his relinquishing his office. "It was resigned, and with it his flattering prospects vanished, and his connexions with the world dissolved. A striking instance of the instability of earthly hopes, and the insufficiency of human accomplishments to promote even temporal comfort! Far other expectations

expectations had been entertained in the circle to which our late friend was at that time known; but "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

"At this awful crisis, appears to have commenced Mr. Cowper's serious attention to the ways of God. Having been educated in the knowledge of the holy scriptures, and estranged from the fool-hardy arrogance which urges unhappy youths to infidelity, he had constantly retained a reverence for the word of God. His manners were in general decent and amiable; and the course of pleasure in which he indulged himself being customary with persons in similar circumstances, he remained insensible of his state as a sinner in the sight of God." His mind was now, for the first time, convinced of the evil of sin, and terrified by an apprehension of its consequences. "Instead of finding relief from reading, every book he opened, of whatever kind, seemed to him adapted to increase his distress; which became so pungent as to deprive him of his usual rest, and to render his broken slumbers equally miserable with his waking hours. While in this state, he was visited by the late Rev. Martin Madan, who was related to him. By explaining from the scriptures the doctrine of original sin, Mr. Madan convinced him that all mankind were on the same level with himself before God: the atonement and righteousness of Christ were set forth to him as the remedy which his case required; and the necessity of faith in Christ, in order to experience the blessings of this salvation, excited his earnest desire for the attainment. His mind derived present ease from these important truths, but still inclined to the supposition that this faith was in his own power. The following day he again sunk under the horrors of perdition; and that distraction which he had sought as a refuge from the fear of man, now seized him amidst his terrors of eternal judgment. A vein of self-loathing ran through the whole of his insanity; and his faculties were so completely deranged," that his life appeared an insufferable burden to himself, and an indispensable sacrifice to divine justice. But "he became at length familiar with despair, and suffered it to be alleviated by conversation with a pious and humane physician at St. Alban's, under whose care he had happily been placed. He began to take some pleasure in sharing daily the domestic worship which was laudably practised by Dr. Cotton; and he found relief from his despair by reading in the scriptures, that "God hath set forth Christ Jesus to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God." Rom. iii. 25. While meditating upon this passage, he obtained a clear view of the Gospel, which was attended with unspeakable joy. His subsequent days were chiefly occupied with praise and prayer, and his heart overflowed with love to his crucified Redeemer.

"The first transports of his joy, which almost prevented his necessary sleep, having subsided, were followed by a sweet serenity of spirit, which he was enabled to retain, notwithstanding reviving struggles of the corruptions with which sin has universally infected our nature. The comfort he enjoyed in the profitable conversation of his beloved physician, induced him to prolong his stay at St. Alban's for twelve months after his recovery. Having determined upon renouncing his profession of the law, he retired, first to Huntingdon, and two or three years afterward to this place, (Olney) in order to indulge, amidst rural scenes, those religious pleasures and occupations, which experience had taught him to value far above all that the polite, or the busy world, could afford.

An observation of our venerable friend Mr. Newton, in his preface to Mr. Cowper's poems, on the circumstances which occasioned the abode

of

of our deceaſed friend, in this town, is too intereſting to be omitted. "By theſe ſteps," ſays he, "the good hand of God, unknown to me, was providing for me one of the principal bleſſings of my life; a friend and a counſellor, in whoſe company for almoſt ſeven years, though we were ſeldom ſeven ſucceſſive waking hours ſeparated, I always found new pleaſure: A friend, who was not only a comfort to myſelf, but a bleſſing to the affectionate poor people, among whom I then lived."

"Thoſe of you who for thirty years paſt have lived in the fear of God, can teſtify the truth of the remark laſt quoted. Often have I heard deſcribed the amiable condeſcenſion with which our deceaſed friend liſtened to your religious converſe, the ſympathy with which he ſoothed your diſtreſſes, and the wiſdom with which he imparted needful advice. At your ſtated meetings for prayer (would there were ſuch in every pariſh!) you have heard him with benefit and delight, pour forth his heart before God in earneſt interceſſion, with a devotion equally ſimple, ſublime, and fervent, adapted to the unuſual combination of elevated genius, exquiſite ſenſibility, and profound piety, that diſtinguiſhed his mind. It was, I believe, only on ſuch occaſions as theſe, that his conſtitutional diffidence was felt by him as a burden, during this happy portion of his life. I have heard him ſay, that when he expected to take the lead in your united prayers, his mind was greatly agitated for ſome hours preceding. But he obſerved, that his trepidation wholly ſubſided as ſoon as he began to ſpeak in prayer; and that timidity, which he invariably felt at every appearance before his fellow creatures, gave place to an awful yet delightful conciouſneſs of the preſence of his Saviour.

"His walk with God in private was conſiſtent with the ſolemnity and fervour of his ſocial engagements. Like the prophet Daniel, and the royal Pſalmiſt, he "kneeled three times a day, and prayed, and gave thanks before his God," in retirement, beſide the regular practice of domeſtic worſhip. His mind was ſtayed upon God; and for an unuſual courſe of years, it was kept in perfect peace. The corrupt diſpoſitions which have ſo ſtrong a hold upon the human heart, appeared to be peculiarly ſuppreſſed in him; and when in any degree felt, they were lamented and reſiſted by him. His *hymns*, moſtly written during this part of his life, deſcribe both the general tenor of his thoughts and their occaſional wanderings, with a force of expreſſion dictated by the livelineſs of his feelings. While his attainments in the love of God were thus eminent, you, my friends, can teſtify the exemplary love that he practiſed toward his neighbour. To a conduct void of offence toward any individual, and marked with peculiar kindneſs to all who feared God, was added a beneficence fully proportioned to his ability, and exerciſed with the greateſt modeſty and diſcretion.

"A ſad reverſe of circumſtances now drew near, and he had a preſentiment of it; when, walking in the fields, he compoſed that excellent hymn, "God moves in a myſterious way," &c.

The preacher now leads us to contemplate the dreary path that the deceaſed ſo long trod. "Many have viſited (ſays he) its gloomy entrance, and ſome have been a tedious while bewildered in it, but none within my knowledge, has traced, as he did, it's whole extent. The ſteps, by which he deſcended to it, were ſudden, and awfully precipitous. The bright, yet ſerene luſtre, which had uſually "marked the road that led him to the Lamb," was ſucceeded by impenetrable darkneſs. After the cleareſt views of the love of God, and the expanſion of heart which he had enjoyed in his ways, his mind became obſcured, confuſed, and diſmayed. He concluded, as too many others have done under ſo ſenſible a change, and as the Pſalmiſt in his infirmity was tempted to do, that "the Lord had caſt him off;

off; that he would be favourable no more; that his mercy was clean gone for ever!" That vivid imagination, which often attained the utmoſt limits of the ſphere of reaſon, did but too eaſily tranſgreſs them; and his ſpirits, no longer ſuſtained upon the wings of faith and hope, ſunk with their weight of natural depreſſion, into the horrible abyſs of abſolute deſpair. In this ſtate, his mind became immovably fixed. He cheriſhed an unalterable perſuaſion that the Lord, after having renewed him in holineſs, had doomed him to everlaſting perdition. The doctrines in which he had been eſtabliſhed, directly oppoſed ſuch a concluſion; and he remained ſtill equally convinced of their *general* truth: but he ſuppoſed himſelf to be the only perſon, that ever believed with the heart unto righteouſneſs, and was notwithſtanding excluded from ſalvation. In this ſtate of mind, with a deplorable conſiſtency, he ceaſed not only from attendance upon public and domeſtic worſhip, but likewiſe from every attempt at private prayer; apprehending, that for *him* to implore mercy, would be oppoſing the determinate counſel of God. Amidſt theſe dreadful temptations, ſuch was his unſhaken ſubmiſſion to what he imagined to be the divine pleaſure, that he was accuſtomed to ſay, "If holding up my finger would ſave me from endleſs torments, I would not do it againſt the will of God." It was only at ſeaſons, when, racked by the immediate expectation of being plunged into everlaſting miſery, his mind became wholly diſtracted, that he ever uttered a rebellious word againſt that God of love, whom his lamentable deluſion transformed into an implacable oppreſſor.

"Habituated to the fearful expectation of judgment, it became, as at the period formerly deſcribed, by degrees leſs inſupportable. He became acceſſible to a few intimate friends in ſucceſſion, who laboured to divert his thoughts from the dreadful object that engroſſed them, and to excite them to activity on different ſubjects. Thus originated moſt of thoſe poems, which, when publiſhed, charmed and ſurpriſed both the literary and the religious world. The attempt was ſucceſsful in that which intereſted him much more than poetical fame, his partial relief from ſelf-torment. Sometimes his mind was led ſo far from the vortex of diſtreſs, as to indulge in playful eſſays; but theſe intervals were extremely tranſient. In general, his poems are the evident dictates of that reverence for God, that eſteem for the Goſpel, and that benevolence toward fellow creatures, which characteriſed his familiar converſation. Sometimes his thoughts in compoſition glanced upon the ſubject he deſigned to avoid; and nothing can afford a more ſtriking picture of himſelf, than the following lines in his poem on Retirement.

"Look where he comes—in this embower'd alcove
Stand cloſe conceal'd, and ſee a ſtatue move:
Lips buſy, and eyes fix'd, foot falling ſlow,
Arms hanging idly down, hands claſp'd below,
Interpret to the marking eye diſtreſs,
Such as its *ſymptoms* can alone expreſs.
That tongue is ſilent now; that ſilent tongue
Could argue once, could jeſt or join the ſong,
Could give advice, could cenſure or commend,
Or charm the ſorrows of a drooping friend.
Renounc'd alike its office and its ſport,
Its briſker and its graver ſtrains fall ſhort;
Both fail beneath a fever's ſecret ſway,
And, like a ſummer brook, are paſt away.
This is a ſight for pity to peruſe,
Till ſhe reſemble faintly what ſhe views;

Till

Till ſympathy contract a kindred pain,
Pierc'd with the woes that the laments in vain."

"Of the general condition of his mind, during the laſt ſeven years of his abode in this vicinity, which certainly were the moſt tranquil that he paſſed in the latter part of his life, the beſt judgment may be formed from his own expreſſions, in a poem written toward the cloſe of that interval. It was occaſioned by the unexpected acquiſition of a ſmall portrait of his mother, whom he had loſt more than half a century before, but had never ceaſed to remember with the warmeſt gratitude and the fondeſt affection. Having deſcribed her's and his father's paſſage through this life to a heavenly world, under the figure of a voyage ſpeedily and proſperouſly terminated, he naturally reverts in the ſame metaphorical language, to the diſtreſſing contraſt which his own ſituation and proſpects preſented.

"But me, ſcarce hoping to attain that reſt,
Always from port withheld, always diſtreſs'd—
Me howling winds drive devious, tempeſt-toſs'd,
Sails ript, ſeams op'ning wide, and compaſs loſt;
And day by day, ſome current's thwarting force
Sets me more diſtant from a proſp'rous courſe.
But oh, the thought, that thou art ſafe, and he!
That thought is joy, arrive what may to me."

"The principal pleaſure that our excellent neighbour appeared to be capable of receiving, was indeed that which he derived from the happineſs of others. Inſtead of being provoked to diſcontent and envy by contraſting their comforts with his own afflictions, there evidently was not a benefit that he knew to be enjoyed by others, which did not afford him ſenſible ſatisfaction, not a ſuffering they endured, that did not add to his pain. To the happineſs of them who were privileged with opportunities of ſhewing their eſteem for him, he was moſt tenderly alive. The advancement of the knowledge of Chriſt in the world at large was always near his heart, and whatever concerned the general welfare of mankind was intereſting to him, ſecluded as he was from the public, and in common from religious ſociety. In like manner from his diſtant retreat, he viewed with painful ſenſations the progreſs of infidelity, and of ſin in every ſhape. His love to God, though unaſſiſted by a hope of divine favour, was invariably manifeſted, by an abhorrence of every thing that he thought diſhonourable to the Moſt-high, and a delight in all that tended to his glory.

"His ſympathizing and admiring friends were fondly cheriſhing a hope, that the diminution of his ſufferings, which was apparent for ſeveral ſucceſſive years, would at length reſult in his reſtoration to ſpiritual peace and joy. Although advanced in years, his health, by means of regular exerciſe and additional ſociety, was not only preſerved, but even ſeemed to improve, notwithſtanding the root of his bitterneſs evidently ſtill remained. Amidſt flattering expectations, the Lord permitted ſome affecting events to revive his diſtreſs in all its force, and to plunge him again into diſtraction and deſperation. He declined all mental or bodily exertion, and rejected all attempts at friendly conſolation; nay, he conceived his tendereſt friends to be transformed by the powers of darkneſs into conſpirators againſt his welfare. Expecting every hour to be his laſt out of endleſs torments, nothing ſhort of this horrible proſpect could attract his notice for an inſtant. He refuſed, day after day, his neceſſary food; and imminent danger appeared of his ſpeedy departure out of life, in ſo dreadful a ſtate of mind. But the Lord, who had daſhed the riſing hopes of his friends, now mercifully diſappointed their fears. His period of mortality was extended; and

means were unexpectedly afforded for his removal from this neighbourhood to a distant situation, where he could remain under the continual care of an amiable young kinsman, who, with a tenderness beyond the common limits of filial affection, watched over the precious remnant of his life. Much of it elapsed without a probability of his restoration to the state from which he had *last* fallen. His intellectual powers were so much affected by this relapse, that he was only capable of attending to the most trivial subjects, even when willing to have his thoughts diverted from despair. Local advantages, the solicitous attention of affectionate friends, and the indefatigable assiduity of his only remaining companion, were at length rendered so far useful, that he was enabled to resume his literary occupations, which were always, when pursued, a considerable, though partial, alleviation of his distress.

"Here let us pause, and look back upon the long, long period, during which he may be said to have "walked in darkness, and to have seen no light." Is it more astonishing, that the Lord, whom he had so eminently known, and loved and served, and whose honour he was so admirably qualified to promote, should leave him to sufferings so peculiarly severe;—or that through such an extent of time, he should continually preserve him, though destitute of hope and of peace, from natural or violent dissolution? To me, the most surprising circumstance is, that without encouragement to seek for divine protection and help, he should still have been kept from *sin*; and that, although he viewed the Lord, in relation to himself, only as an implacable judge, he yet retained a holy reverence for his name, a jealous regard for his glory, and an unlimited submission to his will. In every view, while we contemplate this "bush that burned with fire, and that was not consumed," we cannot but acknowledge, that "the judgments of God are unsearchable, and his ways past finding out."

"During the last year, or two, of Mr. Cowper's life, his health and his state of mind appeared to be as much restored, as for an equal time at any period during his long afflictions. Toward the close of the past winter, he was however attacked by a bodily disorder, which brought on a rapid decay. His young friend and relative, convinced that he would shortly exchange a world of infirmity and sorrow for a far more exceeding and eternal weight of glory, repeatedly endeavoured to cheer him with the prospect, and to assure him of the happiness that awaited him. Still he refused to be comforted. "Oh spare me! spare me! You know, you *know* it to be false!"—was his only reply; with the same invincible despair to which he had so long been a prey. Early on the 25th of April (1800), he sunk into a state of apparent insensibility, which might have been mistaken for a tranquil slumber, but that his eyes remained half open. His breath was regular, though feeble; and his countenance and animal frame were perfectly serene. In this state he continued for twelve hours, and then expired, without heaving his breath."

Thus this brilliant luminary set at last behind a cloud; though we doubt not that he arose in the other world in glory. He died at East Dereham, in Norfolk, whither he had been removed as above hinted.

We could with pleasure add Mr. G.'s just and pious reflections on this narrative, with some farther anecdotes of Mr. C. but we have been already tempted much beyond our usual limits of reviewing sermons, by the interest we are persuaded our readers will feel in Mr. C's. experience, and must therefore, for the improvement, refer to the sermon itself, which, notwithstanding our copious extracts, will amply compensate the perusal.

OBITUARY.

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JOSEPH RAUTLY.

JOSEPH Rautly was the son of Charles and Hannah Rautly, born in the parish of Stokegomer in Somersetshire, in 1769. He was brought up in the Church of England, and had a strong attachment to it, though a stranger to true religion till about twelve months before his death.

He had been exercised for sixteen or seventeen years with great bodily afflictions, and for some weeks before he died, was so emaciated as to be reduced almost to a skeleton. This was occasioned by the disorder which terminated in his dissolution, and chiefly affected his throat. But after he became acquainted with true religion, and felt the power of it in his heart, it is amazing how he was supported under his grievous sufferings, and with what patience he bore them. Not a murmuring word was heard to drop from his lips, but he seemed quite resigned to the will of him who has promised that all things shall work together for good to them that love him.

It pleased God in his providence to bring Mr. R. Humphrey, late a student at Bristol, to preach to the Baptist church at Stokegomer, their former minister, Mr. Crisp, being dead, and the congregation greatly reduced. This was in the year 1798. A few weeks after he came, this young man was excited by curiosity to go to hear him: some others of the family attended with him, but Joseph alone seemed struck with the word, so far as to induce him to come again. He went on attending for some time, without any distinct views of divine things, till he heard Mr. H. preach from 1 Cor. i. 23, 24, "But we preach Christ crucified, &c." Then the Lord appeared to apply the word to his heart; and he soon discovered a peculiar pleasure not only in hearing the word, but in prayer and reading, in serious meditation and religious conversation; and he felt the love of God shed abroad in his heart by the Holy Spirit.

His comforts after a time were in some respects abated, by fresh discoveries of the depravity of human nature, the exceeding deceitfulness of sin, and the great depths of iniquity of which he now complained in his own heart. Yet on the whole he suffered no loss from these humiliating discoveries, but was led thereby to greater self-abasement and abhorrence of sin, and to entertain an higher value than ever for the method of salvation by a Redeemer, and to be very earnest in his application to the throne of grace both for pardon and sanctification.

Some time after this Mr. H. went to see him, as a complication of disorders had brought him very low. He took him by the hand and said, "I trust I shall ever have reason to bless God for hearing you preach." Mr. H. then entered into conversation with him respecting divine things, and especially concerning the dealings of God with his soul. He appeared very sensible that real conversion from dead works to a living faith in Christ was necessary, to fit him to enjoy eternal happiness, and expressed his hope that he had experienced this change, and had passed from death unto life.

He talked much of the love of God to poor sinners, and especially to himself, whom he accounted the most unworthy of all. He spoke with great feeling of the love of Christ, and of his extreme suffering for guilty creatures. At the same time he looked forward with a pleasing prospect of eternity.

Mr. H. asking him if he had never found the enemy busy to try and distress him, he exclaimed, "The pains of my body are nothing to what I

have ſuffered in my mind. Sometimes I have been ready to give up all hope, and feared all my religion was nothing but a deluſion from Satan; but now I can ſay with pleaſure, "Hitherto the Lord hath helped me."

Sometimes he would be ſo depreſſed and enfeebled with the excruciating pains of his body, that he was ſcarcely able to ſpeak or look up; but even in theſe circumſtances, if a religious friend happened to call upon him, and begin to talk of the goodneſs of God to poor ſinners, and of the ſufferings of Chriſt for them, &c. it would revive him wonderfully. Converſation on theſe ſubjects ſeemed as refreſhing to his mind as cold water to the thirſty, or food to the hungry.

He often admired the goodneſs of God in upporting him ſo long under his painful illneſs, conſidering the ſmall quantity of food he was able to take. But, as he was ſurpriſingly ſupported in his body, he was much more ſo in his ſoul.

The Lord ſeemed to favour him in a peculiar manner with the manifeſtations of his preſence and the out-pouring of his Spirit, which filled his ſoul with joy. His mind was now generally comfortable, nor was he harraſſed with temptations as he had been before; but Satan was kept at a diſtance, the world had little effect upon him, and the corruptions of his heart appeared greatly ſubdued, but he would often ſay, "It is all of grace."

On Monday evening, May 6, 1799, ſeveral friends met at his father's houſe. He was then very ill, and when we firſt went in appeared to be quite low in his mind; but after ſinging, two friends engaged in prayer, and Mr. H. ſpoke a little from Pſ. xxxiv. 19. "Many are the afflictions of the righteous, &c." When the exerciſe was ended, he told Mr. H. he found himſelf almoſt like a new man. The pleaſure he found in theſe religious ſervices ſeemed to overbalance all the pains of his body.

Some time after another meeting was held at his father's for his ſake. When Mr. H. came in, his father told him they had juſt taken Joſeph to bed, and thought he was dying; but he ſoon revived a little, and requeſted Mr. H. would come up and ſee him. As ſoon as he entered the room he exclaimed, "See what the Lord can do! A few minutes ago I thought I was dying, but the Lord has ſtopped the meſſenger a little longer, that I may again ſpeak of his great goodneſs and tender mercy. Tell it, O tell it to ſinners after I am dead, what the Lord did for ſuch a poor criminal as I am! How he ſtopped me in my mad career, created in my heart a godly ſorrow for my paſt offences, led me to Jeſus for ſalvation, and granted me pardon through his precious blood, and now I hope ſoon to be with him in glory."

Looking on thoſe who ſtood round his bed, he ſaid, "Oh put your truſt in the Lord; ſerve him, for it is he alone who can do you good. See, ſee what the Saviour has done for me!"

A friend aſking him whether he wiſhed to live or die? he anſwered, "The Lord's time is my time, for that is beſt."

Mr. H. then intimated, that he was going down into the houſe to hold a prayer-meeting, thinking he was too ill to bear them in his chamber all the time; but he would by no means conſent, requeſting they would carry on their meeting in his chamber, that he might hear. They readily complied, and it was an affecting ſeaſon indeed; God ſeemed in the midſt of them, and the eyes of many were bathed in tears. The dear young man, under all the preſſure of his affliction, cried out, "This is like heaven below. I ſhould be willing to keep you all night, I ſhould never be tired."

He talked very affectionately to a young man who was his relation, who had

had been very profligate, telling him the awful consequences of living in sin, and exhorting him to flee to Christ for salvation. He assured him there was salvation in none other, adding, "Hear what a dying man says to you."

He was asked if he did not find it very trying to bear such a heavy affliction: he replied, it was hard, but God could make hard things easy; and said, "I should be willing to go through another such affliction if the Lord required me: I know he will lay nothing upon us but what he will enable us to bear."

A little before he died he called all the family together, as he had repeatedly done before, and addressed them in the most affectionate manner, as one much concerned for their mutual peace and happiness in this world, but particularly in the world to come; exhorting them to put their trust in the Lord, and live in peace among themselves, and seek one another's happiness, and not the contrary, as they often had appeared to do before. He begged them to put his youngest brother (about ten years old) to school, and bring him up in the fear of the Lord.

As he drew nearer his end, he became weaker and scarcely able to speak; but at intervals he revived a little, and would say, as he had often done before, "Oh the goodness and rich grace of Christ to me! See what the Lord has done for me! I shall soon be with him, and see him as he is!"

The last time Mr. H. went to see him, he began to repeat as before, *Tell it unto sinners, tell, I am, I am out of hell!* He was strong in faith, giving himself up into the hands of his Redeemer, and saying, "Come Lord Jesus." After taking an affectionate farewell of all his dear relations and friends, he fell asleep in Jesus, June 25, 1799.

A near neighbour, who often visited him, being desired by Mr. Humphry to give a fuller account of what he had noticed respecting him, wrote thus:

"I cannot find the paper in which I had written down some remarkable sayings of Joseph Rautly, but I can recollect some of them. I could not but admire his constant patience under his afflictions, and continual admiration of the divine goodness towards him. He was often meditating on the sufferings of Christ, and would sometimes say to those who stood round his bed, "You would think it hard to be thus starved to death, but what "is this to that which my dear Jesus suffered!" Some time afterward, as he was weeping for the sins of some who were mostly with him, he cried out, "Oh! if sinners did but know and consider how the dear Saviour "suffered, surely they would lay down their weapons of rebellion, and "not fight any longer against a dear Jesus." At another time, being in great pain of body, he said, "Lord Jesus! when thou hast finished thy "work in me, then take me to thyself." He would often call upon those around his bed to view him as a dying man, telling them, they too must shortly go the same way. When asked whether he thought his sins were pardoned? he replied, that he believed Jesus Christ was able and willing to save him, that he had cast all his care upon him, and that he had nothing to do himself, but to love and bless his dear Saviour.

"The Monday morning before his death he had an unshaken confidence in the Lord. He looked upon his sufferings as nothing, and at the same time looked forward with joy to his approaching dissolution, when his soul should ascend to God, and his body rest in the grave till the resurrection of the just. He died very happy on Tuesday morning."

J. R.

MRS.

MRS. THOMSON.

This lady, who died at Leith Dec. 18, 1798, was the daughter of the Rev. Mr. Hart, a late reſpectable eſtabliſhed clergyman of the city of Edinburgh, of the Calviniſtic perſuaſion; from him ſhe derived the knowledge of evangelical principles, which ſhe uniformly maintained through life; and when theſe were no more preached in the church, where ſhe had long communicated, ſhe quitted her former religious connections, and commenced Seceder. When upbraided with the change by her acquaintance, ſhe uſually replied, "that ſhe knew the value of the Goſpel, and would follow it wherever it went."

In her younger years her mind was much agitated by diſtreſſing doubts, but by a practical uſe of the ſcriptures her fears fled, gracious hopes were reproduced, and ſerenity of ſoul reſtored. Her huſband was of the church of England, but poſſeſſed liberal views; he lived with his partner in great chriſtian concord. Children of her own ſhe had none, but was a mother to the poor. After the death of her huſband, to the cloſe of her courſe, her room was uſually filled in the evenings with a choſen circle of pious friends.

We haſten to record what was collected at various interviews during her late tedious illneſs. On the night of the 26th of Oct. 1797, ſhe had enjoyed more bodily eaſe than had been experienced during a conſiderable period before. To enquiries reſpecting her reſt, ſhe replied, ſhe enjoyed a moſt delightful night, though deprived of ſleep, her mind travelling over the fields of redeeming mercy, often refreſhed with divine comforts amidſt the multitude of her thoughts. "Once the fears of death (added ſhe) gave me much diſturbance; but having ſome time ago entered into perſonal written covenant with God, much compoſure hath been the conſequence of that ſolemn act. I am afraid of diſhonouring religion by impatience, but I hope God will keep me in a proper frame of mind. I have great reaſon to be thankful, I am loaded with innumerable mercies."

On the 22d of November, ſhe ſaid, "The time was, when I had my own ſhare of temptations; I was brought to the borders of deſpair, and ſuppoſed that for me there was no mercy, or if there was, I was grieved to find that the offer of mercy was limited to the preſent moment. The fulneſs of the promiſe, "My grace is ſufficient for thee," relieved me from all my inward tumultuous fightings. The fear of death, once extremely uneaſy, is entirely overcome. I depend on none of my own doings; God's own dear Son, and my own Saviour (the tears of joy watering her aged cheeks) hath done all. I bleſs God, I can ſay, I know on whom I have believed; I am perſuaded he is able to keep that which I have committed to him againſt that day. Many comfortable nights I have. Laſt night, I thought I converſed with you (addreſſing herſelf to her miniſter) whether in a dream or awake, I cannot determine, about the glory of Chriſt in heaven, ſurrounded by an admiring and an adoring elect world."

Her affliction increaſed ſo much on Sabbath the 21ſt of May, that ſhe was detained from thoſe ſacred public inſtitutions to which ſhe was devoutly attached. It having been obſerved, that ſhe was a priſoner by affliction, and that the Lord hears the groaning of the priſoner, the following was her reply: "I have enjoyed an afternoon of the ſweeteſt fellowſhip. Howe's Bleſſedneſs of the Righteous gives me peculiar pleaſure, as I think it contains much in few words."

When it was hinted that ſhe was helped to live above the world, ſhe replied, "I am not yet perfect, but O that I were ſo! I bleſs God the laſt enemy

enemy is disarmed of his terrors, and my mind has been more peaceable than ever, from the moment of my union with my present religious connections. Glory be rendered to the dear Redeemer for bringing me under the public ministrations of my pastor, and comforting me with his private christian conversation."

The discourse turned upon the pleasures of heaven: A friend observed, there is a vast difference between Christ in an humbled, and Christ in an exalted condition. John can lean on his master's bosom while on earth; but if manifested from above in his glory, the beloved disciple falls at his feet. "Verily," she rejoined, "Jesus was under a necessity of veiling his glory among men; but on high the disciples shall always be saying, We behold his glory, the glory of the only begotten of the Father, full of grace and truth. Suppose a saint arrived in the celestial paradise, he will employ the following language: On earth, I heard of thee by the hearing of the ear, but now mine eye seeth thee. The eighth chapter of the Epistle to the Romans is my store-house of comforts. I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate me from the love of God in Christ Jesus my Lord. With holy, humble confidence, I can call all my own." So enraptured was she, so elevated, that she seemed more like the possessor of an immortal mansion, than the inhabitant of an earthly tabernacle.

Excruciating agonies were inseparable from the nature of her distemper, yet seldom was she heard to complain. Resignation had the possession of her soul, appearing a gracious implanted temper. The language of our Lord was more than once the language of her lips: "The cup which my Father giveth me, shall I not drink it?"

Conversing upon the changes that characterize the lot of christians, Mrs. T. made the following remarks: "My circumstances were formerly more affluent then at present; but still I have enough of the world, or, what is best of all, I am blessed with contentment, and my mind enjoys the evidence of an unalienable right to a kingdom that shall never be moved."

On another occasion she thus addressed her friends: "I think I am dying, but I can rely on the promises through a Mediator. I will never leave nor forsake thee, is a declaration from which my sweetest experiences have arisen." She delightfully sung part of a poem composed by her brother.

"I want, with all my heart,
"Thy pleasure to fulfil,
"To know myself, and what thou art,
"And what's thy perfect will.

"I want, I know not what,
"I want my wants to see;
"I want, alas! what want I not,
"When thou art not with me?"

Burdened with the weight of eighty-two years, filled also with troubles in her flesh, her pious cheerfulness was habitual, and her mind perfectly composed. Kind communications from heaven sweetene dexceedingly her wakeful wearisome nights.

The writer of this article paid her a visit on the evening immediately preceding her decease, and though her complaints had exceedingly increased, he never apprehended her spirit would have forsaken the fleshly tenement in the morning. All the sleepless hours she was devotional, sometimes in fervent supplication, sometimes ordering her maid servant to read select passages of the Scriptures. What appears unusual, but very proper, she strictly enjoined, that when the company should be assembled at her funeral, there should be read to them a few of her favourite hymns, with the fifty-third chapter of Isaiah, the 17th chapter of John, and various other chapters.

When

When all her affairs were arranged, some of the last words, in which she agreeably delighted, were the following:

"The hour of my departure's come,
"I hear the voice that calls me home;
"Now, O my God, let trouble cease,
"And let thy servant die in peace."

Leith, Aug. 14, 1800. AMICITIA.

MISS SARAH SEYMOUR SUITER.

This young lady died 1st September, 1799, aged 16 years and 10 months, at Southampton. In the former part of her life, though decent in all her conduct, amiable in her natural temper, and a constant attendant on public worship and private prayer; she was too little thoughtful about serious religion and everlasting things; and, during the first months of her illness, the thoughts of death were so disagreeable, that when the softest hint was dropped relative to that subject, though in direct reference to her case, she expressed much disgust and agitation. But a young friend of her own sex, who visited her during the latter months with great assiduity and tenderness, was the honoured instrument of her conversion. She did not at first agitate her weak frame with awful subjects, but considering her extreme sensibility (as she was subject to hysteric fits) first gained her attention, and then her esteem and confidence.

In one of these visits, soon after the commencement of their intimacy, an opportunity was afforded for a little serious conversation with Mrs. S. (the mother). The friend speaking of religion as the only true source of support and consolation in seasons of affliction, Miss S. expressed, with much feeling, her regret that she had lived in neglect of spiritual religion, and "how happy she should be *now*, if, like some others, she had attended to serious things while she was in health;" and, with tears in her eyes, and emphasis in her words, added, "if she was like ——— (the person she was addressing) she should be happy *now*." On her friend's replying, that "nothing in *her* could ever procure the favour of God; that she had been as great a sinner as herself, that by the grace of God she was what she was, that self must be utterly renounced, and Jesus be the only foundation of a sinner's hope"—Miss S. seemed distressed, and fearful, least having lived so carelessly, she should now not be noticed. The history of the thief on the cross was related, by which she seemed a little encouraged. At another visit she told her friend, "she knew she was a sinner, and was convinced there was no other way of salvation but by Jesus Christ, and wished" (she spoke with great earnestness) "wished she could know her interest in him." Her friend reminded her of the promises and invitations, in the word of God, to poor sinners, and earnestly urged her not to neglect to pray. She said, "she could not pray, and that grieved her." Being told that prayer did not consist in words only, but that the humble sincere desire of the sensible sinner would be accepted, she answered, "she would try to pray." The prayer of the publican was mentioned and recommended to her. "I hope," she said, "I shall not be rejected:" And her friend reminded her of the encouraging promise, "Him that cometh unto me I will in no wise cast out."

The next time this young person saw Miss S. she asked whether her advice had been followed. Miss S. replied, "she had endeavoured to lift up her heart, but that her thoughts wandered from God, that she was interrupted by trifles which were past, but which had too much occupied her."

Speaking

Speaking of her bodily ſufferings, ſhe ſaid, "I know they are from God, and though my affliction is great, I deſerve ſeverer treatment." On hearing the ſufferings and death of the dear Redeemer mentioned, ſhe was *aſtoniſhed* at his love, and "hoped ſhe ſhould be a partaker of the bleſſings he died to procure." She repeated theſe lines from one of Dr. Watts's hymns:

"His powerful blood did once atone,
"And now it pleads before the throne."

Adding, "how compaſſionate and kind it was in Jeſus to ſhed his blood and die for ſuch wicked ſinners."

As ſhe grew worſe ſhe ſpoke of her diſſolution with calmneſs, ſaying, "ſhe was now not afraid to die," and gave very particular directions as to the time and manner of her funeral, requeſting it might be at that part of the ſabbath when thoughtleſs people are generally out purſuing their pleaſures in the ſtreets and fields; and expreſſing her earneſt wiſh, that the ſolemnities of ſuch a ſcene, might, under a divine bleſſing, powerfully ſtrike, and laſtingly impreſs the minds of ſome among the gay and giddy multitude, and eſpecially the young. Among other things ſhe requeſted that a funeral diſcourſe might be preached, from Prov. xxvii. 1. "Boaſt not thyſelf of to-morrow, &c." Her friend was deſirous to know on *what grounds* her preſent confidence was built; and why, ſhe who before was ſo agitated at the mention of death, could now look forward to her own departure with ſo much compoſure? At her firſt attempt to anſwer, ſhe was able to ſpeak but little, being interrupted by her cough, but afterwards ſaid, "if it were not for the hope and entire dependence ſhe placed in Jeſus, ſhe knew not what ſhe ſhould do, or to whom ſhe could look for help; that ſhe did love him, and nothing was ſo valuable."

During her long confinement, ſeveral of her gay acquaintances came to ſee her, and though ſhe was then exceedingly emaciated, and all hope of reſtoration was given up, they endeavoured to flatter her, and with an air of affected cheerfulneſs, bade her "not to think of death." But ſhe ſaw into the dangerous motives of their miſtaken kindneſs, and intimated, "Such company as that ſhe did not deſire."

Others of her neighbours, who ſaw and bewailed her danger, reminded her "what an harmleſs and innocent perſon ſhe was, who had done nothing for which ſhe had any cauſe to fear death." She expreſſed diſpleaſure at their flattery, and compaſſion for their ignorance. One day ſhe ſaid to her mother, looking back on herſelf, and on her vanity of heart, of which (however amiable and unaſſuming ſhe might appear to others) ſhe was now conſcious, "O what a poor, little, vain, proud worm have I been!"

About a fortnight before ſhe died, the ſymptoms of approaching diſſolution rapidly increaſed, ſo that all around her thought her end was very near.

At firſt ſhe was much agitated and diſtreſſed, and one day cried out in agony, "What, what ſhall I do to meet my God!" But the ſame evening her mind was relieved from theſe fears, and ſhe prayed, and deſired others to pray for her, "that God would give her his preſence in death, and that the Lord Jeſus would receive her." That night ſhe ſpoke to a ſervant in the family to this effect: "Live no longer in the neglect of your ſoul: if you are without an intereſt in Chriſt begin directly to ſeek for it—this very night begin, and defer it no longer." She was extremely ſolicitous for the beſt intereſts of her relatives, eſpecially her parents, her aunt, and a couſin, nearly of her own age, who was very dear to her. She was particularly anxious that her father and mother might find this ſevere trial, (for ſhe was not only an affectionate and dutiful, but an only child) greatly

ſanctified to them. On this her mind much dwelt, and about two days before ſhe breathed her laſt, ſhe had her parents, aunt, and the young lady before referred to, called into her chamber, and taking her father and mother by their hands, ſaid, as well as her gaſping breath would permit, "O that I could pray for you all;" at the ſame time longing to be gone. She gave a dying charge to them, eſpecially her parents, "always to pray and to keep cloſe to God, and to be very diligent in attending on the houſe of God." When her parents were ſo much affected at this moving ſcene, that ſhe feared they would be overwhelmed with grief; the dying child endeavoured to be their comforter. She often told them "not to weep, but to be ſubmiſſive to the will of God; that what he did was right, and would be beſt for them." She referred to the caſe of a perſon to whom the loſs of an only ſon, at about her age, had been much ſanctified, and earneſtly wiſhed that her own removal might be bleſſed to them in a ſimilar way. She reaſoned much to bring them to reſign her to the will of God. She repreſented "how much better it was for her to be taken away in her youth, than it would have been for her to have continued in life, and to have grieved their hearts by any fooliſh conduct; and that her being removed from this world before them, would ſave them from many anxieties on her account during their lives, and when they came to lie on their dying beds."

At length ſhe became ſo very weak, that ſhe could ſpeak very little; but ſhe repeatedly declared that "Jeſus was precious to her ſoul." Fearful of growing tired and impatient under her protracted illneſs, (which continued longer than uſual even in lingering conſumptions) ſhe ſaid, "God is a good God, and I know he will lay no more upon me than he will give me ſtrength to bear." At one time, ſhe ſaid "ſhe was in a great deal of pain, but was very happy." At another, "I love Jeſus, and I hope he will open his arms to receive me." The day before ſhe departed ſhe felt a longing deſire to be gone, and as well as ſhe could ſpeak ſaid, "I wiſh I could die." But reviving a little, expreſſed her fear of being impatient, and added, "ſhe was ready to go when God pleaſed, but his time was beſt." Thus ſhe continued till ſhe fell aſleep in Jeſus.

May this little narrative be read with profit to our young readers, eſpecially the relatives and acquaintance of the deceaſed. Like a voice from S. Suiter's tomb, it bids them not to truſt in life, which is but a vapour; nor boaſt themſelves of to-morrow. It teaches them that amiableneſs of temper, decency of conduct, and the external obſervance of religious duties are not ſufficient to prepare us to meet our God: but there muſt a be conviction of the evil of ſin; faith in the blood of Chriſt; and renovation of the heart. It ſays to chriſtians, young and old, "*viſit the ſick*," with a view to their ſpiritual benefit. How great are the advantages, under the Lord's bleſſing, which ariſe from the judicious converſation of ſerious perſons, eſpecially thoſe of the ſame ſex, in ſimilar ſtations, and where the diſparity of age is not great. W. K.

MARY WHITE,

The ſubject of this memoir, was the wife of John W. linen-draper, Durham. She had occaſionally attended the means of grace for ſome years, but apparently without any ſalutary effect, until within a few weeks previous to her death. Her health had been in a precarious ſtate for a conſiderable time, but there were no ſymptoms of a ſpeedy diſſolution until about the middle of laſt winter, when ſhe appeared to be in a deep decline. Hearing this I viſited her, and enquired how ſhe felt her mind under the preſent affliction, and what views ſhe had reſpecting the ſtate of her immortal ſoul. She replied (burſting into a flood of tears), "My mind is very

very dark and gloomy. I look forward with fear and trembling, for I am ſenſible that I have ſinned againſt knowledge, and that repeatedly, and I fear there is no mercy for me." I told her, in that reſpect her caſe was not ſingular; and if ſhe were now convinced of ſin, and ſaw her need of a Saviour, there was every encouragement to venture her ſoul on him, becauſe the invitations and promiſes of the Goſpel are addreſſed to ſuch characters. She replied, "They are ſo, and I know there is no other way, but I cannot lay hold of them. The Lord hath followed me with frequent convictions, but I ſtrove to ſtifle them, yea, I rebelled and hardened myſelf againſt him, and now, I fear, it is too late." Her mind being agitated, I was apprehenſive her cough might increaſe, and entreated her to endeavour to think calmly on the ſtate of her ſoul. She ſaid, "I feel not the leaſt reluctance at the proſpect of being ſeparated from all things in this world; I am perfectly reſigned either to live or to die, provided the Lord would have mercy on my poor ſoul." I aſked, in what manner the Lord had followed her with convictions? She anſwered briefly thus: "I never heard the Goſpel preached before I was married; and as I was then very gay, and fond of the fooliſh amuſements and cuſtoms of the world, I paid no attention to it. Nay, I looked upon the doctrine and the people who profeſſed it with a degree of contempt, and ſet up my own underſtanding in oppoſition to the ways of the Lord. I had ſome convictions that I was wrong when Mr. W. preached here.—Then the death of my ſiſter affected me very much.—Afterward I buried my dear little child. Theſe things made a deep impreſſion, and brought me to reflect ſeriouſly on my own ſtate. I was convinced that the Lord's ways were right; had frequent meltings of heart, and thought myſelf often very happy under the means, and among the people of God; but ſtill I heſitated, kept back, and would not give up myſelf wholly to the Lord: and now, ever ſince I have been exerciſed under the preſent affliction, my mind has been in great darkneſs and confuſion." After ſome further converſation ſhe requeſted me to pray with her, and entreat the Lord to manifeſt his love and mercy unto her afflicted ſoul.

She grew weaker and weaker every day. The next time I viſited her, on aſking how ſhe was, ſhe ſaid, "I am very weak, but a little better in my mind than I have been."—I hope Jeſus Chriſt is become precious unto you.—"O precious! precious indeed! very precious! I have been in great diſtreſs ſince I ſaw you. Yeſterday my mind was all confuſion, darkneſs, and horror; the enemy thruſt ſore at me, and drove me almoſt to utter deſpair; but to-day I am ſomewhat eaſier. The enemy, I truſt, is ſilenced, and the Lord hath ſaid to my ſoul, *I will never leave thee, nor forſake thee.* This ſweet promiſe has given me a little hope within, which I would not part with for all the world.—A little hope; I muſt not let it go, I muſt hold it faſt, but I wiſh to have it in a greater degree. Do not miſtake me; I do not look upon myſelf as having obtained an enjoyment of Chriſt, but as a poor helpleſs ſinner I hope in him, and cleave to him. Pray, dear Sir, that I may have a clearer light, a well-grounded hope, and a greater degree of confidence in my dear Redeemer." Though ſhe ſpoke with difficulty, her voice being nearly gone, yet it was amazing to think with what fervour of ſoul ſhe expreſſed herſelf at this time. But, to avoid prolixity, I muſt omit many things, that I may juſt take a view of the laſt ſcene.

I called to ſee her a few hours before ſhe took her flight to the world of ſpirits. Being then almoſt expired, ſhe ſaid, "I am glad to ſee you; I thought I was dying in a fit I had this morning; but as I am ſpared, I will endeavour to ſpeak this once, this once only, and I have done; for

I am perſuaded I ſhall not live this day out. I have been enabled to commit all my concerns, both temporal and ſpiritual, unto the Lord, and he hath given me a ſure, ſtedfaſt, and confident hope. I am happy, and I enjoy an inward peace in Jeſus, who came into the world to ſave ſinners. He came after me, unworthy as I am, and found me in the wilderneſs: he would not let me go, but brought me to himſelf. Though I have had my ſhare of troubles and diſappointments, I would not repine: they were wiſely ordered for my good. The converſation and prayers of Miſs W. have been made peculiarly uſeful to me during my illneſs, both for inſtruction and comfort." But my ſtrength faileth. Yet the Lord is my ſtrength. O pray that my dear Lord may come ſpeedily!" On being told that we muſt wait the appointed time, ſhe replied with a ſmile, "I am afraid of being impatient, but I long to be gone and be with Chriſt; for, it is far better."

She continued in a calm and comfortable frame all the afternoon, often ſaying, "I want words to praiſe the Lord for his goodneſs," and expreſſing her wiſhes to be gone. About nine o'clock in the evening ſhe had a convulſive fit, in which it was thought ſhe was gone; but having revived a little again, ſhe ſaid, "I ſee nothing behind me but miſery and woe, and I ſee nothing before me but happineſs and glory." Then taking an affectionate leave of her friends and relatives, immediately ſhe fell aſleep in Jeſus, on the 14th of March 1800, and in the 32d year of her age. Her generous and affable diſpoſitions, I am perſuaded, will render her memory dear to her intimate friends; and her dying teſtimony, I hope, will be uſeful to ſome of the dear followers of the Lamb.

Durham. L. J.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

An ADDRESS *from the Directors of the Miſſionary Society, to thoſe Miniſters of the Goſpel who favour the Views of this Inſtitution.*

Dear Brethren,

WITH gratitude and joy we recollect your ready and zealous co-operation and aſſiſtance in promoting the deſigns of the Miſſionary Society. The glorious and important cauſe ſtill, we truſt, lies near both your hearts and ours: and our united purpoſe through the grace of Chriſt is, to perſevere and to abound in our exertions ſtill more and more, nor to ceaſe from our labours in the field of miſſions till death calls us hence, and our dear Maſter, looking down from heaven, ſhall ſay, "*Come up hither.*"

We now ſolicit your help in a very important matter. At the laſt general meeting, the Society, ſtrongly feeling the neceſſity of having Miſſionaries well qualified for their arduous work, came to the unanimous reſolution, to give inſtruction to a certain number of promiſing young men, for the ſpace of two years, before they began their miſſionary labours abroad: they entreated the Directors to carry the meaſure into effect without delay. The buſineſs was taken into immediate conſideration, and the Directors applied to the Rev. Mr. Bogue of Goſport, to undertake the tuition of the perſons deſigned for Miſſionaries. He has accepted of the office, and is ready to begin the work. He entreats your fervent prayers that he may be abundantly qualified and greatly ſtrengthened for the difficult and laborious ſervice; and that his attempts may be crowned with eminent ſucceſs, and a ſignal bleſſing from on high.

But

But we have not yet found a ſufficient number of perſons fit to be ſent to receive inſtruction from him. We therefore apply to you. The Lord Jeſus, the great Head of the Church, has never ceaſed to beſtow gifts on men, in a manner ſufficiently abundant for furniſhing a ſupply for the ordinary work of the miniſtry, and for ſpreading the Goſpel among the heathen. In the boſoms of the churches theſe men are to be ſought and found. But for want of theſe gifts being obſerved, improved, and called forth into action, thouſands of Luthers and Calvins, of Elliots and Brainerds, have paſſed unnoticed through life, and the world has been deprived of the ineſtimable benefit of their labours. But the mine is not exhauſted. Jeſus ſtill communicates of his fulneſs to his people; and there is ſtill a ſufficient number of perſons ſcattered among the different churches of Chriſt, who are endued with theſe gifts and graces which may be conſidered as radical qualifications for the work of the miniſtry, and which, when ſuitably improved and matured by inſtruction, will render them meet to be faithful, able, and ſucceſsful Miſſionaries in heathen lands.

Are there not to be found in your ſociety perſons of ſuperior natural abilities, of a quick apprehenſion, of a ſound judgment, of a deep knowledge of divine truth, eminently pious and devoted to God, full of zeal for the glory of the Redeemer and the ſalvation of immortal ſouls, who adorn the doctrine of God their Saviour by walking honourably in the different relations in which they are placed, and who are taken notice of for poſſeſſing great humility, prudence, a peaceable diſpoſition, and a ſpirit of love. Such are the men we want. If you know any of this character, who are not precluded by their ſituations and relations in life from engaging in miſſionary ſervices, recommend the ſubject to their conſideration. There may be perſons of the character juſt mentioned whom you do not know; for that diffidence and modeſty which often accompany both great gifts and great graces, frequently conceal them from view. Enquiring from thoſe of long ſtanding in the church may lead you to the knowledge of them.

The work of a Miſſionary, you are ſenſible, is ſo great, and the evils ariſing from the miſconduct of an unworthy perſon ſo many and ſo pernicious, that we need not exhort you to exerciſe much caution, and to examine with the utmoſt care into the talents, piety, temper and conduct of thoſe you recommend; it may be more neceſſary to encourage you to hope that ſuch perſons are to be found, and to entreat you to ſpare no pains in endeavouring to find them. You yourſelves are, by the great Head of the Church, placed in a ſtation from which you think you cannot remove to preach the Goſpel to periſhing heathens. It will be an honour, and is it not a duty, to endeavour to find a perſon who will go in your place. Pray for wiſdom and ſucceſs; and may you have the happineſs to recommend to us Miſſionaries who ſhall be inſtrumental in the converſion of thouſands and tens of thouſands of ſuch as are now ſitting in darkneſs and in the ſhadow of death.

It is our wiſh to have a library for the uſe of the ſeminary. As there are many diſciples of Jeſus who would feel much pleaſure in making a preſent of uſeful books for ſo noble a purpoſe, an intimation of our deſign will be a ſufficient motive with numbers to enrich the library with their donations.

You will, we doubt not, judge it proper to read this letter to your congregation; and we beſeech you and them to have a proper remembrance of the ſeminary in your ſupplications, and eſpecially in the meetings where prayer is offered for the propagation of the Goſpel among the heathen. Never, on theſe occaſions, let the Miſſionary Seminary be forgotten.

We are, &c.

DR. VANDERKEMP's JOURNAL.

(Continued from No. 93, p. 393.)

SECTION 2.

First Occupations in Caffreland, until the Departure of Brother Edmond.

OCTOBER 21.

THIS day was rainy and cold, with thunder, so that we could do nothing; but I introduced family worship and prayer in the house of Mr. Buys.

22. B. and I divided the field between ourselves, and I looked for a place to build a house, and to plant a garden. B. with his people, insisted on building this house for me himself, as soon as he should have brought his family back from the Tambouchis. Brother Edmond and I cut long grass and rushes for thatching, and I cut trees in the wood. I kneeled down upon this grass, thanking the Lord Jesus that he had provided me a resting place before the face of our enemies and Satan, and praying that from under this roof the seed of the Gospel might spread northwards through all Africa. This night, when having read our evening chapter, we kneeled down round the fire with our Hottentots, the Tambouchi Zjaazja was so frightened, that he took up his assagai and ran out of the house into the field, where he hid himself. He supposed that we intended to kill him on the spot; but nobody knew the reason of his sudden flight, till he returned himself, after we went out to sleep, and told us of his fears.

23. We pitched our tent near the place which I had chosen for my house, and I began to clear a part of the field from the grass, in order to make a little garden of it, in which labour four Caffres assisted me, when a messenger of T'Geika came telling Mr. B. that Piet Prinsloo, with two of his friends, were arrived, and arrested by order of the king, on suspicion of their being spies, and desiring that B. would come to the king to assist in the council on this subject. I sowed lettice and carrots, and planted red currants and potatoes.

24. Mr. Buys went to T'Geika, and I continued to plant black currants, gooseberries, and raspberries.

25. I planted peaches and apricots. Bruintje asked me if I did not recollect to have had a conversation with a certain Hottentot called Bootsman Saul, in Baviaan's Kloof, to whom I had proposed the remission of sins through Christ? And he informed me, that, immediately after this, the Hottentot felt the power of this word on his soul, so that he was admitted by the brethren into their lesser assembly, as they call it, before I returned to the Cape. That he had spoken the same truth from his own conviction to several other heathens, who likewise, upon the same ground, were received members of that assembly.

29. A young Caffre woman came to visit us, but seeing our tent from a distance, which was shaken by the wind, she took it to be an elephant or some other rapacious beast, which we let loose to destroy her life. She then ran through the river into the forest, where she lost her way, and fell into a pit, in which sharp pointed poles were placed in order to catch wild beasts. One of these poles wounded her in such a manner that she was taken out of it by a Caffre, who found her with much difficulty.

27. C. Buys departed with S. Bota, two Caffres, and a Hottentot, to the country of the Tambouchis. The wife of Gwissi, captain of the next kraal, visited us, with six other women. In the evening we had thunder and rain.

28. A rainy day. I advised brother Edmond, as he was determined not

not to ſtay in this country, to return to the Cape without any further delay; but he thought it more prudent to ſtay till the return of C. Buys from the Tambouchis, that he might by his influence obtain more of T'Geika's men to conduct him ſafe through this country.

29. I ſowed calabaſhes, melons, cucumbers, and pumpkins, and conſtructed an oven.

November 1. In the morning we ſaw mountains partly covered with ſnow, and we had thunder with hail and rain. I began to build my houſe, in which my brother Edmond aſſiſted me.

3. We began now with our people regularly to read the Bible in family worſhip, taking the Old Teſtament in the morning, and the New in the evening, as I had formerly only picked out ſome ſelect books or chapters.

4. We offered our monthly prayer for the ſucceſs of Miſſionary labours. Our Hottentots, the Engliſh deſerter, and the Tambouchi Zjaazja, being preſent, to whom brother Edmond explained the origin and object of this ſolemnity. We then ſung the hymn, *When Jeſus to the heathen lands, &c.* he then prayed, after which I read Iſaiah iv, and concluded with prayer in Dutch.

11. Brother Edmond and Bruintje cut a tree of red wood for a *taug* in our waggon. J. Bota, H. Knoctze, and Henry, arrived with ſome Hottentots of Appollonia's kraal, with whom we worſhipped.

12. Bruintje went with the people mentioned yeſterday to ſhoot elephants.

13. About twenty Caffres, many of whom were ſtrangers, from T'Zlambi's kraal, viſited us.

15. The Hottentots returned, with whom I worſhipped.

17. The Caffre, Captain Geiſſi, came to bring us back a ſmall key of brother Edmond's, which he diſcovered one of his children had taken out of our tent yeſterday, having puniſhed him for it. I ſowed three kinds of ſeed which Captain Wilſon had brought from Otaheite.

18. Valentine returned from Appollonia's, reporting that the Mondankian Caffres had taken from Piet Prinſlo all his cattle, and that he was flying to the Bokkenveld.

20. Bruintje and his companions returned, having ſhot only four elephants, two elks and a hartenbeeſt.

24. Hitherto we had not at this place been much diſturbed by the wolves, but this evening one of them ſeemed to intend breaking into our houſe. Our dogs however drove him away. I met alſo with one of thoſe ſerpents with four legs, which the Caffres call *T'Kabeé*.

25. Laſt night the wolves ran away with one of my ſhirts from the door of the tent, and carried it into a hole about one hundred paces diſtant from it.

26. Laſt night a wolf took hold of a calf by its leg, the wounded animal roared terribly, upon which its mother ran to reſcue it out of his jaws, aſſiſted by the reſt of the cattle, frightening the wolf moſt deſperately; they were ſo enraged that they even attacked our dogs, not ſuffering them to interfere with the battle. By their number the calf was ſaved, and the wolf was eaſily driven away.

28. I choſe another piece of ground for a ſecond garden, brothers Edmond and Thomas went out to look for a better road out of Caffreland.

29. Brother Edmond and Thomas returned, having found no better road than that by which we came.

December 1. I had a ſerious converſation with Thomas Bartley, and aſked him particularly, if he were not ſorry for his criminal deſertion, and he declared that he was, though he was enliſted without his knowledge and againſt

against his will, while he was intoxicated. Asking if he were willing to return to his duty as soon as an opportunity should be given to go to the colony, he replied, that notwithstanding he had a strong aversion against military service, and should be very sorry to be separated from me, he was resolved to return rather than to persevere in his perjury, if we could procure his pardon. Brother Edmond then promised him that he would endeavour to obtain it.

2. When I was in the wood writing, Pao, the wife of a Caffre captain, came to me, and desired me to teach her to write her name; the letters she then formed were, as I think, the first written in Caffreland by a native. At evening we observed our monthly prayer meeting.

3. Thomas discovered to us that on our arrival in Caffreland, four deserters had been sent out from the colony, to kill us on the road, that they actually had lain in wait for us, but that they had missed us by accident. Thus the Lord had watched for our safety, when we were ignorant of the danger to which we were exposed.

6. Thomas caught a serpent four feet long. This he and I eat boiled, and found it an excellent dish. It tasted like a skate, though the eating of it was an abomination to the Caffres and Hottentots.

7. Just when Thomas entered our tent a snake took hold of his leg, and wounded him in three places. Damin, a Mahometan Hindoo, came from T'Geika's mother, and desired to stay with me.

8. Brother Edmond suggested to me his idea of keeping Thomas Bentley with me, by procuring his discharge from military service, and according to this plan I made an agreement with Thomas.

9. I went with Thomas on horseback on a journey to the sea shore, to look for a convenient place for a salt-pan. We rode N. E., till we reached the river T'Kónge, and then turned S. E. keeping the river on our left hand, we slept in a Caffre kraal, where the people received us very kindly, and prepared a hut for our lodging.

10. We proceeded early in the morning, and dined at the kraal of our friend Tabba, son of Palo, and brother to the celebrated Chachabee. Towards evening we arrived at the kraal of Captain Khonroni, close to the sea shore at the mouth of the river T'Kolou, where we slept.

11. We went along the strand to look for a convenient place to construct a salt-pan, and found one near the river, on which we saw three sea cows. The shore here bears N. E. and S. W. In the afternoon we returned by another road; we met with Tabba, who pressed us to stay with him that night, but we went on, and slept in another kraal.

12. Towards evening we arrived at home, having my head and feet sorely wounded by thorn bushes and stones, as I had no hat, nor shoes, nor stockings. Brother Edmond prepared every thing to leave this country finally.

14. In the morning when brother Edmond was ready for his journey, we received a letter from Mr. Maynier, member of justice at the Cape, by which he informed us that he was deputed, by Governor Dundas, to king T'Geika, and actually arrived at the place of his residence; that he very much wished to see us, and to deliver us the letters which he had brought for us from Graff Reinet. I then placed myself with brother Edmond in our waggon, to accompany him to T'Geika's kraal. We reached that night the Keis Kamma, where we slept, and bought two oxen from Fr. Krieger for eighteen rix dollars.

15. We arrived at T'Geika's kraal; as soon as he espied us, he took possession of our waggon, and placed it at the side of his tent. I told him that the object of our coming was to see Mr. Maynier, who had sent for us,

and

and to aſk his (T'Geika's) leave for my brother Edmond to return to the Colony. He expreſſed his ſurpriſe that brother Edmond had ſtayed ſo long in Caffreland, and now deſired to return juſt at the point when Mr. Maynier was here. Having told him the reaſon he ordered him not to go, and forbad us to ſpeak to Mr. Maynier. Afterwards, however he permitted us to go to his tent. Mr. Maynier delivered us the letters which he had brought for us, among which we found one from Governor Dundas, telling us that he reſided at Graaff Reinet, and deſiring us to join him there, in order to communicate to us his ideas. Mr. Maynier added, that his Excellency's object was to reſcue us from the danger to which we were expoſed by ſtaying in Caffreland; that his intention was not to hinder us in our Miſſionary attempts among the Caffres; but only that we would ſuſpend them till peace and tranquillity ſhould be re-eſtabliſhed. He offered me his aſſiſtance if I wiſhed to labour among the Caffres of Konga on this ſide the great river, and in the mean time the miniſtry of Graaff Reinet upon certain favourable terms; and on the other hand, the requeſt of the inhabitants of the countries behind the ſnowy mountains (among whom I had preached the Goſpel) that I would come and form them into a congregation, offering to build a church for me on the banks of the Tarka, or great Fiſh River; both theſe laſt propoſals I declined, but ſtated, that I would endeavour to obtain the king's permiſſion to accompany brother Edmond to Graaff Reinet. C. Buys, who arrived, two hours after we had left his place, from the Tambouchis, was alſo ſent for by Mr. Maynier, but he excuſed himſelf from coming. T'Geika was ſo diſpleaſed with Mr. Maynier's negotiation, that he reſolved to kill him on the ſpot; the execution of which deſign however was wiſely prevented by the king's mother and uncle, T'Zambli, then preſent. We diſcovered by Mr. Maynier and his people a miſtake in our computation of the preſent day, which we took to be the Lord's day, being Saturday the 14th.

Sunday 15. Early in the morning, when Mr. Maynier prepared for his journey, I aſked leave from T'Geika to go with brother Edmond to Graff Reinet, urging the requeſt of Governor Dundas; but he was ſo far from giving his conſent to it, that he gave me no anſwer at all, and treated with contempt my propoſals, which renewed his ſuſpicions of our being connected with the Engliſh Government in prejudice of his country. I repeated my requeſt once more, but with no better ſucceſs than before. I then ſignified in a letter to Governor Dundas, which I put into the hands of Mr. Maynier, my deſire to comply with the Governor's wiſhes, but at the ſame time, the impoſſibility of it for the preſent. After Mr. Maynier was departed, I ſpoke again to T'Geika, who ſaid his meaning was not to hinder brother Edmond from returning to the Colony, but that he ought to wait for a more convenient time. We then returned with our waggon, and T'Geika accompanied us about three miles. Towards evening we reached the mountain Khandoda, where we ſlept at a Caffre kraal. Laſt night we loſt four of our oxen.

16. We came home, and found Buys and Beſuedenhout, with S. Bota, and their families. We requeſted Mr. Buys' influence in order to obtain leave from T'Geika for us both to go out of the country; this he promiſed with reſpect to brother Edmond, but ſeemed not much inclined to do me this ſervice. I eſtabliſhed family worſhip in my tent, reading in the morning the Old Teſtament from Geneſis, and in the evening the Goſpel of St. Luke.

17. I began to keep twice a day a reading and a writing ſchool, in the Caffre and Dutch languages, with eleven pupils of different nations.

20. Valentine returned, having found the four oxen which were loſt the 15th.

21. T'Jaart Vander Waldt came to us from the Tarka, where Governor Dundas was, in order to perſuade B. to return to the Colony with a free pardon, but this B. declined.

22. I preached to our people from Acts, xxvi. 28. pointing out the difference between a real chriſtian and a nominal profeſſor. I obſerved that our Hottentot women and girls who aſſiſted, had painted their faces with black and red paint in a ſhocking manner. Vander Waldt departed to T'Geika in order to obtain permiſſion for the Governor to paſs through his country, to converſe with him perſonally.

23. B. being under ſome apprehenſions that he had loſt his credit with T'Geika, and that he intended to kill us, deſired that T'Geika ſhould come and ſee him.

24. T'Geika ſent to B. for the teeth of an elephant, which B. had ſhot, ſaying that they were his, upon which B. ſent him one, and drove away the Caffres ſent by T'Geika.

25. T'Geika viſited B. and treated him in a very friendly manner, and aſſured him that he reſpected him as his father. B. aſked him why he had ſtopt and ſent back our waggon; he anſwered, that he never intended to hurt nor hinder us, but that he only had in view to check the haughty and arbitrary proceedings of Mr. Maynier, and to protect us from the danger to which Mr. Maynier might have been expoſed from the inhabitants. Mr. B. then propoſed our requeſt of going to Graff Reinet, to which he anſwered, that he would give a final anſwer on the following day. As the corn of the Caffres wanted rain very much, he requeſted me that I ſhould pray to God for rain. I anſwered that God would give ſufficient rain in his time. In the afternoon he came to our tent, where I inſtructed the children; after which he played with them, and made them very free and familiar with him. In the evening we had thunder and heavy rain. T'Geika aſked me if this were God's doing, and when I aſſerted it was, he aſked by what means theſe effects were produced, and he marvelled when I related to him ſome of the phenomena of electricity.

26. T'Geika returned in the evening to his kraal. He permitted brother Edmond to go out of the country whenever he pleaſed; but he would not give his conſent to my going to the Governor. "The Governor may ſpeak to Tinkhanna, ſaid he, when he comes to ſpeak to me."

28. I had now thirteen young people in my ſchool, and ſet apart an hour to inſtruct them in the principles of chriſtianity.

29. My dear brother Edmond departed with my bleſſing. Oh that the bleſſing of Chriſt and his peace may follow him. Amen. Amen.

Some Account of Hamburgh.

In a Letter to the Editor.

DEAR SIR, *Oct.* 10, 1800.

HAVING been ſome time ſince at Hamburgh, I was much ſtruck, conſidering the largeneſs of the place and the number of inhabitants, that there have been no attempts to bring the Goſpel into this populous and depraved city. I now take the liberty to ſend you ſome account of it, and the dreadful wickedneſs which prevails there. Perhaps God may put it into the heart of ſome to deviſe means to enlighten that benighted ſpot; or at leaſt it may teach us in this country to ſet a higher value on the privileges we enjoy; which effect I hope it has already had in ſome meaſure on, your ſincere friend, A. B.

Hamburgh,

Hamburgh, to a ſerious perſon, and one who has been favoured with the light of the Goſpel, is, perhaps, of all places the moſt awfully wicked in its manners and cuſtoms. Here all ſorts of vice and immorality are tolerated, and even encouraged. Open lewdneſs of every deſcription is thought no crime. Moſt of the ſervant girls are ſuppoſed to be common proſtitutes; and from the hours of ſix to nine in the evening, you will ſee ſome hundreds of them parading the ſtreets, with a baſket under their arms. You may alſo ſee youths of not more than twelve years old enter the billiard rooms and play with the company, without any diſcountenance whatever; and they will practiſe every vice the ſame as men, without attracting any particular notice. The Sabbath ſeems a day choſen by them more for ſinning publicly than any of the week days. Moſt of the mechanics are at work, and nearly all the ſhops are open, as are alſo the theatres and places of amuſements. Card parties, which are very numerous, play with their window ſhutters down, and their rooms lighted with wax candles to make them as conſpicuous as poſſible; and various parties of muſic go about the town playing all manner of tunes. They have ſeveral large churches, though but thinly attended, where many reſort in the morning who attend the theatre and card table in the evening; and religion ſeems the ſmalleſt of their concerns.

The thought ſtruck my mind while I was among them, if they might not claim the attention of the Miſſionary Society, ſince Hamburgh is ſuppoſed to contain one hundred and eighty thouſand perſons, about ten thouſand of which are Engliſh. What an awful ſtate are they in, having no opportunity of hearing the Goſpel—no ſanctuary of the Lord's for a poor ſin-ſick ſoul to ſhelter in! I am aware there would be many objections to ſending over Miſſionaries to Hamburgh, and other large towns in Germany; but thus far I can venture to ſay:—the Engliſh Miniſter, Sir James Crawford, is much reſpected, and, by his ſanction, the Engliſh might do nearly as they pleaſe. There is, indeed, the Engliſh chapel, which has duty performed in it every Sabbath morning, the church ſervice being read, and a ſhort moral ſermon of about fifteen minutes long; but no preacher of the pure Goſpel. There is, therefore, ſurely great reaſon for attempting to eſtabliſh the truth here, where ſo many thouſand ſouls are going blindfolded to ruin. The diſtance alſo is but ſhort; and the plan might be put into execution at a very trifling expence, compared to what is incurred by long and tedious voyages. So large a body of fellow-ſinners claims our compaſſion as much as the poor natives of the South Sea Iſlands, and in ſome reſpects have the preference, as they are our neighbours, which makes the claim the ſtronger. Thus much have I ſuggeſted from the obſervations I made while in Germany; and ſhould theſe hints be worth inſerting in your Magazine, it will oblige yours ſincerely,

A. B.

Extract of a Letter from America, to a Director of the Miſſionary Society.

MY DEAR AND BELOVED FRIEND, *Pittsfield, March* 22, 1800.

THE London Miſſionary Society, by the influence of its example, as well as by its own exertions to ſpread the Goſpel, will produce a rich harveſt of bleſſings to the children of men. London, the place of its moſt formation, ſo juſtly renowned for her antiquity and great wealth, now for ſplendor and commerce, whoſe fame has gone abroad throughout all the earth, may ſtill become more renowned and famous, on account of its

pious Inſtitution, and the benevolent exertions of her citizens to ſend the Goſpel to the uttermoſt parts of the earth, and ſpread the Redeemer's triumphs throughout all the world. Then the ſound of her fame will not only reach diſtant nations and be reſpected to the end of the earth, but it will reach heaven, and there angels will rejoice in her ſuperior dignity and glory as a miniſter of the Prince of Peace, and an herald of redeeming love and mercy, to the utmoſt boundaries of the world. Her preſent outward glory will moulder away by time; this glorious work will continue unto life eternal. This will eventually moderate the ſenſual paſſions and ſelfiſh affections, and ſtop the progreſs of thoſe vices which mar the happineſs of a people, interrupt ſocial order and delight, and prepare its citizens to reap the advantages of that Goſpel which they are ſo zealous to ſpread amongſt others. Similar inſtitutions have ſprung up in this country to which yours gave birth: particularly at Philadelphia, New York, Connecticut, Boſton, and in this county (Berkſhire.) How perſuaſive is good example! The one in this vicinity is in its infancy; and in a part of the country, which is new, and cannot extend at preſent to any thing more than the affording ſupplies of preaching among the new plantations on our weſtern borders, where they are unable to procure them for themſelves. But this ſmall beginning, by the bleſſing of heaven, may wax greater, become enlarged in the ſphere of its influence, and productive of much good.

As this Miſſionary buſineſs in both countries originated, I hope, in a ſpirit of piety and tender concern for God's glory and the ſalvation of mankind, ſo it appears to me that the good effects of it are felt in both countries by the progreſs of true religion among us, which ſeems to be, in ſome proportion, to the zeal and ardour manifeſted in it. And why ſhould it not be ſo? Friendly exertions to plant religion abroad will produce zeal in its cultivation at home. The more ardently we deſire the coming of Chriſt in his kingdom among gentile nations, the more ſhall we wiſh and pray for the power and glory of the Goſpel, where it is enjoyed. Your ſociety enjoys the prayers of thouſands in this country, from which great expectations are entertained; and, when I conſider its riſe and formation, its progreſs, the ſpirit in which it originated, and the bleſſings of heaven attending it, I muſt confeſs I entertain the moſt ſanguine hopes from it; that like the Goſpel, of which it is the effect, it will become a great tree, and fill the whole earth. The world will be the theatre of its operation, and the uttermoſt parts of the earth the limits of its influence. I joyfully anticipate hundreds of millions of the human race converted to the chriſtian faith by its influence, and made partakers of the great ſalvation of the Goſpel. So let it be, O Lord! And let all the people ſay, Amen.

Adieu, my dear and beloved Friend,

From your's in indiſſoluble bonds,

THOMAS ALLEN.

MISSIONARY COLLECTIONS.

COLLECTIONS, &c. received by the Treaſurer, from the 22nd September to the 5th of October, 1800.

	£.		
Rev. John Towers and Friends, at Barbican Meeting, on occaſion of 2 Sermons preached there by him and the Rev. Mr. Buck, 21ſt Sept. 1800.	10	12	0
From the Aberdeen Miſſionary Society, by Mr. A. Roſs,	50	0	0
Collection at Cheſham, Rev. Mr. Surman,	6	16	6
Rev. R. Heath and Friends, Rodborough,	14	14	9

SCOTCH

SCOTCH MISSIONARY SOCIETY.

We learn, and we communicate it to our readers with much pleaſure, that a Miſſionary Society has lately been inſtituted in the moſt northern parts of Scotland. There are to be two general meetings every year, one at Inverneſs, and the other at Tain, where buſineſs is to be tranſacted and ſermons preached in the Engliſh and Gaelic tongues. The rules of the Society are wiſe and good; and the addreſs which they have circulated is admirable, and muſt fill the heart of every Chriſtian with delight. The objects they deſign to purſue are truly pious and liberal. Read their own words: Art. 7. "If perſons qualified to act as Miſſionaries offer themſelves to the Society, and if their friends ſhall enable them to ſupport ſuch perſons on a Miſſion to the heathen, the moſt promiſing ſtations ſhall then be occupied if poſſible; and a general meeting of the Society ſhall be called, that the Miſſionaries may be appointed to their work with becoming ſolemnity. But if they cannot thus eſtabliſh a diſtinct Miſſion, they ſhall aſſiſt other Miſſionary Societies, by their funds, advice and prayers."

Every new Society we conſider as an additional ally ſtirred up in defence of the cauſe of God; and in its meetings and its proceedings we ſee a new army raiſed for Chriſt, and going forth to fight the battles of their Lord. When this ſpirit becomes general (as we truſt it will) through the Chriſtian church, there will be a large and noble army of ſpiritual warriors to carry the conqueſts of Immanuel through every Pagan and Mahometan country. In a word, here is a confirmation of what has been often ſuggeſted of late, that we behold thedawn of a more glorious day than the world has yet ſeen.

CHAPEL OPENED, AND ORDINATION.

On Wedneſday, October 1ſt, a new chapel was opened at Harwich, and the Rev. William Hordle (from Hoxton Academy) was ſet apart to the paſtoral office. The preceding evening Mr. Laxon of Stow Market prayed, and Mr. Wadell of Nayland preached. The ordination ſervice was begun by Mr. Gunn of Hadleigh, with prayer and reading the Scriptures. Mr. Ray of Sudbury gave an account of a goſpel church, aſked the queſtions, and prayed the ordination prayer. Mr. Crathern of Dedham gave the charge, from Rev. ii. 10. Mr. Atkinſon of Ipſwich preached to the people, from 1 Theſſ. iii. 12, and 13. Mr. Bromiley of Needham Market concluded with prayer. Mr. Taylor of Colcheſter gave out the hymns. The intereſt of Chriſt was in a very low ſtate, when Providence directed Mr. Hordle thither in March 1799. Immediately many flocked to hear; and the word of the Lord has ſince had free courſe and been glorified, both in the hearts and lives of many, who are now witneſſes for the truth as it is in Jeſus. The old place of worſhip not being large enough to contain the hearers, and alſo being in a ruinous ſtate, has been taken down and a larger building erected. A general concern is manifeſted among the inhabitants about religion, which we truſt will be overruled by God for the ſalvation of many who are yet dead in treſpaſſes and ſins.

WINCANTON CHAPEL.

On Tueſday, Sept. 18, 1800, a new chapel was opened at Wincanton, in the county of Somerſet, where an independent congregation aſſemble for worſhip, under the paſtoral care of the Rev. William Warlow, late ſtudent in the Academy, Hoxton, London.

The preceding evening Mr. Lewis of Chellwood preached, from Job xix. 25. The Wiltſhire aſſociated miniſters, with others, were preſent on the occaſion. Mr. Jackſon of Warminſter began by reading and prayer. Mr. Dunn

Dunn of Bradford preached, from Iſa. lv. 10, 11. and Mr. Prieſtly of Mere concluded. Immediately after the morning ſervice the ordinance of the Lord's ſupper was adminiſtered to the members of the ſeveral neighbouring churches. Meſſrs. Hey of Briſtol, and Hyatt of Froome, addreſſed the people. Meſſrs. Hoper, Mantle, Sibree, and Herdſman, diſtributed the elements; and Mr. Weſton of Sherborne cloſed with prayer.

Service began in the afternoon at three o'clock. Mr. Morren of Yeovil prayed; Mr. Davy of London preached, from Ezek. i. latter end of the firſt verſe; and Mr. Price of Yeovil ended with prayer.

In the evening Mr. Edwards of Wilton prayed; Mr. Hey preached, from Luke xiv. 17.; and Mr. Banniſter of Chippingham concluded.

The next morning, at half paſt ſix o'clock; Mr. Herdſman of South Petherton prayed; Mr. Sibree of Froome preached, from Matt. viii. 10.; and Mr. Williams of Shafſbury diſmiſſed the congregation by prayer.

The whole of the exerciſes were conducted with regularity and ſeriouſneſs, the preſence of God was felt among the people; and we truſt that the church more particularly intereſted will long reflect on the ſolemnities with grateful pleaſure.

ORDINATIONS.

On Wedneſday, September 3, 1800, before a large and reſpectable congregation, was ordained, over the independent church at Wimbourne, Dorſetſhire, the Rev. John Foxell, late a ſtudent at Hoxton. The ſervices of the day were opened with prayer, and reading the Scriptures, by Mr. W. Hopkins of Chriſtchurch. Mr. T. Lewis of Ringwood delivered the introductory diſcourſe, propoſed the uſual queſtions, and received the anſwers. Mr. Aſhburner of Poole prayed the ordination prayer, with laying on of hands. Mr. Sibree of Froome gave an affectionate charge, grounded upon Daniel xii. 3. Mr. Field of Blandford engaged in the intereſſory prayer. Mr. Adams of Saliſbury preached to the people, from Eph. iv. 1.; and Mr. Golding of Blandford concluded with prayer. Mr. Botley of Saliſbury gave out the hymns.

In the evening Mr. Bennett of Romſey preached, from Luke i. 78, 79. Meſſrs. Gambol of Sydling, Sedcole of Swanage, Underwood of Dorcheſter, and Weſton of Sherborne, engaged in prayer. Suitable hymns were given out by Meſſrs. M. Gibbon, Warlow, and Underwood.

On the preceding evening, the Rev. Benjamin Cracknell of Wareham preached, from 2 Pet. iii. 18. firſt part. The ſervices were conducted with ſolemnity, and attended with much ſatisfaction.

Oct. 15. Rev. William Kent, late ſtudent at Hoxton academy, was ordained paſtor of the Independent Church at Graveſend. Mr. Ralph, of Maidſtone, began the ſervice by prayer and reading the ſcriptures. Mr. Slatterie, of Chatham, explained the nature of a Goſpel church, aſked the queſtions, and received the confeſſion. Mr. Simpſon (tutor) prayed the ordination prayer. Mr. Wearing, Rendham (late paſtor) gave the charge, from 1 Tim. iv. 16. "Take heed to thyſelf and unto thy doctrines," &c. Mr. Pedmore, Tunbridge, prayed the general prayer. Mr. Barber, London, preached to the people, from Iſaiah lii. 7. And Mr. Knight, Nightingale Lane, concluded the ſervice. Mr. Thornton, Bellericay, gave out the hymns. Mr. Simpſon preached in the morning, from John iii. 16, "For God ſo loved the world, that he gave his only begotten Son."

All the ſervices were conducted with great ſolemnity, the houſe was crowded with very attentive hearers, and many found it good to be there.

POETRY.

POETRY.

REV. xxii. 4.—"*And They ſhall ſee his Face.*"

THE glories of the heav'nly ſtate,
Should now with joy our ſouls elate;
While in our thoughts we trace,
The wond'rous heights and depths of love,
Which makes us meet for realms above,
To ſee our Jeſu's face.

His Spirit ſhines upon our heart,
We know—yet only know in part;
But darkneſs flees apace;
But in the realms of heav'nly light,
Knowledge ſhall perfect, with the ſight
Of our Redeemer's face.

How often envious clouds ariſe,
And hide the Saviour from our eyes,
We loſe his dear embrace:
But every veil ſhall ſoon remove,
And we be fill'd with *perfect love*,
When we behold His face.

Here we lament our daily ſin,
Our foes without, our fears within,
The weakneſs of our grace:
In ſpotleſs robes we there ſhall ſhine,
Perfectly cleans'd in blood divine,
And ſee our Saviour's face.

His holy name we then ſhall wear—
Our forehead ſhall his honor bear.
As trophies of his grace:
Jeſus his people then will own,
And give to each a radiant crown,
When they ſhall ſee his face.

'Tis ſweet t'enjoy the pleaſing ſight,
Of his enliv'ning-pard'ning light,
While in this ſinful place:
And if we find a glimpſe ſo ſweet,
What unknown joy and love ſhall meet,
When we behold his face!

O may this proſpect cheer my ſoul,
When trials like a tempeſt roll:
Inſpire my tardy pace.
Now, Lord, reveal thyſelf to me,
Until I ſhall thy glory ſee
With an unclouded face!

Weſtminſter. S.

LINES
Written in a Moment of Anguiſh.

COME, pow'r divine, and heal the woes
I mourn,
Aſſuage the anguiſh of my bleeding heart;
Bid grief retire, and peace again return,
And from my panting boſom ne'er depart.

Oft have I rais'd my trembling hands to thee,
When words have ſunk, and tears refus'd to flow;
Oft' have I look'd to heav'n—oh look on me,
And one endearing gracious ſmile beſtow.

Ah! leave me not to ſtruggle in the dark,
Nor give me up to fell and gaunt deſpair;
Benignant ſteer the tottering crazy bark,
And land me ſafe beyond the reach of care.

'Tis ſaid* thou hear'ſt the wretched outcaſt's tale,
And theſe are words on which I love to hang;
Still let them cheer me through the horrid vale;
Cloſe every wound, and ſoothe and heal each pang.

And when I fall before the breath of death,
Wither'd and ſhrivell'd by his fatal blaſt,
May thy own voice, in my expiring breath,
Call my ſoul home, where joys for ever laſt.

CARBON.

* Pſalm cii. 17.

PUBLIC WORSHIP.

THY gracious promiſe, Lord, I plead,
In mercy hear my cry:
Thine eye beholds my ev'ry need,
Thy bounty will ſupply.

Where two or three are met to hear
The meſſage of thy word,
And pour their ſpirits out in prayer,
Before their ſov'reign Lord:

There thou thy ſervants, Lord, wilt own,
And manifeſt thy grace;
And there would I approach thy throne,
And ſeek my Saviour's face.

How amiable thy courts appear
To my enraptur'd ſight;
I love the place where Chriſt is near,
His temple's my delight.

Thy power and glory there I ſee,*
'Tis there my ſtrength's renew'd,
My burden'd ſpirit's there ſet free,
My fainting ſoul finds food.

When envy would impel a ſigh,
And urge the murmuring word,
There I the ſinner's end deſcry,†
And bow before the Lord.

Within thy houſe, a place and name
My Saviour, grant to me;
This, as my heritage I'd claim,
For there I meet with thee.

Weſtminſter. S.

AFFLICTION.

THY chaſt'ning rod I daily prove
In tender faithfulneſs and love;
Tho' hard at preſent 'tis to bear,
May I at laſt thy bleſſing ſhare.

No miſconſtruction may I form
Of all thy dealings with thy worm;
May thy attractive Spirit lead
My ſoul to Chriſt, my living head.

Grant me thine aid, till I ſhall view
In heav'n thy grace, and grandeur too;
My Saviour King I then ſhall bleſs,
And ſing the Lord my righteouſneſs.

Thy ſaints forever there ſhall dwell,
No more complain, no more rebel;
No ſorrow enters there, nor pains,
For Chriſt the Lord for ever reigns.

E. ROSE.

* Pſalm lx. 2 † Pſalm lxxiii. 17.

REFLECTIONS

On hearing the great Bell of St. Peter's, at Exeter, ſound the Hour.

HARK! That deep toll from yonder gothic tow'r
Sounds the departure of another hour:
This hour, like every former hour and day,
Is, unimproved, for ever fled away!

And can I thus behold my hours decreaſe,
Yet ſtill neglect with heav'n to make my peace?
Ah, thoughtleſs! ere another hour is gone,
I may be dragg'd before th' eternal throne!

'Twill be in vain when death appears in view,
To wiſh paſt days and hours to live anew;
Th' inexorable foe will never ſpare
One day, one hour, to thy moſt earneſt praye r.

Then, oh, ere all my days and hours depart,
Dear Jeſus, give a new and perfect heart;
Thine make me now in time, that I may be,
When days and hours are done, thine to eternity.

Exeter. JULIUS S. D. Regt.

IMPATIENCE REPROVED,

On Gen. xlii. 36.

"All theſe things are againſt me."

When trials overwhelm the ſoul,
And ſorrow fills the heart;
When o'er thy head the billows roll,
And all thy comforts ſmart;

How hard a taſk, O Saint, is thine,
Thy paſſions to controul;
And drink the dregs, and not repine,
Of Sorrow's bitter bowl!

How oft we murmur at our lot,
When God affliction ſends!
His love and mercy all forgot,
With grief our ſpirit bends.

Thus Jacob, when he loſt his ſon,
Far too impatient, cry'd,
"Alas! againſt me all things run,"
When all were on his ſide.

But could we ſee the Lord divine,
Which mingles thus our cup,
Sure we ſhould bleſs the wiſe deſign,
And cheerful drink it up.

H———n C.

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EVANGELICAL MAGAZINE



REV^{D} JOHN FOWLER

Sheerness

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THE

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FOR DECEMBER, 1800.

BIOGRAPHY.

MEMOIR OF THE REV. GEO. PATTRICK, LL. B.

Late Vicar of Aveley; Joint Lecturer of St. Leonard, Shoreditch, and Evening Lecturer of St. Bride's, Fleet-ſtreet, London. [*In a Letter to the Editor.*]

REV. AND DEAR SIR,

I READILY communicate ſuch particulars concerning my much-loved friend as have occurred from perſonal obſervation, and have been obtained from ſources of information which are authentic, though on leſſer points, ſuch as dates, &c. they may not be altogether accurate. This will, however, be of no material conſequence. My intention being to preſent a faithful *outline*, and not a finiſhed portrait.

The Reverend *George Pattrick* was born at *Marks Tey*, a ſmall village near *Colcheſter*, Eſſex, and deſcended of a very reſpectable family. His firſt deſtination in life was to the practice of an Attorney, and having ſerved his clerkſhip at *Colcheſter*, he entered on the practice, and was for a ſhort period at *Dedham*, famous for the miniſtry of Mr. Burkit, the vicar thereof, whoſe Expoſition of the New Teſtament has been extenſively circulated, and deſervedly eſteemed.

At this time, or ſoon after, he took chambers in the metropolis; but having diſſipated a conſiderable part of a moderate fortune left him by his father, and having little practice in the law, he was induced to change his profeſſion, and entered himſelf as Fellow Commoner, at Sidney College, Cambridge: whence he proceeded, after the uſual exerciſes, LL. B.

Prior to this he had taken holy orders, and became curate of *Aveley*, Eſſex, the living of which he afterwards ob-

tained from the late Biſhop *Lowth*, through the intereſt of Lord *Dacre*, of *Bell* Houſe, in the pariſh of *Aveley*, who appointed him his Chaplain, and in whoſe family and circle of acquaintance he almoſt wholly lived for many years. His manners and converſation were ſuch as rendered him peculiarly agreeable to the polite and faſhionable world, and when eventually he became loſt to their ſociety, few men have ever been more regretted. Long, however, were ſuch connexions a ſnare to him, and his emancipation from the ſhackles in which they held him was ſlow and gradual.

From the letter of a mutual and intimate friend I tranſcribe the following extract: "My acquaintance with him commenced, if I remember right, in the year 1786, at a period when he had ſcarcely any other ſerious friend at leaſt, in London. He had been then ſeveral years under ſerious impreſſions, but it was ſtill ſome time longer before the religious world had any general knowledge of him. He has told me how his views firſt began to alter; and I think it was by the converſation of a female pariſhioner, who occaſionally went to London, and heard the Rev. Meſſrs. *Newton*, *Foſter*, *Cecil*, &c. She earneſtly recommended to him the hearing of them likewiſe, and his curioſity was excited to fulfil her wiſhes; though I remember hearing him ſay, that *he kept it from her that he did ſo*; and *always affected to receive her counſel with contempt.*

It pleaſed God that he did not hear in vain; and having once heard, he heard frequently; he came often to town, and at length took lodgings, I believe chiefly with a view to ſteal more time from his wordly connexions, and ſpend it unobſerved in attending the preaching of the Goſpel. Of what he heard in the courſe of the week he always took notes, and theſe, a little enlarged, he uſually delivered to his own congregation on the Lord's day following.

Thus he went on gradually acquiring light and ſtrength, until he was appointed Chaplain of *Morden* College, on Blackheath, about the year 1757, through the intereſt of the late Lord *Dacre*, of *Lee*, his worthy friend and patron, to whom he had been Chaplain from the deceaſe of his predeceſſor in the title, Lord Dacre of *Aveley*, before mentioned.

His preaching ſoon attracted a large congregation to the College Chapel; and his zeal here flamed out in a manner which ſurprized all who had not previouſly marked his progreſs. He now opened his houſe two evenings in the week for

for prayer and expoſition of the Scriptures, and at theſe exerciſes firſt initiated himſelf into the practice of extemporary preaching.

In the year 1789, he married Miſs *Ferriday*, of *Madeley*, *Salop*, his amiable and now afflicted widow, who is left with two children to feel their loſs, in his eternal gain.

His reſidence at Blackheath was not long. The old penſioners, as well as the officers of the College, were highly incenſed at the plain dealing they met with. Acuſtomed to think themſelves *Saints*, they abhorred the imputation of being treated as *Sinners*. And it is reported that a curious memorial was preſented by theſe ſelf-righteous Phariſees, ſtating, that they had been endeavouring with all their pains to *keep* the commandments, and Mr. Pattrick inſiſted that they had broken them all: nay, that they had been guilty of adultery and murder!—How ignorant is man of the *ſpirituality* of the law, until God enlightens the underſtanding, and renews the heart!

Drunkenneſs and immorality might perchance have been paſſed over in our friend, but this was an unpardonable crime. *The offence of the Croſs* was ſuch, that the Governors diſmiſſed this faithful *Micaiah*. The loſs of this Chaplaincy was no ordinary trial. The ſituation was pleaſant, the emolument conſiderable, the poſt reſpectable: yet all theſe—houſes and lands, did he ſacrifice without ſeeming reluctance; ſo chearfully had he learnt (and at a time when many, through ignorance of his paſt hiſtory, were ſuppoſing him to have but juſt entered into the ſchool of Chriſt) to *ſuffer perſecution, affliction and reproach*, for the ſake of his bleſſed Maſter.

This tranſaction made him generally known, and regarded as he deſerved. After his expulſion from the College, he ſettled at *Carſhalton*, Surry, as Curate to the Rev. Mr. *Roſe*, the preſent worthy Rector of *Beckenham*: here he remained for three years, and had much acceptance.

Tender health, and being ſubject to the ague, having prevented reſidence on his living; at the Rev. Mr. *Foſter's* invitation he removed to London, to be his aſſiſtant, and ſo continued until Mr. F's health being eſtabliſhed, and the afternoon joint Lecture of St. Leonard, Shoreditch, offered him in 1796, to which the Sunday Evening Lecture of St. Bride's was ſoon added, this reſpectable connexion was diſſolved.

Our brother was now in the apparent zenith of his uſefulneſs. Two large churches crowded from end to end, beſides

beſides occaſional ſervices at St. John's, Ely Chapel, Blackfriars, Lothbury, &c. during the otherwiſe unemployed part of the Holy Day, rendered him a truly laborious, as well as popular miniſter. His willing and able talents were alſo frequently engaged in behalf of charitable inſtitutions, for which he was found a ſucceſsful pleader.

But now, that God, *whoſe thoughts are not as our thoughts, and whoſe ways are not as our ways*, thought fit to remove him from this lower hemiſphere to *ſhine in the firmament* of heaven. Before it was known by many that he had been ill, tidings came that he was *dead*: rather that he had *fallen aſleep in Jeſus!*

I am therefore now to haſten, (intending only a *ſketch* of the deceaſed) to the laſt period of his life, in which we ſhall ſee his lamp burning bright in the dark valley of the ſhadow of death.

> "The chamber where the good man meets his fate
> Is privileg'd beyond the common walk
> Of virtuous life; quite in the verge of Heav'n.—
> You ſee the *Man*; you ſee his hold on heav'n.—
> Heav'n waits not the laſt moment; owns her friends
> On this ſide death; and points them out to men."

It was the cuſtom of our brother to take an annual excurſion, in the courſe of the ſummer, into the country, to Madeley, and ſometimes the ſea-ſide, for the eſtabliſhment of his health, after his many labours. With this view he left town in the Shrewſbury mail, on Tueſday the 26th of Auguſt laſt. For ſome time he was obſerved to have been rather languid, and in converſation with his domeſtic ſervant (before it was known he was in danger) ſhe alarmed the writer of this article by her apprehenſions, as though ſhe had had ſome preſentiment of his deceaſe.

From the time of his arrival at Madeley he appeared much indiſpoſed, and on the following Sabbath (the 31ſt) was ſo ill that his friends wiſhed him not to venture into the pulpit; but he loved his Maſter's work, and would not yield to their entreaties, ſaying, "I ſhall forget *myſelf*, whilſt I am ſo well engaged." He preached twice: in the morning from the Shunamite's ſon, (1 Kings, xvii.) and in the afternoon from thoſe ſweet words, now realized by him in all their glory—"The chiefeſt among ten thouſand." (Canticles, v. 10.)

From this time his diſorder encreaſed; and it may well be ſaid his ſpiritual ſtrength was abundantly renewed. He laid aſide every temporal concern, and was wholly and deeply

deeply occupied in eternal things. Even when the violence of the fever a little diſordered his mind, it was plain his heart and treaſure were in heaven: thither his ſoul continually aſcended, and the words he uttered were full of God.

He was much in prayer for the *church of God*; particularly for the flock under his care; that he might meet them all at the right hand of God at the laſt great day: for *himſelf*, that he might be found without ſpot: and for his *dear wife*, whoſe affectionate diſtreſs was too viſible not to rend his ſoul with extreme ſenſibility, that he might be enabled to reſign her; often bleſſing God for the help and comfort ſhe had been to him, and crying out, "O Lord help me to give her up.—Thou haſt all power.—Thou wilt help."

He often expreſſed his ſatisfaction at being in Madeley, as the very place, of all others, where he ſhould wiſh to end his days; and it was evident from the beginning, he expected this illneſs would prove his laſt. He ſpoke of death as near; and obſerved at the ſame time, that his whole dependance was upon a crucified Saviour, on whom *alone* his hopes were built as the only ſure foundation. He felt himſelf to be the *chief of ſinners*, and lamented his unprofitableneſs. "But oh!" he exclaimed, "that open fountain! There I reſt all my confidence.—Was it not for that I ſhould have no hope."

One time when Mrs. Pattrick was ſitting by his bed-ſide, he ſaid with great ſolemnity—"Theſe are fine words, "I am the reſurrection and the life ſaith the Lord; he that believeth in me, though he were dead, yet ſhall he live; and he that liveth and believeth in me, ſhall never die! Believeſt thou this?" And with great emphaſis added, "That's the point."

His friends, fearing he exhauſted himſelf with too much ſpeaking, begged he would compoſe himſelf and take ſome reſt; but he replied, "No interruption. I muſt ſpeak—the time is expired; if I ſtop, the enemy will gain ground." The accuſer of the brethren, who knew his time was ſhort, did not fail to ſhoot his darts: but he took refuge in Jeſus, and was more than conqueror.

On Saturday (September 13) he ſuffered much, had little ſleep, and was very reſtleſs. But then, as throughout the whole of his illneſs, his patience was exemplary; not a complaining word ever eſcaped his lips; and now his ſoul ſeemed more than ever on the wing.

The few remaining hours of his life below, were moſtly

taken up in prayer and praiſe; admiring the goodneſs of God towards him; and exhorting thoſe about him in many precious and lively, though broken ſentences. One time, with much earneſtneſs he exclaimed—"Lord, ſhall I dwell with thee on Zion's hill? ſhall I, Lord?" Then, praying and looking up, he continued, "Yes, yes, I know I ſhall! —But, is the work done?" He repeated this ſeveral times, as though he longed for a fuller aſſurance of faith—"Is the work done, Lord? Thou muſt do it *thyſelf!* I am a poor, weak, ſinful creature; but if any ſin remains in me, take it away, take away every ſpot."

At another time he ſaid, "But Lord, haſt thou not ſaid, *the ſoul that ſinneth it ſhall die?* Yes thou haſt. But, *the blood of Chriſt cleanſeth from all ſin, and thou haſt cleanſed me.*" Then in a holy rapture he repeated,

"My God, I am thine,
"What a comfort divine!
"What a bleſſing to know that my Jeſus is mine."

Soon after he ſaid, "I think I am pretty high upon the mount to-day."

When he heard the bells ring for church on Sunday (Sept. 14) he aſked what it was? On being informed, he replied—"How often have I gone up with joy to worſhip in the aſſembly of thy ſaints."

About four o'clock in the afternoon he was ſeized with a convulſion, which did not laſt long. So ſoon as he a little revived, he began again, with a clear ſtrong voice, more powerfully to addreſs thoſe that were about him.—"My friends, it is an awful thing to die! O prepare for eternity!" He then offered his dying petition for his dear wife and children:—"Lord ſupport the widow and fatherleſs, in every diſpenſation that may occur!" He was requeſted by Mrs. Ferriday not to exert himſelf ſo much; but he anſwered—"My dear mother, I muſt. God has given me ſtrength, and I muſt uſe it." Soon after, lifting up his hands in an extacy, and with a voice and manner that cannot be deſcribed, he exclaimed, "God is all in all! Come Lord Jeſus, now come! I am God's, and God is mine!---Chriſt is mine!—Heaven is mine!--Glory is mine!---Glory, glory be to God for ever and ever. Amen, and Amen."

He lay quiet a few moments, and then was ſeized with another convulſion, which ſoon diſlodged his immortal ſpirit, and landed it in the paradiſe of God; where,

"Through

" Through the rich grace of Him who bled on earth,
He hears the inexpreſſive nuptial ſong,
In the bleſt kingdoms meek of joy and love.
There entertain him all the ſaints above
In ſolemn troop and ſweet ſocieties,
That ſing, and, ſinging, in their glory move,
And wipe the tears for ever from his eyes."

He departed this life about five o'clock on the Sabbath evening, the 14th of September 1800, in about the 54th year of his age, and the 30th of his miniſtry.

On the Wedneſday following his remains were interred in Madeley church, cloſe by the tomb of the Rev. Mr. *Fletcher*, late Vicar thereof; and near the ſpot, where, ſix years ago, with fervent prayer he laid the foundation ſtone of the new church.

The ſolemn providence was improved in ſeveral pulpits in the metropolis, when his dying experience was read. And on Sunday the 5th of October, his funeral ſermon* was preached at St. Leonard's church, Shoreditch, by the Rev. Mr. *Williams* of High Wycombe. Such was the reſpect paid to his memory, that this very ſpacious building was crowded to an overflow long before divine ſervice commenced: it is computed near five thouſand perſons were within the walls, beſides hundreds in the church-yard who were unable to procure admiſſion. Prayers were read by the Vicar; and the pulpit was hung in black on the occaſion.

Intending, as already intimated, only a *ſketch* of the life and departure of this truly excellent man, I ſhall now only ſuggeſt a few remarks on his character, as a man, a miniſter, and a chriſtian.

1. As a *man*. His feelings were tender and ſympathetic. In his general deportment; he was ever diſtinguiſhed by benevolence, probity, and humility: and few men ſeemed more likely to *live* down that prejudice, which by many is unfortunately conceived againſt the miniſters of the Goſpel. ---In his domeſtic and familiar habits; he was an affectionate huſband, an indulgent parent, a kind maſter, and a warm, generous, and faithful friend. His manners were poliſhed; he had ſeen much of life, and made *the grand tour* (as it is called) on the continent; but ſaid little as to either what he had heard or ſeen before ſtrangers, he had conſiderable reſerve; with intimate friends, he was always open, and ſometimes peculiarly communicative and enlivening.

* This ſermon is now printed. See our Review for this month.

Of his acquirements in literature, I do not pretend to decide. He certainly had a fine imagination, and excelled in the epistolary ſtyle of writing. But I rather conclude, that like many faſhionable young men, he never thought deeply; and that his knowledge was acquired rather from experience than from books.

After all, as we have been often told, "The *beſt* of men, are but *men* at the beſt:" and as ſuch, no doubt, he was a ſubject of thoſe failings, infirmities, and weakneſſes, which fleſh and blood *is* heir to. But as I was ignorant of them myſelf, I can ſay nothing about them. "And indeed had I been better acquainted with them, that *charity*, without which all our virtues are ſaid to be nothing worth, would oblige me to throw a mantle over them all."

2. As a *Miniſter*. His principles were Calviniſtic, and ſuch he conceived the articles of the Church of England to be; but he was by no means what is called *high* in the doctrines, and never made them the ſum and ſubſtance of his preaching: when they occurred, they were fairly ſtated, and always *practically* applied. In this, as well as in his ideas of church government, though fixed himſelf, he had the utmoſt liberality towards others. And while he enforced "*the whole counſel of God*" with great faithfulneſs and energy, he did it in a way tending more to conciliate than confound. Inſtead of driving the vicious and profane from his preſence, he rather intreated them to ſtay and be reformed. Excepting in the power and ſtrength of his voice, he was more of a *Barnabas* than a *Boanerges*.

Though the voice of our friend had little modulation, and was vitiated by a foreign accent he had unfortunately contracted, and which rendered the pronunciation of ſome words very grating to ears nicely tuned to harmony, it was always ſolemn, generally commanding, and often remarkably impreſſive. The largeſt churches were filled by him with apparent eaſe; and what exceeded, and was of much greater importance, he preached with a divine unction from above, and the word came with "power and demonſtration of the Spirit of God."

No wonder, with ſuch grace and gifts, that his popularity was great, and that he ſtood in the foremoſt rank as a preacher of the Goſpel. But truth, which is ſuperior to friendſhip, compels me to obſerve, that in his peculiar method of diſcuſſion, he was rather to be admired than imitated. It muſt be confeſſed, that at times he was rather ſuperficial than ſolid. The *lucidus ordo* was not always evident; and that invaluable maxim, *qui bene diſtinguit, bene docet*, was forgotten. It is juſt

to

to add, this arose principally from the fire of a lively imagination, and a too great love of allegory and spiritualizing, which led his better judgment captive.

I have heard our dear brother candidly confess his error in this respect. And of late, if his discourses were less fanciful, they were proportionably more judicious.*

3. As a *Christian*. Mr. Pattrick was both a burning and a shining light, and was a living lecture to all around. He was eminently a man of prayer, and far exceeded ordinary Christians in this respect. At a time, when of the few who knew him, some thought very slightly of his religion, he had a man servant who seemed very seriously disposed, and with whom he constantly prayed, and read the scriptures daily. And when he settled at Morden College, previous to his marriage, he daily set apart some time for religious conference and prayer with an aged domestic, whom he employed as his housekeeper.

He was peculiarly favoured with the talent of administering consolation, advice, and reproof. Those who "in need, sorrow, sickness, or other adversity," had once been visited by him, were ever anxious of seeing him again under similar circumstances; and few of them but gave him the preference, in these situations, to every other minister of their acquaintance.

In reproving his friends (and some very delicate instances have come within the personal knowledge of the writer of this article) he gave the best and most irksome proof of friendship, from which most people desire to be excused, and blended such suavity of manners with integrity of design, that his reproofs were truly most excellent oil: however smitten, none could reasonably be offended.

A friend who knew him well adds—"I have known him

* I have been particular on this point, for the benefit of my younger brethren in the ministry, many of whom seem to be adopting and recommending a flimsy, rambling, lazy kind of preaching.—Satisfied with what *may* be said from the analogy of faith, rather than what *is* to be said from the text, and thus subjects are skimmed, not fathomed; proposed, not discussed; sound is substituted for sense; the most awful place in the world is made a scene of amusement; a style approaching to the burlesque supplies sound speech not to be condemned; the dignity of the pulpit is debased; the taste of hearers is gradually vitiated; and, what is worse, and shocking to relate, this *Crudis et indigesta moles*, this chaos, without form and void, is cried up, under the pretence too of superior assistances from the Holy Spirit!

I have seen a small book of prayers, which, though it has no name, bears indoubted internal evidence of being the work of the deceased. This, and his Sermon preached Dec. 4, 1796, at St. Leonard's, are all his printed works that I have met with. But his friends propose to publish a volume of his Discourses by subscription, with his portrait.

fourteen

fourteen years; and I have never known a man of a more lowly mind, and leſs elevated to any undue eſtimation of himſelf by the regard in which he was holden by others. Neither have I ever known any man or miniſter who more adorned the Goſpel in all the relative ſituations of ſocial and domeſtic life."

To ſo deciſive and reſpectable a teſtimony as this, nothing need be added; eſpecially as I muſt have exceeded the uſual limit on theſe occaſions. I only ſubjoin,

"I loved him much, but now I love him more,
Like birds whoſe beauties languiſh, half concealed,
Till mounted on the wing, their gloſſy plumes
Expanding ſhine———
How bleſſings brighten, when they take their flight!"

Requeſting your candid indulgence to this imperfect and haſty ſketch, I remain, dear Sir,

Yours, very affectionately,

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Copy of an Original Letter from the Rev. SAMUEL ELY* *to the Rev.* M. NEWCOMB, *of Dedham, dated September* 6, 1662.

DEAR FRIEND,

IT was no leſs trouble to me than you, that your coming to viſit me fell out when I was from home. I came not home that night, elſe it ſhould have gone hard, but I would have ſeen you next morning. I am much engaged to you for your loving and Chriſtian letters, and for your kind offer, wherein I wiſh I could comply with you; but my wife's condition, now very near her time, to ſpeak of nothing elſe, forbids me to think of being much from home at preſent. That which we have feared is begun now to come upon us, I ſay *begun*, for I am apt to think this doth but lead the way to ſomething more, and is but the dropping before a ſtorm. But whatever it be, the Lord prepare us for it, and his will be done.

Miniſters and people here had a ſad parting. My congregation was affected beyond my expectation: the like I hear of other places hereabouts. The Lord help us more ſeriouſly to lay it to heart, and humble us under his mighty

* Mr. Ely was vicar of Henham in Eſſex. After his ejectment he lived at Biſhop Stortford. He was a great critic in Greek and Hebrew, and the Oriental tongues, and a man of great worth, but humble and modeſt to a fault. *Non con. Mem.* vol. i. p. 508.

hand,

hand, which our ſins have provoked him to ſtretch out againſt us. For my own part, I humbly acknowledge the juſtice of God in thus laying me aſide, (my ſins have deſerved far worſe) and his great mercy in counting me worthy to ſuffer among his ſervants, when he might have left me to my own baſe heart, and let me have been thrown out for ſome ſcandalous miſcarriage. Certainly it is the great goodneſs of God, that we have not lived undefired, nor do die unlamented. Generally, thoſe miniſters that have hitherto ſtood out, continue firm in this hour of temptation, ſome few only excepted. I ſhall continue in the vicarage, I hope, while my wife gets up again. I bleſs God he upholds her ſpirit that ſhe is chearful, and willing to bear the croſs with me; nor hath, in the leaſt, ſolicited me to ſtrain my conſcience for the ſaving of my living. But it is ſad to think of the condition of the people, to ſee the church doors ſhut up one day after another, and none to break the bread of life to them. The Lord cauſe it to lie near my heart! yet, bleſſed be God, that there is a reſtraint of open profaneneſs hitherto!

The Lord hath already, ſince my excluſion from my place (praiſed be his holy name!) given me ſome taſte of his fatherly goodneſs and providence, which I look on as an engagement to dependance on him for the time to come. I wiſh I could bring my heart to ſay with that reverend man, Mr. Dodd, "I had as lieve God ſhould keep the purſe as I." I am much pleaſed with your expreſſions of the life of faith, and deſire I may be the better for them. Now is a time for the juſt to live by faith. The Lord ſtrengthen faith in us, and help us by a holy converſation to ſtop the mouth of malice, and put to ſilence the ignorance of fooliſh men. So long as we have a good God, a good cauſe, and a good conſcience, why ſhould our faces look pale for the threats of men? I fear there is hot ſervice behind; the Lord proportion our ſtrength to whatever he calls us to, and ſo aſſiſt us by his grace, that we may not flinch, nor faint, in the day of adverſity! He can enable us, not only to run with the footmen, but contend with the horſemen; and uphold us in the ſwellings of Jordan. If we go through fire and water, ſo God be with us, we ſhall have no harm. Iſaiah, xliii. 2., He ſtrengthens us with "*all might* unto *all patience* and long-ſuffering with joyfulneſs." Col. i. 11. The Lord teach us a ſuitable improvement of affliction, and we need not doubt of a happy iſſue out of it. How black ſoever the cloud be, I hope it will clear up: "Light

"Light is ſown for the righteous, and joy for the upright in heart:" and God knows for the preſent how to hide his from the ſtorm, or carry them through it. The Lord keep us in a way of duty and dependance upon God, that we may believe and not make haſte; that we may not put forth our hand to iniquity, either ſeeking to decline danger by ſinful compliance, or ſeeking deliverance in forbidden ways. Let us "ſtand ſtill and ſee the ſalvation of the Lord," which is moſt conſpicuous and glorious when, in the eye of reaſon, all ways are ſhut up. God can open a way through the ſea, and make a path in the mighty waters. Our view mainly is to go to heaven, and hereby we may inviſibly undermine all ill deſigns, and knock off the wheels of all malicious contrivances. It is a comfort to me to hear that God pours out a ſpirit of prayer. The Lord keep it up, and purge us from the droſs we have gathered! and God will in due time ſpeak peace to his people. My wife and I remember our hearty love to you and Mrs. Lucas. The Lord in mercy reſtore her health, and bleſs all yours! Pray for us. So I reſt your affectionate friend and brother,

S. E.

For the Evangelical Magazine.

PATERNAL ADMONITION.

DEAR SON,

THE tender and important relation in which I ſtand to you naturally engages the warmeſt affections of my heart; and as Divine Providence has now removed you from under my roof, I can need no apology for addreſſing a few admonitory lines to you for your future attention in life, which, however in themſelves imperfect, have at leaſt this recommendation, that they are dictated by the ſincere emotions of the heart.

I truſt you continue to enjoy the eſteem of the family where you are, and to whom you owe ſo many obligations, and that you will always endeavour, by a conſcientious diſcharge of your duty, to ſecure a continuance of their regard.—Let integrity and uprightneſs guide your actions, and fly, in the ſtrength of God, from every thing mean and diſhonourable. Be aſſured, that next to the Divine bleſſing, nothing will be of ſo much advantage to you, as to enter into life, with a fair and upright character.

You continue, I hope, to purſue with avidity, thoſe ſtudies

dies which belong to your profeſſion, and I earneſtly deſire that, next to the ſacred Scriptures (which I beg you to read conſtantly, with prayer for the bleſſing of the Holy Spirit, by whom they were dictated) you will be careful to read ſuch books only as have a moral or religious tendency. 'Tis truly awful to think how many millions of youth of both ſexes will have reaſon for ever to curſe thoſe writers who poiſon and pervert the hearts and morals of the riſing generation with their abominable, though faſcinating productions.

There are many authors, whoſe compoſitions are both elegant and refined, and who have no direct tendency to corrupt your morals, but being of no real utility, ſhould be carefully avoided, eſpecially by you, whoſe leiſure moments can be better employed. For my own part, I freely confeſs, that, on the review of my paſt life, I cannot but bitterly lament the precious hours which I have waſted, or more properly ſpeaking, *murdered*, in reading unprofitable books; and, I know not how to expreſs my unfeigned ſorrow for ſuch folly more ſuitably than in the words of the late Rev. James Hervey, in a letter to one of his friends.—"Now I apprehend myſelf near the cloſe of life, and ſtand as it were on the brink of the grave, with eternity full in my view; perhaps my dear friend will deſire to know my ſentiments in this awful ſituation. At ſuch a juncture the mind is moſt unprejudiced, and the judgment not ſo liable to be dazzled by the glitter of wordly objects. I have been too fond of reading every thing valuable and elegant that has been penned in our language; and have been particularly charmed with the Hiſtorians, Orators, and Poets of antiquity; but, was I now to renew my ſtudies, I would take leave of thoſe accompliſhed trifles: I would reſign the delights of modern wits, amuſements, and eloquence, and devote my attention to the Scriptures of truth. I would ſit with much greater aſſiduity at my divine Maſter's feet and deſire to know nothing but Jeſus Chriſt, and him crucified."

Were I, my ſon, (next to the bleſſed book of God) to recommend a book to your particular attention, it ſhould be the Pilgrim of good John Bunyan,—for ſound truth, good ſenſe, and the moſt pleaſing ingenuity, I do not know its equal; and as it may give ſome weight to my teſtimony, you will permit me to tranſcribe its character, as given by the elegant pen of my favourite poet Cowper.

"Ingenious dreamer, in whoſe well-told tale,
"Sweet fiction, and ſweet truth, alike prevail,

" Whose humorous vein, strong sense, and pleasing style,
" May teach the gayest, make the gravest smile.
" Witty and well employ'd, and, like thy Lord,
" Speaking in parables his slighted word.—
" Revere the man, whose Pilgrim marks the road,
" That guides the Progress of the soul to God.
" 'Twere well with most, if books that could engage
" Their childhood, pleas'd them in their riper age;
" The man approving what had charm'd the boy,
" Would die at last with comfort, peace, and joy;
" And not with curses on his art who stole
" The gem of truth from his unguarded soul."

My ardent prayers continually follow you; O that you may early and happily prove the pleasures of true religion, in the saving knowledge of the only true God, and Jesus Christ whom he hath sent! and that includes all that can be desired on your behalf for time and eternity, by,

Your affectionate father,

PHILEMON.

Oct. 9, 1800.

ANSWER TO THE QUESTION ON MATRIMONY.

To Christiana.

CHRISTIAN FRIEND,

YOUR Question proposed in the last Number of the Magazine is truly an important one, not only to yourself, but to all unmarried persons professing Christianity; and it should be answered with prudence and seriousness. I trust you have proposed it with a single eye to the glory of God, and a sincere desire to know and implicitly follow the path of duty at all events. It is upon this presumption that I take up my pen to answer your query.

Whether the person addressing you is, or is not, a real Christian, is a question upon which I am not competent to form an opinion, because I am not possessed of that evidence which is absolutely necessary to enable me to form a just and decided opinion: but upon a presumption he is not, and that this is at last clearly made evident to your own mind, then I scruple not to say, that to take him as your partner for life, would be to act in direct opposition both to your own spiritual interest, and the duty you owe to Christ as your Saviour and your Lord.

If we were only to discuss this subject as a mere question of prudence, the inference would lie strongly against such a union: for even in some of the most inferior situations

of

of life it is important, that our connexions ſhould be formed as much as poſſible, with perſons whoſe minds are caſt in ſuch a mould as will give them a bias ſomewhat congenial to our own. Indeed the peace, the comfort, and the permanency of ſuch connexions depend upon this point. If there is any juſtice in this remark when applied to ſituations of inferior moment, and which may be changed at pleaſure, how much more ſtrongly will it bear upon a connexion ſo near, ſo important, and ſo laſting as that of the married ſtate. If there is any one ſubject more than another, in which a diverſity of ſentiment, of feeling, and of action, is likely to be productive of inconvenience in a married ſtate, it is in that of religion. The plain and explicit deciſion of chriſtian prudence then is, that the believer ſhould not be joined to the unbeliever, nor the child of light to the child of darkneſs. The great bond of union muſt inevitably be wanting. In all the great branches of religion, faith, experience, and practice you would, you muſt draw different ways.

The great impropriety and danger of ſuch a union, may alſo be argued upon the ground of its being a conſtant and powerful preventative to your growth in the knowledge, grace, and temper of Jeſus Chriſt. When a female Chriſtian is ſo ſituated in her calling and connexions that every thing ſeems propitious to her advancement in the divine life, there will yet remain within and without, many enemies, and many difficulties to obſtruct her in running the chriſtian race. But to enter into a connexion ſo near, with one who is an entire ſtranger to real godlineſs, what could Chriſtiana expect? But that it would produce ſuch an influence upon her ſpirit and conduct, as would in every direction prove inimical to the proſperity of her ſoul.

But the principal arguments to be offered againſt ſuch a union, ſhall be drawn from the Holy Scriptures. Before this authority doubtleſs your judgment, conſcience, and inclination, will bow with profound reſpect. Yea, methinks I hear you ſay, "Lord what wilt thou have me to do." Acts ix. 6.

I will remind you of ſome queſtion in the volumes of inſpiration, which very ſtrongly imply what line of conduct you ought to purſue under your preſent embarraſſment; "Can two walk together except they be agreed?" Amos iii. 3. "What fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? and what concord hath Chriſt with Belial? or what part

hath he that believeth with an infidel?" 2 Cor. vi. 14. Theſe queſtions are ſo plain, and they bear ſo ſtrongly on the Queſtion, that I need not dwell upon them for a moment.

It was the great impropriety and danger of ſuch an unnatural alliance, which made the godly parents of Sampſon (when he expreſſed his wiſh to have a wife from among the Philiſtines) expoſtulate with him in the following beautiful and impreſſive paſſage: "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtines?" If Sampſon had at all liſtened to his judgment or his conſcience, he muſt have felt the force of this parental and affectionate admonition. Inſtead of which, yielding to the imperious ſway of his paſſion for this fair Philiſtine, he replied roughly, "Get her for me, for ſhe pleaſeth me well." Judges xiv. 2, 3. He ſucceeded in his wiſh; but the iſſue of this connexion was truly diſaſtrous. He was enſnared by the ſinful practices of her country, the Spirit of the Lord departed from him, and Sampſon, a child of promiſe and of many prayers, the morning of whoſe life opened with ſo much ſerenity and ſplendor, in the evening of life goes into eternity ſurrounded with ſtorms and tempeſts. The firſt ſtep towards all the accumulated miſery which ultimately overtook this great man, was laid in his violation of an expreſs law againſt intermarrying with the Canaanites. "Neither ſhalt thou make marriages with them, thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take to thy ſon." Deut. vii. 3.

But you ſay we are under a new diſpenſation, what is the Chriſtian law in regard to this queſtion? are you prepared for the anſwer? are you fixed in your determination to abide by its deciſion? It is ſtrongly implied in, and is juſtly inferred from the following ſcriptures: "Be not unequally yoked together with unbelievers" 2 Cor. vi. 14. The ſame Apoſtle writing to the ſame church, and ſpeaking expreſsly upon the ſubject of a Chriſtian woman marrying, ſpeaks thus: "She is at liberty to be married to whom ſhe will, only in the Lord." (1 Cor. vii. 39.) Here then, Chriſtiana, is a plain Anſwer to your Enquiry; and with theſe paſſages before your eyes, you ought not to heſitate for a moment as to the path of duty.

I will only detain you and the reader a ſhort time, whilſt I ſhew you, that experience and matter of fact, furniſh ſtrong ground of objection to a Chriſtian marrying an unbe-

liever.

liever. The ſtrong diſapprobation which Zipporah, the wife of Moſes, expreſſed of the divine inſtitution of circumciſion, Exod. iv. 25. The manner in which Solomon's ſtrange wives turned away his heart from the Lord, 1 Kings, xi. 3, 4. And the awful ſpirit which the wife of Job manifeſted when ſhe ſaid, "Doſt thou ſtill retain thine integrity? curſe God and die." Job ii. 9. are all ſtrong and corroborating proofs of the evil of being unequally yoked.

But in the face of theſe precepts, and theſe examples, ſome Chriſtian females have ruſhed into this unhallowed connexion, overcoming the ſcruples which had for ſome time reſtrained them, by ſome ſuch pleaſing reverie as this; "What though my intended partner be not ſerious, he is moral and well-diſpoſed, and will not perſecute me. I ſhall therefore continue a regular attendance upon the means of grace, and I hope alſo to retain the ſame ſeriouſneſs and ſpirituality of mind. Nay, who can tell, but that if I am prudent, humble, and holy in my walk, I may by the bleſſing of God, influence him to attend the ſame place of worſhip; and he be thereby brought to believe in, and love the ſame Jeſus, and cheriſh the ſame ſpirit and converſation." But alas! how fallacious does this reaſoning at laſt appear. Inſtead of realizing theſe views, the ſerious female ſoon begins to feel the want of "an help meet," of one to guide and counſel her under embarraſſments, to ſympathize with her in ſpiritual conflicts and diſcouragements, and to ſtimulate and rouſe her in ſeaſons of ſpiritual deadneſs and declenſion. Had ſhe been joined to one who was a fellow-heir with her of "*the grace of life*." 1 Peter iii. 7. this had been the happy effect. Inſtead of which, ſhe finds a hindrance where ſhe ſhould have found a helper, and ſo contrary to her own, is the temper and employment of her partner, eſpecially on the Lord's day, that ſhe is reduced to the ſad alternative, of either incurring the marked diſpleaſure of her neareſt friend on earth, or diſobey her Lord who is in heaven. The conflict unfortunately iſſues, in religious principle yielding to natural affection, and then the public duties of religion are neglected, worldly company becomes a ſnare, the ſerioufneſs of the ſpirit is injured, the duties of retirement are regarded, if not with leſs frequency, yet, with much leſs ardour and ſpirituality, and this imprudent connexion has become for years the fruitful ſource not only of much regret, but of long-continued and pungent grief.

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To conclude, Chriſtiana, you have two points on which to decide: Firſt, whether your friend is a real chriſtian? This ought to be examined very carefully, and your concluſion ſhould be grounded upon the cleareſt evidence. The ſecond, whether you ſhould receive his addreſſes or not? is entirely dependant upon the deciſion of the firſt. That the good Lord may make his will known to you, and give you grace to follow it without heſitation or reluctance, is the ſincere prayer of yours,'

I. T. B.

ON SCHISM.

WE live in a ſeaſon when the terms Schiſm and Schiſmatic are not only revived with much acrimony, but probably, for want of knowing better, are greatly miſapplied and abuſed. The man that holds Chriſt as the head, however he may differ from me about the titles of church officers, or the nature of certain ceremonies, I have no right to pronounce him either an heretic or a ſchiſmatic. For what is *ſchiſm?* *Schiſm* is properly, "A diviſion or diſunion in bodies, which ought to be united in the tendereſt and ſtrongeſt ties." But let us remember, it is ſentiment, rather than ceremonies, that is the proper bond of that union. One of Chriſt's followers may conſcientiouſly abſtain from certain meats, which I think is not only lawful, but proper to eat. And another may obſerve times and ſeaſons, for which I ſee no divine appointment; but this is not ſchiſm, ſo long as his habitual profeſſion, principles, and ſpirit, prove that he loves the Lord Jeſus Chriſt in ſincerity. The judicious Lowman informs us, that "Schiſm in religious matters, is pretty much the ſame as ſedition and rebellion in civil concerns." But what are theſe but the evidence of enmity, oppoſition, or reſiſtance to the Sovereign? Conſequently nothing deſerves the name of ſchiſm but that which is oppoſite to the will, the word, or the glory of Jeſus Chriſt, the ſovereign and ſupreme head of the church. But if a church impoſe any thing, for which, to me, there appears no ſcriptural authority; or if the miniſter appointed militate againſt the truth as it is in Jeſus; if he be profane in his converſation, or groſſly immoral in his conduct; if it be my duty to withdraw from every brother that walketh diſorderly, and if Chriſt has aſſured me in his word that his followers have ſuch an intimate, I had almoſt ſaid ſuch an intuitive, acquaintance with his voice, that they neither approve nor will follow the voice of a ſtranger, ſurely, in the judgment of Jeſus Chriſt, I cannot

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be a ſchiſmatic for ſeparating from ſuch? Even in the opinion of Archbiſhop Laud himſelf, "The ſchiſm is theirs whoſe the the cauſe of it is; and he makes the ſeparation that gives the firſt cauſe of it, not he that makes an actual ſeparation upon a juſt cauſe firſt given." In many caſes the ſeparatiſt, inſtead of being a ſchiſmatic, has been found the advocate for truth, and the faithful witneſs for Jeſus. Such were the Waldenſes, Luther, Cranmer, &c. Our work, therefore, is to recur to the firſt principles of Chriſtianity, and theſe are fully and clearly laid down in the New Teſtament; and if any teach not that doctrine, or walk not by that rule, I am neither to hear him ſtatedly, to receive him into my houſe, or to bid him God ſpeed. Truth is of infinite importance, and our duty is to purchaſe it at any price, but to part with it for no price. If any teach not that doctrine, mark that man; have no fellowſhip with him, come out from him, and follow the Lord faithfully and fully. But let us not indulge an uncharitable or cenſorious ſpirit toward any. Chriſt is not divided, neither let us ſuppoſe that he is confined to any peculiar denomination. Let none of us judge a brother as an enemy to Chriſt, becauſe he unites not with our party. The Diſſenter, who is truly evangelical in his ſentiments, may be no ſchiſmatic. Though he unite not with us in our modes and forms, he may, notwithſtanding, be a true Chriſtian, who worſhips God in ſpirit, rejoices in Chriſt Jeſus, and places no confidence in the fleſh. On the other hand, the Epiſcopalian, with all his peculiar attachments to his forms and ceremonies, may be one who loves the Lord Jeſus Chriſt in ſincerity. Let, then, both of them love as brethren, having compaſſion one of another, and diſcover pity and courteſy one toward another; remembering, that if any man deſire to know and do the will of God, if he honeſtly and diligently ſearch the Scriptures, and pray to be led into all truth, God will ſhew it him. Hard names are not convincing arguments; they rather tend to irritate than either to allure or to unite. My concluding advice then to all thoſe, of every denomination, who make Chriſt the foundation of their faith, and hold him as the head, ſhall, in the language of Joſeph to his brethren, be, "See that ye fall not out by the way."

AGNUS.

ANECDOTES.

Deplorable Ignorance.

A PIOUS young lady viſited a poor woman who was ſick, and in the courſe of converſation, obſerved, for her encouragement, that ſome are ſaved "at the eleventh hour."

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A few days after, a miniſter called upon her, and enquiring what was the ground of that ſatisfaction ſhe expreſſed concerning her ſtate, ſhe replied, that "Miſs R. had told her ſhe would be ſaved in eleven hours, and that was above two days ago."

N. B. When we deal with very ignorant perſons, we ſhould avoid, as much as poſſible, figurative expreſſions and ſcripural alluſions; they are often miſtaken.

ANECDOTE OF THE CELEBRATED VOLNEY.

THE late Samuel Forreſter Bancroft, Eſq. accompanied Mr. Iſaac Weld, jun. in his travels through North America, and the two Canadas, a very intereſting narrative of which is publiſhed. As they were traverſing one of the extenſive lakes of the northern ſtates in a veſſel, on board of which was Volney, celebrated, or rather notorious for his atheiſtical principles which he has ſo often avowed, a very heavy ſtorm came on, inſomuch that the veſſel, which had ſtruck repeatedly with great force, was expected to go down every inſtant, the maſt having gone by the board, the helm quite ungovernable, and conſequently the whole ſcene exhibiting confuſion and horror. There were many females, as well as male paſſengers on board, but no one exhibited ſuch ſtrong marks of fearful deſpair as Volney, throwing himſelf on the deck, now imploring, now imprecating the captain, and reminding him, that he had engaged to carry him ſafe to his deſtination, vainly threatening, in caſe any thing ſhould happen. At laſt, however, as the probability of their being loſt increaſed, this great mirror of nature, human, or inhuman, began loading all the pockets of his coat, waiſtcoat, breeches, and every place he could think of, with dollars, to the amount of ſome hundreds; and thus, as he thought, was preparing to ſwim for his life, ſhould the expected wreck take place. Mr. Bancroft remonſtrated with him on the folly of ſuch acts, ſaying, that he would ſink like a piece of lead, with ſo great a weight on him; and at length, as he became ſo very noiſy and unſteady as to impede the management of the ſhip, Mr. Bancroft puſhed him down the hatchways. Volney ſoon came up again, having lightened himſelf of the dollars, and in the agony of his mind, threw himſelf upon the deck, exclaiming with uplifted hands and ſtreaming eyes—"*Oh! mon Dieu, mon Dieu—qu'est-ce que je ferai, qu'est ce que je ferai?*" "Oh! my God, my God—what ſhall I do? what ſhall I do?—This ſo ſurprized Bancroft, that, notwithſtanding the moment did

did not very well accord with flaſhes of humour, yet he could not refrain from addreſſing him—"*Eh bien! Mons. Volney, vous avez donc un Dieu à preſent.*" "Well, Mr. Volney, what—you have a God now."—To which Volney replied with the moſt trembling anxiety.—"*Oh! oui! oui!*" "O yes! O yes!—The ſhip, however, got ſafe, and Mr. Bancroft made every company which he went into echo with this anecdote of Volney's acknowledgment of God. Volney for a conſiderable time was ſo hurt at his weakneſs, as he calls it, that he was aſhamed of ſhewing himſelf in company at Philadelphia, &c. but afterwards, like a modern French philoſopher, ſaid, that thoſe words eſcaped him in the inſtant of alarm, but had no meaning, and he again utterly renounced them.

PHYSICO-THEOLOGY.

AN ESSAY, OCCASIONED BY THE LATE HIGH WIND.

"*Stormy wind fulfilling his word.*" Pſalm cxlviii. 8.

IN the Pſalm from which the motto is ſelected, the ſweet ſinger of Iſrael calls upon the whole univerſe to aſſiſt him in the delightful work of praiſing the Lord. Himſelf leads the muſic, and invites the celeſtial worlds to join him. Then his invitation deſcends to the terreſtrial creation. The inanimate works of God muſt not be excuſed from bearing a part in the general chorus. They may be mute themſelves, but they praiſe their Maker, by affording man an occaſion of celebrating the perfections of God diſplayed in their formation. Thus man becomes "the world's high prieſt." The inanimate and brute creation bring, as it were, their ſacrifices to his feet, and it is his honourable office to preſent them: for rational creatures of every order and ſituation are called upon to ſwell the notes of praiſe. Muſic is compoſed of a variety of notes, harmoniouſly united; and the muſic of God's creation may be ſaid to poſſeſs the ſame properties. The "ſtormy wind" may be called one of the notes, deep and awful in itſelf, but equally neceſſary as the reſt, and equally ſubſervient to his pleaſure, the "ſtormy wind fulfilling his word."

The late tremendous ſtorm ſeems, in a peculiar manner, to call our thoughts to that God who "rideth upon the wings of the wind," and rules the tumultuous elements of the world by laws of infinite wiſdom. The wind which blows, and ſpreads its awful alarms, may teach us uſeful leſſons of humble and ſubmiſſive obedience, ſince wild and

ungovernable as it may ſeem to be, it obeys the wiſe direction of God.

In winter, awful thou! with clouds and ſtorms
Around thee thrown, tempeſt o'er tempeſt roll'd,
Majeſtic darkneſs! on the whirlwind's wing
Riding ſublime, thou bid'ſt the world adore,
And humbleſt Nature with thy northern blaſt. *Thomſon.*

The wind is a part of the *natural* world; or rather, it is one of the elements in a particular ſtate—the air put in motion, or the atmoſphere briſkly moved, from a variety of natural cauſes. The air and wind are too ſubtle for the obſervation of our ſight, and this may be a great mercy; for could we ſee them, we might be ſtill more alarmed at their wild fury than we now are, while we only "hear the ſound thereof," or feel their effects. The "ſtormy wind" is the air put into greater tumult, the wind raiſed to ſtill greater uproar. Some ſtorms are almoſt regular at certain places, and particular times of the year, where and when the experienced mariner expects to be expoſed to all their ſtrength; but in our own kingdom the ſtate of the weather and the blowing winds is more variable than in moſt other places, as foreigners have obſerved. Stormy winds have been accounted for by ſome philoſophers, from the particular poſition and influence of the ſun, which rariſies the air in ſome parts of the world, when the denſer air ruſhes in, as it ruſhes through chinks into a warm room. Some have ſuppoſed that ſtorms may often ariſe from the ſtate of the bowels of the earth, from burning mountains and deſolating earthquakes: but, perhaps, there may be as much philoſophy as divinity in what our Lord ſaid to Nicodemus, "the wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, nor whither it goeth." The wiſeſt philoſophers ſeem willing to acknowledge their inability to account for the origin of winds. "Doſt thou know the balancing of the clouds, the wondrous works of him which is perfect in knowledge? how thy garments are warm, when he quieteth the earth by the ſouth wind? and now men ſee not the bright light which is in the clouds; but the wind paſſeth and cleanſeth them. Touching the Almighty, we cannot find him out; he is excellent in power, and in judgment, and in plenty of juſtice." Thus do the "Philoſophical Tranſactions" of the book of Job lead us to admire and to adore the wiſdom of the great Creator in his manifold works; where the learned confeſs their ignorance, the humble worſhipper liſtens to the roaring of the ſtormy wind, and hears the voice of God in his *providence*. Here

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we may enlarge with more certainty, and this is the more neceſſary to be known. However ſome of the operations of Nature may be accounted for according to their ſtated laws, we are not to thruſt the all-wiſe Architect from the government of the world which he made. "The courſe of Nature is the art of God:" he "bringeth the wind out of his treaſuries," as if they were taken from ſecret ſtore-houſes of the Almighty, and then laid up till their ſervice was required. Among the Greeks and Romans we meet with a Jupiter wielding the thunder and the lightning, and an Æolus ruling over the winds; but the Bible teacheth us to reſtore the celeſtial artillery to its rightful owner. "He thundereth marvelloufly, and directeth the lightning; he holdeth the wind in his fiſt," raiſeth the ſtorm, or ſays, "peace, be ſtill," and ſuddenly there is a great calm.

For various purpoſes of *mercy* or of *judgment* the winds are commiſſioned to blow, and the ſtorm to rage. The proſperous breeze fills the expanded ſails of navigation, whereby intercourſe is maintained between diſtant ſhores, and uſeful commodities mutually interchanged for general advantage. By the aids of navigation, the devoted miſſionary carries the Goſpel to ignorant climes, and to the iſles afar off upon the ſea: but what were the ſkill of the mariner, and the mariner's compaſs itſelf, if there were no winds to waft the ſhip to the deſired haven? The wind gives motion to many an uſeful machine of human ingenuity, where rivers do not flow. Winds fan the air in ſultry regions, and ſweep the chambers of the atmoſphere, which, without ſuch ſalutary motion, would every where become a ſtagnant, putrid maſs, unfit for reſpiration, and impregnated with diſorders and death. "The wind paſſeth and cleanſeth the clouds," and by the wind the ſeeds of the vegetable tribes are ſcattered abroad, whereby the bounteous Giver of every mercy "ſpreads a common feaſt for all that lives." But the ſame element fulfills the word of God, for awful purpoſes of *judgment*, when he is pleaſed to chaſtiſe or deſtroy his offending creatures. The ſtorm rages, and gradually commences an hurricane, to alarm the ſtouteſt heart of man. The whirling tempeſt raves; it faſtens its fury on the thatched cottage, and ſhakes the lordly roof. The trees of the foreſt bend before its fury; many an aged oak ſheds its ſcattered branches; while others, not ſo firmly rooted, are torn up, to leave their teſtimony to the tremendous power of the ſtormy wind. How uncertain is human happineſs! While Job's ſons and daughters were enjoying themſelves, behold there came a great wind from the wil-

derneſs, and ſmote the four corners of the houſe, and it fell upon them, and buried them in the ruins. The wretched travellers of an eaſtern caravan are ſuffocated in a cloud of whirling duſt; deſtructive inſects and peſtilential vapours travel on the wings of the wind, when the Lord of health and life gives them the commiſſion. "The land is as the garden of Eden before them, and behind them a deſolate wilderneſs; yea, and nothing ſhall eſcape them." Nor leſs *at ſea* does the furious ſtorm diſplay its rage. We have the picture drawn by an inimitable hand in the ſacred volume: "They that go down to the ſea in ſhips, that do buſineſs in great waters; theſe ſee the works of the Lord, and his wonders in the deep: for he commandeth, and raiſeth the ſtormy wind which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their ſoul is melted becauſe of trouble; they reel to and fro, and ſtagger like a drunken man, and are at their wit's end." How many dart on diſtant coaſts, or are thrown on ſome unſeen rock, where the ill-fated veſſel is daſhed to pieces, and the unhappy mariners, after ſtruggling awhile with winds and waves, are plunged into a watery grave, to be ſeen no more!

Ere long, however, the awful hurricane ſubſides, and by degrees a gentle calm ſucceeds. The ſtorm has blown over our heads, and we have been mercifully preſerved. Let us now liſten to the voice of that ſacred inſtruction which the wind may teach us. When our Lord was inſtructing Nicodemus on the ſubject of regeneration, he bids him hear the blowing wind for an illuſtration of the doctrine: "The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, nor whither it goeth; ſo is every one that is born of the Spirit." The divine influence of Mercy is ſovereign, powerful, purifying and inviſible. The wind bloweth *where it liſteth*, independent of the will of man; and thus the Lord ſhoweth mercy *on whom he will* have mercy. The wind is a *powerful* agent in nature; and the objects of mercy are made *willing* in the day of God's *ſovereign power*. The wind *purifies* the air, and regenerating influence purifies the ſinner's heart. But will any aſk, as Nicodemus did, "How can theſe things be?" becauſe this bleſſed work of mercy in the new birth is ſecret and *inviſible*. We may aſk in return, whether they have ever ſeen the wind, or can they account for its origin and power? "Thou heareſt the ſound thereof, but canſt not tell whence it cometh." As well may the infidel, or Phariſee, diſpute againſt Nature and our ſenſes, as diſpute againſt

againſt the importance, the neceſſity, and the reality of the doctrine of Regeneration. "Marvel not," therefore, if our heavenly Teacher inſiſts again and again, that "ye muſt be born again." The wind blows ſometimes in the gentle breeze, at others in the awful ſtorm. The ſouth wind comes, or the fiercer north wind awakes; "it whirleth about continually." And thus it is in the moral world. Some are born again in a gentle, and almoſt imperceptible manner. They liſtened to the "ſmall, ſtill voice" of mercy, in the mild whiſpers of the Goſpel. Others have been awakened by a ſtorm—their ſtubborn hearts were ſmitten by awful convictions; there was an earthquake in their ſouls that ſhook their vain confidence to the ground: their humbled ſpirits ſought mercy, and they found it. Both theſe caſes are illuſtrated by matters of fact, in one chapter of the Acts of the Apoſtles; Lydia's heart was opened by divine mercy while ſhe hears the Goſpel, ſo that ſhe attended unto the things which were ſpoken of Paul. But ſuddenly there was a great earthquake, ſo that the foundations of a priſon were ſhaken; and the keeper, finding another and a worſe earthquake in his ſoul, cried with a loud voice and with trembling, "Sirs, what muſt I do to be ſaved?" So various are the works of God, in the operations of nature and of grace. It is an happineſs, however, to be brought to the enjoyment of divine mercy, whether we are allured or alarmed; whether we are drawn by the gentle cords of love, or driven by the awful terrors of the Lord. In any wiſe O thou God of Mercy, bring us to thyſelf. "Awake, O north wind, and come thou ſouth; blow upon my garden, that the ſpices thereof may flow forth" in numerous and beautiful "fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God."

When we have heard the ſound of the ſtormy wind, and have been informed of its awful effects, let us learn *to fear that great and powerful God*, who "bringeth the wind out of his treaſuries." Ought not the wicked to tremble at his frown? the moſt hardened infidels have felt their hearts fail them. When "the Lord ſent out a great wind into the ſea, and there was a mighty tempeſt in the ſea, ſo that the ſhip was like to be broken; then the heathen mariners were afraid, and cried every man to his god." *Voltaire* and *Volney* have been Atheiſts when the weather was calm, but a ſtorm has frightened them to the acknowledgment of a God. But there is another ſtorm, which will ſhortly overtake the ſinner who dies impenitent and unpardoned. "Upon

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the wicked he ſhall rain fire and brimſtone, and an horrible tempeſt," from which there can be no eſcape, and which no calm will ever ſucceed: It is well, however, for thoſe who have not yet drank "the portion of ſuch a cup" as this, that divine revelation directs us to One, who is deſcribed "as an hiding place from the wind, and a covert from the tempeſt;" and who is ready to receive with open and gracious arms all who flee to Him for refuge and ſhelter. The name of the Lord Jeſus is a ſtrong tower: O let us run unto it, that we may be ſafe. Sheltered beneath his wings, the believer may indeed hear the ſtorm at a diſtance, but no harm ſhall approach to hurt him. He may be "toſſed with a tempeſt, and not comforted" for a while, but he is ſecure in the guardian care of an heavenly pilot, and ſhall reach the deſired haven.

If the "ſtormy wind fulfil the word of God, we may learn *obedience from its example.* The unruly elements, as we call them, obey their Lord. But men are more unruly things. While univerſal nature proclaims the perfections of its Maker and Governor, O that men would join the harmony in their obedient praiſe. Then may we look forward to another region, where all is calm and peace, and harmony and bliſs. J. J.

Baſingſtoke, 12th Nov. 1800.

CRITICISM UPON 1 Theſſ. v. 23.

Extracted, by requeſt, from a Diſcourſe upon that Text, Preached lately at Haberdaſher's-Hall, at the Monthly Exerciſe. By the Rev. W. MAURICE.

BY being "wholly ſanctified," we underſtand, FIRST, The ſanctification of the whole perſon: and, SECOND, The aggregate of all the degrees of ſanctification.

Firſt, the Sanctification of the whole Perſon.

This appears to be the mind of the Apoſtle in the words "*I pray God your whole ſpirit, ſoul, and body, be preſerved blameleſs.*" As if he ſhould ſay, as the whole man is compoſed of a body, which is material, ſeen, and mortal; ſo he has alſo a ſpirit and ſoul, immaterial, unſeen, and immortal. There is, however, a difficulty in theſe words; a difficulty felt by every perſon converſant in the ſcriptures, and which is noticed by moſt of our ſacred Critics. It ſeems to turn upon this point, Does the Apoſtle divide the whole man into *three* component parts? It is moſt

moſt generally ſuppoſed that he does, and that he has in view the opinion of the Grecian philoſophers upon this ſubject. Thus ſays one of our expoſitors: "*Your whole ſpirit, ſoul, and body,*" has a *manifeſt* reference to the received doctrines of the Pythagorean, Platonic, and Stoic Philoſophers, who conſidered man as conſiſting of three parts; of a rational, and an animal, or ſenſitive ſoul, diſtinct from one another, and of a body diſtinct from both. We ſhall not detain you with much criticiſm as to the difference betwixt πνευμα, a ſpirit, and ψυχη, ſoul; I ſhall only ſay the word *ſpirit* is to be conſidered, *according to this notion*, as meaning ſomething more noble than the word "*ſoul.*" This is ſuppoſed to be illuſtrated by 1 Cor. ii. 14. "The natural man receiveth not the things of the ſpirit," ψυχικος from ψυχη is here tranſlated the *natural*, the *animal* man, which cannot receive the things of the ſpirit, it is ſo much inferior: alſo by James iii. 15. where ſpeaking of the wiſdom which is not from above, he ſays it is *ſenſual.* The word there uſed is ψυχικη, from ψυχη, the word tranſlated *ſoul* in our text. So that *according to this mode of interpretation*, and this diviſion of the whole man, we are to underſtand by πνευμα, ſpirit, the rational, and immortal part of man; and by ψυχη, ſoul, the animal, the ſenſitive part of man. But *manifeſt* as it may appear to ſome that there is a reference to the philoſophy of Greece, yet others have entertained a different opinion. Indeed one would rather the Apoſtle had taken his ideas of the nature of man from the word of God, than from the writings of the heathen. The fact is, that the words ſpirit and ſoul are uſed ſynonimouſly and often indifferently in the word of God, to repreſent the immaterial deathleſs part of man. I will only point out three paſſages, from very many, in which the inferior word ψυχη, ſoul, means the rational part of man as forcibly as the word πνευμα, ſpirit. Matth. x. 28, "*Fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell.* 1 Pet. i. 9. "*Receiving the end of your faith, even the ſalvation of your ſouls.* And 1 Pet. ii. 11. "*Abſtain from fleſhly luſts which war againſt the ſoul.*" In each of theſe the word ψυχη is uſed. This is ſufficient to eſtabliſh the above aſſertion, that the word ψυχη means equally with πνευμα, the rational, immortal part of man. When both words occur in one ſentence, the latter is moſt probably exegetical of the former. We have an inſtance of this kind in Luke i. 46. 47. "*And Mary ſaid, my ſoul doth magnify the Lord, and my ſpirit hath rejoiced in God my Saviour.*" Thus, in the words

words of our text, we may ſuppoſe the Apoſtle to ſay, I pray God that your ſpirit, your ſoul, your immortal part, by which ever name it is called—I pray God that it may be wholly ſanctified and preſerved blameleſs. This ſeems the more ſimple, and the more ſcriptural manner of interpreting the paſſage; and brings both us out of the difficulty, and the Apoſtle out of Heathen Philoſophy. Where the words occur together, ſays the learned, the accurate, the penetrating CALVIN, *ſoul* ſignifies the will, and *ſpirit* the underſtanding: or, according to Dr. TAYLOR, in all places where they are mentioned together, by ſpirit is meant that eminent faculty of man's ſoul called the underſtanding or mind. Under this is the conſcience included, which being renewed, is called alſo by the name of *ſpirit*. We therefore conſider the Apoſtle as ſpeaking only of the *two* component parts of man, that part which muſt die, and that part which can never die, whether called ſpirit, or ſoul, or both. So, when the intellectual powers of the mind are divinely illuminated; when the underſtanding and judgment approve the things that are excellent; when the will is ſubject to the authority of God, and its volitions are ſent forth to him as a portion, and to his ſervice as the better part; when the affections are fixed upon him and upon things above; when the ſoul is brought to ſavour the things which are of God; and when, in addition to this, the *body* is kept under, and its parts and faculties preſented unto God as a living ſacrifice; then is the whole man "holineſs unto the Lord." This is indeed the caſe with every gracious and renewed perſon, in a certain degree; the whole man, as to the component parts thereof, is ſanctified by internal grace and holineſs, communicated from the fulneſs of Chriſt by the Holy Spirit, the ſanctifier of God's elect.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE LIGHT OF A GOSPEL MINISTER.—*The Subſtance of a Sermon, occaſioned by the Death of the Rev. George Pattrick, L. L. B. preached in the pariſh Church of St. Leonard, Shoreditch, on Sunday the 5th of October, 1800, by the Rev.* W. B. WILLIAMS, B. A. *8vo. 34 p. 6d.* Chapman.

IN the application of John v. 35. (He was a burning and a ſhining light, &c.) to the deceaſed, the ingenious preacher at once gives a faithful character of the deceaſed, and the true portrait of a Goſpel Miniſter. In opening the text Mr. W. conſiders 1. the ſource of this celeſtial light, the Sun of righteouſneſs. 2. Its properties and evidences, warmth and illumination:

nation: he was "a burning and a shining light" both in his doctrine and in his life. 3. The effect of a Gospel Ministry—"They rejoiced in the light." 4. The duration of a minister's light—It is "for a season." Here Mr. W. remarks the uncertain tenure of our privileges, and the frailty of human life, which leads him to describe the last hours of the deceased, as given in this month's memoir; and after which he concludes with an animated address to the different classes of hearers—the sinner, formalist, convinced soul, returning prodigal, and sincere believer. This discourse bears an honourable testimony to the zeal and talents of the preacher, as well as the character of the deceased.

THE SAINT'S VICTORY OVER DEATH.—*A Sermon, by the Right Hon.* SIR R. TISHBOURN, *Lord Mayor of London, and M. P. in* 1657. *Now republished, dedicated to Sir W. Staines, Lord Mayor of London, by the Rev. J. Duncan, LL. D.* 8*vo.* 40 *p.* 1*s.* Matthews.

THIS Sermon is selected from a volume by the above Right Hon. Preacher, who, if we may judge from this specimen, was no disgrace to the sacred order. His Lordship's discourse, founded on 1 Cor. xv. 55, 57, is full of christian consolation against the fear of death; and contains many bold and animated passages, of which we select the following (from page 9) as a specimen:

"Death brings glad tidings both to body and soul: it tells the body—head, you shall ach no more; stomach, you shall be sick no more; heart, you shall tremble and be afraid no more; flesh, you shall bleed and smart no more; I am come to put an end to all these fears and troubles. God will lock you up in the cabinet of the earth, that you may there sleep in peace, till Christ raise you incorruptible, and carry you into glory. And to the soul, death says, you shall have no more time for sin and vanity; perfect holiness to eternity shall now swallow you up; I come only to put an end to sinning days; you shall groan under sin no more: that body which held you, and was subject to temptations, shall now go to sleep in the dust, till the tempter be chained up in eternal darkness; instead of mourning under sin, you shall now and for ever glory over sin; your fears shall end, and so shall your faith; for instead of the evidence of things not seen, you shall both see and enjoy the heights, breadths, depths, and lengths of the love, grace, kindness, faithfulness, and glory of that God you have believed in. Fear not me, says death, I come from your father, so as you may be sure I have no commission to hurt you: Christ, your beloved husband, brother, head, and redeemer, took care that I should not be able to hurt you; for he took my sting from me before he sent me to you; I am come without a sting, to tell you God and Christ loves you: but this is not all my errand, they love you so well, that they can suffer you no longer to be out of the full enjoyment of their love, and I am sent to break down the clay walls which imprison you, that you may flee home, and be at rest: where no troubles can ever reach you, nor any power be able to hurt you."

THE GOSPEL TESTIMONY.—*A Sermon preached at the Opening of the New Meeting near Greenland Dock, Rotherhithe, Aug.* 25, 1800, *by* JOHN TOWNSEND. 8*vo.* 60 *p.* 1*s.* Matthews.

THE text of this discourse is Acts xx. 24. "To testify the Gospel of the grace of God." After a suitable introduction the author explains the three principal terms of the text, *Gospel, Grace, Testify*. Under the first is given a judicious abstract of the principal doctrines of the *Gospel*: under the second head *grace* is shewn to be the source of the Gospel and of all the

blessings it contains: and under the last we are told what it is to *testify* this Gospel. In this part of the discourse the author refutes the unhappy mistake of some good men, that the Gospel is not to be addressed to sinners; on the contrary Mr. T. clearly proves, on the authority of the Scriptures, that the Gospel is to be addressed to sinners—in the way of invitation—argument—and injunction. He then shews *how* the Gospel is to be preached, and the necessity of preaching the Gospel; and then concludes with an appropriate word of exhortation to the different sorts of hearers. Upon the whole this is a manly testimony to Gospel truth, and a happy example of doctrine practically applied.

THE CHRISTIAN'S ELEGANT REPOSITORY, *embellished with six beautiful Engravings.* 12*mo.* 268 *p.* 5*s.* Button.

THIS elegant little work contains a series of family conversations on Evangelical Philosophy, Biographical Sketches, Letters, Essays, and Reflections on Religious Subjects, Anecdotes, Criticism, &c. and short Poetical Effusions. The advertisement prefixed informs us, that they "were written by several ministers and others, correspondents of a respectable periodical work, which was intended to be continued monthly, but some peculiar circumstances, with which it is not necessary to trouble the public, rendering its continuance impracticable, the proprietors have separated all the temporary matter, and respectfully present the remainder to the religious public, as too valuable to be buried in oblivion." In this last sentiment we fully acquiesce, and recommend this particularly to our young readers, as a volume equally instructive and entertaining. Some of the plates, particularly the frontispiece, and the conversion of the Hindoo Devotee, merit particular encominm.

SERMONS TO CHILDREN.—*To which are added short Hymns suited to the Subjects. By a* LADY. *4th Edition corrected by the Author. Small size,* 96 *p.* 6*d.* Williams.

THIS little volume having been some time out of print, induces us to announce its re-appearance, as a useful and desirable present to children. The language is remarkably simple and affectionate, and the doctrine is, in the Apostle's language, "milk for babes."

POPERY UNMASKED.—*Being a fair Representation of the chief Errors of the Church of Rome, extracted from their own Writers, and contrasted with suitable Quotations from the Holy Scriptures. To which is added an Account of Popish Massacres and Persecutions. The fees of the Pope's Chancery—Pretended Miracles and Relics, &c. &c. 3d Edition corrected.* 12*mo.* 24 *p.* 2*d.* Williams.

THE title is a sufficient index to this tract, and if, as the Editor says, it sold in the former edition 36,000, it can hardly need our recommendation. The encrease of Popish Seminaries, and the zeal of Emigrants in the perversion of youth to their corrupt religion, have made this edition seasonable, and we trust it may be useful.

OBITUARY.

A CHILD OF A SUNDAY SCHOOL.

AT Sherfield Green, near Basingstoke, village-preaching has been established for about two years, where an attentive little assembly of three or four-score people, and sometimes more, listen to the truths of the Gospel

Gospel in such a manner, as to afford a pleasing hope that many of them value and improve their privilege. There is reason to believe that considerable good has been done. A sunday school has also been attempted, and the attempt has been honoured with success. A good matron, at the house of preaching, instructs about thirty little poor immortals, not merely in the knowledge of letters and words, but also in the knowledge of religious duty, in a plain and affectionate manner. It is hoped that instructions and prayers have not been altogether in vain; as may appear from the following account of the death of one of the scholars, a good little girl, drawn up in the form of a letter, by the worthy Priscilla who has the care of the children. As it exhibits another instance of the power of divine grace in the conversion and happy death of young ones, affords another proof of the utility of sunday schools, and may be an encouragement to others engaged in so good a work; it will, I hope, obtain a place in the Obituary of the Evangelical Magazine. The reader will make proper allowance for the manner in which a plain village matron has written the simple narrative. J. J.

Dear and Rev. Sir,

I have, according to your desire, wrote underneath a short account of the happy death of the dear little girl. It is very unconnected. I am sorry I did not take more particular notice of every circumstance as it occurred, but I have put down all I can recollect.

I have the pleasure to inform you, dear Sir, I have other dear children in the school that appear hopeful; though there is not a sure evidence of a real conversion. They are often engaged together in singing and reading, are very fond of their books and school, and are constantly found in the way of their duty, which cannot fail to be pleasing to their teachers. I hope, dear Sir, we shall have your prayers, that children and teachers may be kept by the power of the Lord to the coming of the great day.

Elizabeth Miles, aged nine years and eleven months, had attended the sunday school nearly from its commencement, which is twelve months, in which time she behaved better than most of the other children, learned her book and catechism very fast, and always, when she could, attended the preaching of the word and weekly meetings. If the weather was wet or dark it was all one; she was very attentive to the word, and spoke very respectfully of the ministers. She always endeavoured to be at school as early as possible, and when there, would sit very still, with her book in her hand, and listen with great attention to what was read or taught. Thus she continued, till it pleased the Lord to visit her with her last illness, which happened on Wednesday, the 5th of February, at the meeting, when she was taken with a cold shivering. While you, dear Sir, was in prayer, before sermon, she complained of great heaviness, and almost fell asleep, with her head reclined on her mother's lap; and after she got home was restless and poorly all night, and continued growing worse. The other children told me next Sabbath that Lizzy was not well, and could not come to school; but I did not visit her all the next week, as no one thought her in danger. But after the second Sabbath I went all opportunities, and constantly found her in a happy frame; spoke to her as well as I could of a future state, of the heinousness of sin, &c. to all which she made very pertinent answers. One time I asked her for whom Christ died? She said, "to save sinners." Do you think he will save you? "Yes, I shall go to heaven if I die." Are you afraid to die? "No, I shall like to die, to go to God." If her mother wept (as was often the case) she would say, "don't cry—I am going to heaven." If any one asked her if she wished to get well, she would say, "As God pleases—I don't want

to get well—I should like to go to heaven better." She was very desirous of being brought to the meeting, and often said she could bear it, if they would bring her. Prayer was her daily exercise; and many times a day she would admonish the other children to say their prayers, and learn their books, and be good children; and would often sit up in her little bed in the chimney corner while able, and give out hymns for her sisters to sing, especially, "Come, holy Spirit, heavenly dove, &c." which was her favourite hymn, and helped to sing as well as her strength would admit. After she was quite confined to her bed, which was near a fortnight before she died, she would often break out in prayer, and seemed vexed she could not pray better. At any time if I did not go at the hour appointed (which was some times the case, owing to my work) she was very uneasy, and often asked after me, wondering I did not come, and fearing something was the matter. Thus she continued in a happy frame, always resigned, and never through her illness was heard to utter one murmuring word. This continued till Friday, the 14th of March, when, on going to see her, I saw evident signs of an approaching dissolution. But even then, though she could not speak to be understood, when I talked to her of the near approach of death, she would smile and look upward. All the following night her pain was very violent, and her reason left her at intervals. About the middle of the night she was in earnest prayer, but could not utter her words plainly, only here and there one. Saturday morning I went down, and staid with her till four o'clock in the afternoon. She was then more easy from pain and quite composed. Her mother and I talked much of what we expected in a few hours. I spoke as well as I could on the atoning blood of Christ, to which she listened with attention, smiled, and looked upwards; and her mother informs me, she lay sweetly composed, and was not heard to speak all night, till a little after five o'clock, Sabbath morning, March 16th, when she breathed out her soul into the arms of her dear Redeemer. M. D.

MRS. PEAKES.

On Thursday the 3d of April, 1800, died Mrs. Sarah Peakes, of Goodman's Fields, London, in the 73d year of her age. She was daughter of Mr. Thomas Hoppey, of Cheshunt, Herts, and early imbibed the principles of religion by the instructions of her pious parents. In the early part of life she had likewise the happiness of hearing, and receiving religious and instructive books from the great and good Dr. Watts, who used to send them by her father for his children, when he visited the doctor, and it was her mercy very early in life to be made the subject of divine grace. Upwards of forty-six years she was an honourable member of the Independant Church in White Row, Spitalfields, successively under the ministry of the Rev. Messrs. Hitchin, Trotman, and Goode. She was first married to Mr. John Creed, who dying in 1757, in the 30th year of his age, she was left a widow. She constantly kept her regular times of retirement for private devotion, in which it is believed she enjoyed much of the divine presence. At the same time it must be confessed that she was not perfect, but had her share of those human frailties and imperfections which attend the people of God as well as others. Of all the topics of conversation, she delighted in none so much as on spiritual and experimental subjects; and in her declining health, she was always thankful for, and refreshed by the visits of her pious friends. She had been for some time inclined to a dropsy, which was increased by being unable to take the exercise to which she was formerly accustomed. About the fall of the last

year

year her disease was evidently making rapid progress, and she was not insensible of her approaching dissolution. In February her complaint seemed nearly at the crisis, and in all her views of an exchange of worlds, her whole dependence was on the only firm foundation, the atonement and righteousness of our Lord Jesus Christ; and on this subject she would often express herself with the fullest confidence and satisfaction. She was peculiarly thankful for the prayers of her pastor, and other ministers and friends who kindly visited and conversed with her: and through all her illness the great enemy of souls was not suffered to disturb her peace; but passed over Jordan, fully trusting in him on whom she had long believed, knowing he was able to keep that she had committed to him; and on April 3d she exchanged worlds without a struggle or a groan. On the 14th she was interred in Bunhill Fields, the Rev. Mr. Goode read the address at the grave, and on the following Sabbath preached a funeral discourse upon the occasion, from Heb. iv. 9. "There remaineth therefore a rest to the people of God."

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

TO THE EDITOR.

Rev. and dear Sir, *Kirby Street, Oct.* 17, 1800.

YOUR kind enquiry concerning the present state and progress of the Missions of the United Brethren among heathen nations I will briefly answer, hoping soon to be able to furnish you with more particulars in the periodical accounts, of which I am now preparing the 30th number.

We continue to experience in all parts of the world the mercy and protection of God our heavenly father, who watches over our brethren, and the congregations they serve with the Gospel, and has hitherto preserved them from all harm, even amidst surrounding dangers. None of our Missions have hitherto suffered by the war, if we except the general scarcity and dearness of every article of subsistence, and all the necessaries of life. In this respect therefore we feel sometimes straitened, and with our very circumscribed means, find it difficult to support so many Missions. I suppose, within these last ten years, the expence attending them has become double to what it was, especially in some countries. The Mission at the Cape of Good Hope has proved remarkably expensive, partly through the present circumstances of that Colony, and partly in consequence of the great blessing which the Lord has laid upon it, so that the building of a large chapel, and an increase of the whole establishment, became indispensably necessary. However, I must here beg to correct a mistake I have discovered in the report of Brother Kicherer among the Boschemen, inserted in the Evangelical Magazine for October, in which it is stated, "that the brethren at Baviaan'skloof had a loan at the Cape-town of 80,000 guilders." We should be very much alarmed if this were the case. They have been indeed obliged to take up large sums during the building of their new chapel, which was a very expensive work, but the latest accounts from thence, later than those you have received from Brother Kicherer, give us an account of their financial concerns, which fully contradicts the above report. I wish you would devise some means of correcting this error,* which, I am afraid, will have made an un-

* This we are very happy to do, being fully satisfied our Brother must have been misinformed. EDITOR.

favourable impreſſion on the minds of many of your numerous readers. We feel the burden of expence attending our Cape Miſſion rather greater than we are able to bear; but things are not ſo deſperate as this ſtatement repreſents them to be. Indeed it will, as I apprehend, be neceſſary ere long to form a ſecond eſtabliſhment in ſome other part of the country; the number of inhabitants at Bavianſkloof, which is continually on the increaſe, amounting already to 1294 ſouls. It is a barren ſpot, and though the laſt accounts from thence give us a very pleaſing report of the diligence of the Hottentots, who by degrees become attentive to the inſtructions of the Miſſionaries, not only in their ſpiritual, but alſo in their temporal concerns; and inſtead of living on roots, or whatever their natural indolence would allow them to get, to ſatisfy a craving appetite, begin to till the ground, and to procure a ſufficient maintenance for themſelves and their children, by a more regular and orderly management of their family affairs, and attention to induſtry, as becometh chriſtian people; yet it is evident, that ſo large a number cannot well reſide in one place without inconvenience, nor be ſo cloſely attended to either as converts, but lately emerged from heatheniſm, or as ſouls ſeeking to know the truth, and to be inſtructed in the way of ſalvation, as is required and uſual with the brethren. More Miſſionaries have been ſent to their aſſiſtance laſt ſpring, and if it pleaſes the Lord further to own their labours, and crown them with ſucceſs, ſtill more will be wanting. We truſt to him, that he will grant us what is needful for the external maintenance of this and every other work he commits to us: and we muſt confeſs, to his praiſe, that though we have often felt, and at preſent do feel, a conſiderable burthen, yet he has graciouſly ſent us relief in the time of need. And we hope our dear friends in other denominations will alſo remember us as hitherto, and conſider that work which it has pleaſed God to commit to the brethren, and to proſper in many parts far beyond our expectation, as worthy of their notice and aſſiſtance. Without the ſtricteſt frugality we could not maintain our Miſſions; and on this account the miſtake above alluded to was the more unpleaſant to our feelings. However, enough of this, and of the external affairs of our Miſſions. I muſt proceed to give you a ſhort account of our other Miſſions.

From Greenland and Labrador, where we have three ſettlements in each country, we receive accounts but once a year. The laſt were encouraging, particularly thoſe from Greenland, where our congregations continue to grow in the grace and knowledge of the Lord Jeſus Chriſt; and the benefit of chriſtian fellowſhip is very conſpicuous. Not many heathen, however, are added to the church by baptiſm. The latter ſeem at preſent in a very indifferent ſtate about ſalvation, though our brethren do not neglect to viſit and preach the Goſpel to them, and their own converted countrymen invite them both by word and example. This indifference is much the ſame in both countries among the heathen, but more ſo in Labrador.

From Fairfield in Canada, our laſt accounts are pleaſing. But the Indian nations ſurrounding our ſettlement ſeem not at all diſpoſed to hear and believe. They are chiefly Chipeways, a very diſſolute ſet of beings. Our people are chiefly Delawares, and have a very different language. Some young brethren are now ſtudying the Chipeway language, with a view to preach the Goſpel to them. But our new Indian ſettlement at Goſhen, on the river Muſkingum, ſeems more likely to be encreaſed with converts from among the heathen. There that venerable ſervant of God among the Indians, David Zeiſberger, is now, in his old age, labouring in the

vineyard

vineyard of the Lord with great activity and bleſſing. He has now been fifty-ſix years engaged in that work. I have received lately a diary from thence, which I hope ſoon to communicate to you.

From the Weſt India Iſlands we have had lately many letters and diaries, all, I may ſay, encouraging; and exciting us to praiſe and thankſgiving to the Lord for his great mercy ſhown unto our brethren and their flocks, and the ſucceſs with which their labours are attended. I ſhould far exceed the bounds of a letter, were I to give you but a ſhort extract of all the accounts received; and can only ſay in general terms, that we have every reaſon to hope that the Lord's time is come, and that he will fulfil his thoughts of peace toward the Negroes in that quarter of the world, in calling them from darkneſs unto light, and from the power of Satan unto the living God.

Since our countrymen have got poſſeſſion of Surinam, our communication with our Miſſionaries there is again open, and we have lately been favoured with pleaſing accounts from thence. You know our miſſionary eſtabliſhments there are the following: two among the ſlaves, one among the Free Negroes, at Bambey, and one among the Arawack Indians, at Hoop, on the river Corentyn. Theſe Miſſions are of an old ſtanding, and our Miſſionaries in that country have ſuffered very great hardſhips. Many valuable brethren and ſiſters, who went thither with their lives in their hands, departed this life ſoon after their arrival, by occaſion of various diſorders prevailing in that unhealthy climate. We likewiſe received the afflicting intelligence, that of four Miſſionaries ſent out laſt ſpring to aſſiſt in theſe miſſions, three were called into eternal reſt, one at ſea, and the other two ſhortly after their arrival. But we expect three brethren from Germany to arrive here next week to ſucceed them. One ſhould have imagined, that our brethren, in that country at leaſt, would have eſcaped the laſh of calumny; but Captain Stedman, who ſome years ago printed a quarto volume of his exploits in a Negro war, could not help inſerting ſome lines to vilify their character, as unprovoked as falſe, but probably taken from the report of ſome planter, whoſe intereſt is not connected with the converſion of the heathen. I doubt not the Captain would have as willingly inſerted ſomething in their favour, and more conſonant to truth, had he been otherwiſe inſtructed; however, this we muſt bear. We can truly declare to the praiſe of our Saviour, who alone is able to preſerve us from falling, that of the hundreds of brethren and ſiſters who have gone forth to ſerve the Miſſions in our connexion, very few indeed have diſgraced their calling by a conduct unbecoming a ſervant and handmaid of Chriſt. One inſtance, you will ſay, is too much, and ſo it is; for it gives a handle to the accuſer of God's people, and hurts that cauſe of our Redeemer which to us is moſt precious. But in the caſe alluded to, I do not remember any inſtance of the kind, but rather ſome of the moſt exalted proofs of the grace and power of our Saviour, in ſupporting his ſervants under the heavieſt trials, temptations, dangers, and ſufferings. See the life of Lewis Chriſtopher Dehne. (Per. Accts. vol. 1. p. 317.) Pardon this long digreſſion. I cannot enter into a detail of the various accounts I have before me, but hope I have anſwered your general queſtion to your ſatisfaction. Pray for us, dear and reverend brother, that we may not grow ſlack, or weary, or ſelf-conceited, but remain humble followers of him whom we have made to ſerve with our ſins, and wearied with our iniquities, and whom therefore we cannot thank, and love, and ſerve too zealouſly. It is this that rouſes to action, when we ſee what he has done and ſuffered for us. And having the ſame motive, let us, though our names on earth be different, join heart and hand in endeavouring to promote the

knowledge

knowledge of our blessed Saviour in the earth, and wherever he shall open a door be glad to enter in and proclaim his great salvation.

And here I cannot but briefly notice the great sympathy we feel with your worthy society, on reading the last accounts you have received from the South Seas. The present suspension of your Mission at Tongataboo, attended with circumstances most afflicting, and the murder of three dear brethren there; the difficulties you have experienced at Otaheite; and the murder of a valuable Missionary in New South Wales; all these things we have read with hearts filled with deep concern, nor do we omit to pray the Lord to comfort and strengthen you, and to cause you yet to see blessed fruits attending your labours of love. I had in commission from our Society to express to you and your brethren of the London Missionary Society, these sensations of our very hearts. I beg you occasionally to do it, in our name, when you meet, and also to remember us in your prayers.

But it is time to close, and to beg your pardon for so long a letter, which has far exceeded my intentions. But in conversing with a friend like you, on a subject so interesting to both, it is hard to know when to leave off. Had I thought I should have been led on so far, I should have written more to the purpose, and omitted all extraneous matter. With great respect I remain, dear and Reverend Sir,

Your most faithful friend and servant in Jesus,

C. LATROBE.

ROTHERHAM ACADEMY.

MR. EDITOR,

At the last general meeting of the Rotherham Independent Academy, it was resolved, through the medium of your Magazine, to present an address to the religious public, concerning Academies in general, and this in particular. We doubt not, but this paper will be acceptable to most of your readers.

WHEN our divine Master ascended to his kingdom, he left behind him apostles and disciples, to labour for the conversion of sinners, and the spread of his cause. And ever since, *we have had this treasure in earthen vessels, that the excellency of the power may be of God, and not of us*, 2 Cor. iv. 7. The Lord has been pleased in every age of his church, to raise up a succession of faithful men, to bear testimony to the truth. It is obvious to consider, that when a man stands up, in the character of a public teacher, he should have every needful qualification. Men entering into the ministry, raw from their secular occupations, even though they may be good men, and have had some experience in the christian warfare, must have very contracted, and sometimes very indistinct notions of the divine truth. They must labour under inconveniencies, of which none can form an adequate idea, but those who have really felt them. We readily acknowledge, that there have been men of some eminence, great piety, and extensive usefulness, in the christian church, who have not enjoyed the benefit of an academical education. But it is manifest from their writings, that they endeavoured to supply this defect by their own diligence. Some of their works display an intimate acquaintance, not only with the best authors in divinity, but also with those in some parts of human literature. The obstacles which stood in their way, must have been such as could only be surmounted by indefatigable application, and unwearied perseverance.

Few are unacquainted with the obloquy and ridicule which has been thrown upon the dissenting interest, because of the ignorance of some of its ministers;

miniſters: It is be lamented that there has been too much reaſon for this, and, next to the immoral lives of profeſſors, perhaps nothing has done more injury to the cauſe of non-conformity. It is the deſign of academies, to give ſuitable inſtruction to young men, entering into the miniſtry; that they may enjoy all needful opportunities of acquiring knowledge in divinity, the languages, and thoſe departments of ſcience, which may be eſpecially uſeful to them. The advantages of learning to a Goſpel miniſter, are various, and it is particularly neceſſary in the preſent age of civilization and refinement. Knowledge is more widely diffuſed. In moſt congregations, eſpecially thoſe in market-towns, there are ſome perſons very well informed in many ſubjects. Infidelity ſpreads far and wide, and its advocates, in general, aſſume the title of Philoſophers. It is highly requiſite then, in this age, that the miniſters of the Goſpel ſhould enjoy the advantage of education, that their character fall not into contempt, and that they may be able to vindicate the truth againſt the oppoſition of its adverſaries. By a regular courſe of ſtudy, they get clearer, more enlarged, more conſiſtent, and more ſcriptural ideas, of the various doctrines of divinity; and their analogy with reaſon, and the nature of things. There are alſo ſeveral inferior, but nevertheleſs very important advantages, which may be derived from academies. Young men being aſſociated together, improve each other. They form connexions with their fellow-ſtudents, which are of great ſervice to them in the courſe of their miniſtry. Thoſe who have been wholly confined to bodily labour, in their youth, always find it very difficult to bend to cloſe ſtudy, when they arrive at manhood: but in academies they acquire this habit of diligence, which however neceſſary, is but ſeldom attained, unleſs by the force of example, and a ſpirit of emulation. They learn the cuſtoms and regulations of civilized ſociety, and poliſh the ruſticity of each other's manners. And by mutual converſation and prayer, they greatly promote each other's ſpiritual improvement. There are many able and worthy miniſters, who can teſtify from their own experience, that the years of their ſtudies were the happieſt, and beſt ſpent period of their lives.

It is to be regretted, that there are many pious and well-meaning chriſtians, much prejudiced againſt academies. However, it is a remark which almoſt univerſally holds good, that they are ſuch as are incapable of duly eſtimating the numerous benefits reſulting from them. They object, that as miniſters become acquainted with learning, they loſe the ſimplicity of the Goſpel; that their ſermons are not adapted to the capacities of their hearers, they cannot underſtand their phraſeology; that they often preach upon ſuch ſubjects as are more calculated to pleaſe the ears, than profit the ſouls of their audience; and that human learning ſuperſedes the teaching of the Holy Spirit. We repreſent theſe objections, juſt as we have heard them urged, without any diſguiſe. We will not deny, but the public diſcourſes of ſome miniſters deſerve this character. But we have nothing to do with ſtudents from the univerſities, or from Socinian ſeminaries; our preſent concern is with thoſe ſtudents who have been educated in orthodox diſſenting academies; and of theſe we believe, by far the greater part, may be exempted from the charge. In reſpect to thoſe few who are of this deſcription, we anſwer, that the beſt things may be abuſed, and no inſtitution whatever is reſponſible for the miſimprovement which may be made of it. If it can be proved, that miniſters of the Goſpel may derive any real good from academies, their utility is manifeſt, although, like all other human inſtitutions, they may be abuſed. Beſides the main force of theſe objections lies in miſrepreſentation.

ſentation. They ſuppoſe human learning, and the teaching of the Holy Spirit to be *oppoſed* to each other. Far from it. In theſe ſeminaries of religious inſtruction, learning is made *ſubſervient* to the cauſe of religion. The firſt enquiry is, *Are the ſtudents men of genuine piety?* When this is fully aſcertained, they are admitted to enjoy all the benefits of the academy. Their ſtudies are uniformly and conſtantly directed to the grand end they have in view; that, by the divine bleſſing, their labours may be more uſeful; and their ſermons more acceptable to our churches, and more conducive to the edification of the people of God.

It is no juſt objection, that the aſſiſtance of the Holy Spirit is promiſed to them that aſk it; and it is a groſs miſrepreſentation to ſay, that human learning is intended to ſupply the want of this, and ſtand in the room of it. Divine aſſiſtance never ſupercedes the uſe of means; nay, it is only promiſed to thoſe who do uſe them; and is only granted *in* the uſe of them, except where all human means fail; and therefore thoſe who have, or may have opportunities, for the better fitting of themſelves for the work of the miniſtry, cannot reaſonably expect God's bleſſing upon their labours, unleſs they diligently improve them. The miniſtry of thoſe who are beſt qualified for their work, is uſually moſt ſucceſsful. And we add, however unwilling ſome may be to admit it, that the diſcourſes of ſuch miniſters will be better adapted to the capacities of their hearers. The man who has a clear, and full view of the ſubject in all its parts, will expreſs himſelf more accurately and intelligibly, even to the meaneſt capacity. But he will do this without deſcending to that groſs vulgarity, which too often diſgraces the pulpit.

What has been ſaid, is by no means intended as the ſlighteſt reflection upon thoſe Miniſters who have not had a literary education. Some of theſe we know, and highly reſpect, for their abilities and acquirements; which are even ſuperior to many, who have enjoyed privileges of which they have been deprived. And it is but juſt to obſerve, that far more praiſe is due to thoſe, who by their own diligence, have acquired that learning, which others have only been able to do, by the help of tutors, and other means. But theſe Miniſters will be moſt ſenſible of the utility of Academies, becauſe they have known the want of them. Their own feelings will forcibly corroborate what has been advanced. And from their own experience they can teſtify, that had they enjoyed theſe opportunities, it would have ſaved them many hours of painful, and ſometimes fruitleſs ſtudy.

Having ſaid ſo much of the nature and importance of Academies in general, we muſt of neceſſity be very brief concerning this Academy in particular. It is required of every candidate for holy orders, that he have good natural abilities; a ready elocution; that his morals be irreproachable, or as the Apoſtle ſays, *that he be blameleſs, having a good report of them that are without*; and, above all, that he give evident proofs that he is a real Chriſtian. At the laſt meeting, the Committee were abundantly ſatisfied with the abilities, and diligent exertions of the tutors: and the improvement of the young men, in their ſeveral purſuits. The good effects of this Inſtitution are already apparent. On Sabbath days the ſenior ſtudents are regularly employed in ſupplying deſtitute churches, and preaching in the adjacent villages; while the junior Students attend prayer-meetings, and occaſionally give a word of exhortation to the people. By theſe means fourteen or fifteen places have been ſupplied in rotation; two congregations have been raiſed, which are likely to become very reſpectable, and three chapels built. The people hear the word with attention; and religious knowledge begins to be diſſeminated through all ranks. There are nine ſtudents who have finiſhed their ſtudies, and are ſettled in different

places.

places. Of these, perhaps, the abilities of a few are not much above mediocrity; nevertheless, they may be very useful in their sphere: but there are also some who bid fair for eminence, and extensive usefulness in the Church of God. If these good effects ensue in the infancy of this institution, what may be expected when it is arrived to full maturity; when the little congregations now collecting, shall be organised into Churches; and the seeds now sowing, shall bring forth a glorious harvest? We beg leave to observe, that this Academy is not supported by any funds, or endowments; and that, humanly speaking, its very being wholly depends upon the zeal and liberality of those who are well affected to the cause of religion. We humbly trust, that by God's blessing, it will be the means of producing a long succession of able and faithful Ministers, who shall bear an honourable testimony, in their day and generation, to the cause of God and truth; and by whose instrumentality, many souls shall be converted to the Lord. And we doubt not, but the christian world will exult in the pleasing prospect; that while our Missionaries are proclaiming the Redeemer in foreign climes; these means are employed to evangelize the Heathen at home; and that all these causes are co-operating together, to bring about the promised æra, when the Gospel of Christ shall be extended over the whole earth, and the inhabitants thereof be made meet for Heaven.

Halifax, Nov. 5, 1800. WILLIAM MOORHOUSE.
JOSEPH COCKIN.

MISSIONARY PRAYER-MEETINGS, 1801.

Jan. 5th.	Haberdasher's Hall	Rev. Jos. Brookbank.
Feb. 2d.	Hollywell Mount	W. F. Platt.
Mar. 3d.	Surrey Chapel	Rowland Hill.
April 6th.	Mulberry Gardens	Jno. Knight.
May 4th.	Homerton Chapel	Jno. Eyre.
June 1st.	Stockwell Chapel	Various.
July 6th.	Greenwich Tabernacle	Various.
Aug. 3d	Islington Chapel	—— Jones.
Sept. 7th.	Zion Chapel	Various.
Oct. 5th.	London Wall	Dr. Hunter.
Nov. 2.	Tottenham-Court Chapel	Various.
Dec. 7th.	Cumberland-Street Chapel	Jno. Brown.

MISSIONARY SOCIETY.

COLLECTIONS, &c. from 25th October to the 25th November, 1800.

Rev. Mr. Adams and Cong. Salisbury, by Rev. Mr. Hopkins	14	4	0
Mr. Josiah J. Richards and Friends, Hull	10	0	0
Praying Society at Wycomb Marsh, Bucks	1	3	6
From the Friends of the Society near Clavering, Essex, by the Rev. John Bailey	10	10	0

DEVONSHIRE ASSOCIATION.

Agreeably to appointment this association was held at Bideford, June 18th. On the preceding evening the Rev. J. Cobbin, of South Moulton, engaged in prayer, and Mr. Taprell, of Barnstaple, preached from Isaiah, liii. 10.

On the morning of the association the Ministers met (as usual) at seven o'clock, for prayer and transacting business, when the address drawn up by the Rev. E. Rooker, of Tavistock, was read, approved, and ordered to be printed and circulated in the different churches.

The public service of the day was introduced by prayer and reading of the Scriptures by Mr. Cobbin. Mr. R. P. Allen, of Exeter, engaged in the

the intercessory prayer. Mr. H. Meads, of Plymouth, preached from Rom. viii. 33. "It is God that justifieth." Mr. Wm. Rooker read the address, and Mr. J. Parden of Ottery concluded with prayer.

In the evening Mr. Parden prayed, and Mr. R. P. Allen preached from Psalm li. 12. and Mr. H. Meads concluded with prayer.

Though the remote situation of Bideford prevented the attendance of many ministers, the congregations were large and serious. The Divine presence was enjoyed by many; and with pleasure we add, the association received an accession of four valuable members.

The next association will be held at Plymouth, on the Wednesday preceding Midsummer. Rev. S. Rooker is requested to prepare the address.

NORFOLK.

A General Meeting of the Protestant Dissenters in the county of Norfolk was held at the Maid's Head Inn, in Norwich, on Tuesday the 31st October, for the purpose of establishing a benevolent society, for the relief of Ministers' Widows, and Orphans, and the assistance of such Ministers as by age or infirmities are rendered incapable of their public services.

Philip Meadows Martineau, Esq. in the Chair. The expected sources of support to the Institution are benefactions, annual subscriptions, annual collections in each congregation, and legacies. Although from the lateness of the season, and the shortness of the notice, many of the country congregations could not conveniently attend; the immediate subscriptions were very handsome. Four gentlemen were chosen Trustees, and Mr. Barnard, of Catton, Treasurer.

In the evening a sermon was preached by the Rev. Samuel Newton, of Witham, at the Independent Meeting House, to a crowded audience from Phil. ii. 16. "Holding forth the word of life."

ORDINATIONS.

On Wednesday, Sept. 10th, 1800, the Rev. Joshua Shaw, late student of the Rotherham Academy, was ordained pastor over the Independent Church at Ilkeston, Derbyshire. The following Ministers were engaged on this solemn occasion; Mr. Kirkpatrick, of Sutton Ashfield, read appropriate portions of scripture, and prayed; Mr. Philips, pastor of the Independent Church at Attercliffe, and classical tutor at the Rotherham Academy, delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Kirkpatrick offered up the ordination prayer; Dr. Williams, of Rotherham, gave the charge from Acts xx. 28; Mr. Alliott, of Nottingham, addressed the people from Matt. v. 16; Mr. Milward, of Mansfield, gave out the hymns; and Mr. Whitehead, of Creton, in Northamptonshire, concluded with prayer. The Great Head of the Church sanctioned the Assembly with his presence, and many tasted that the Lord was gracious. For the space of a year, during the labours of Mr. Shaw, the Congregation has considerably increased, and pleasing prospects of usefulness present themselves.

On Thursday, October 23d, Mr. Thomas Palmer Bull was ordained at Newport-Pagnel, as co-pastor with his father, the Rev. William Bull, over the Pædo-baptist Church, statedly assembling there. A numerous Congregation, including many Ministers and members from other churches, met on the occasion. Mr. Samuel Hillyard, of Bedford, began the public worship with prayer and reading scripture. Mr. Greatheed aimed to impress the audience with the solemnity of the engagements, by concise observations on Genesis xxviii. 16, 17; and received answers to the usual enquiries, with Mr. T. Bull's statement of his doctrinal, practical, and experimental views of the Gospel. Mr. Sutcliff, of Olney, engaged

gaged in the ordination prayer, with laying on hands. Mr. Bull, ſenior, affectionately addreſſed his ſon on the various views in which the grace of God would be needful for him, from Geneſis xliii. 29, "God be gracious to thee, my ſon!" Mr. Hillyard, ſenior, of Olney, exhorted the Church to an univerſal conduct, "becoming Saints," from Epheſ. v. 3. Mr. Burkitt, late of the New Meeting at Bedford, cloſed with prayer. Mr. Hennell, of Wollaſton, gave out pſalms and hymns. In the evening Mr. Sutcliff engaged in prayer, and Mr. Bicknell, of Welford, preached from John xiv. 22.

The unuſual circumſtances attending theſe ſolemn engagements rendered them ſtrongly impreſſive, and many departed acknowledging it was good for them to have been there.

On Tueſday, October 28th, 1800, Mr. W. Laxon (from Hoxton Academy) was ordained to the paſtoral charge of the Independent Church at Stowmarket, Suffolk. Mr. Price, of Woodbridge, began the ſervice with prayer and reading the ſcriptures. Mr. Johns, of Bury St. Edmund's, delivered the introductory diſcourſe, aſked the queſtions, and received the confeſſion of faith. Mr. Crathern, of Dedham, prayed the ordination prayer. Mr. Ray, of Sudbury, gave the charge from Acts xx. 28, and 1 Tim. iv. 16. Mr. Hickman, of Wathefield, preached to the people from 1 Theſ. v. 11, middle clauſe, and Mr. Atkinſon, of Ipſwich, concluded with prayer. The hymns were given out by Mr. Dennant, of Haleſworth. The ſervices of the day were conducted with great ſolemnity, a conſiderable number of Miniſters and friends were preſent upon the occaſion, and it is hoped that all found it a profitable as well as a pleaſant opportunity.

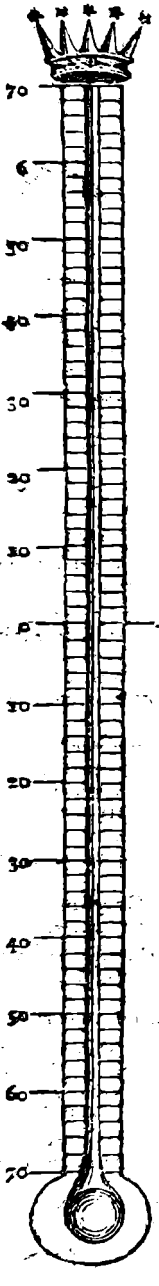
CHAPELS OPENED.

On the 30th July, 1800, the Diſſenting Chapel at Beverley, in Yorkſhire, having been principally rebuilt, was re-opened for divine worſhip, on which occaſion a very reſpectable and large company attended, both morning and evening. The morning ſervice began with ſinging. Mr. R. Blake of Bridlington then read ſeveral paſſages of ſcripture, and engaged in prayer. Mr. Wade, of Hull, preached from Matthew i. 23, and Mr. Parſons, of Leeds, from Iſaiah xi. 6—9, who alſo concluded in prayer. In the evening at leaſt 900 people attended. Mr. W. Wrightſon, of Driffield, engaged in prayer. Mr. S. Barnard, of Hull, preached from Jude, ſecond verſe; and Mr. E. Parſons from Luke xx. 37, 38. All the ſervices were conducted with the utmoſt reverence, and God appeared to be in the midſt of the congregation.

Auguſt 25th, 1800. A new Meeting was opened near Greenland Dock, Rotherhithe. Rev. R. Atkinſon began by reading and prayer. Mr. Townſend, of Rotherhithe, preached from Acts xx, 24. laſt clauſe. Mr. Lloyd concluded in prayer. In the afternoon Mr. Humphreys began with prayer. Mr. Jeary preached from Pſalm lxxxvii. 3. "Glorious things are ſpoken of thee, O city of God." Mr. Thomſon concluded with prayer. In the evening Mr. Caldwall, of Silver Street, prayed and preached from Pſalm lxxxvi. 5, "And of Zion it ſhall be ſaid," &c. Mr. Atkinſon concluded in prayer. The Miniſters and chriſtian friends who dined together, unanimouſly requeſted the publication of the morning ſermon, which has been complied with.

On Wedneſday, October 1ſt, 1800, was opened a neat ſmall chapel, at Repton, in Derbyſhire. In the morning the Rev. Mr. Scott, of Matlock, preached on Pſalm cxix. 18. In the afternoon the Rev. Mr. Little, of Hanley, Staffordſhire, preached on 2 Cor. ii. 14. In the evening the Rev. Mr. Alliott, of Nottingham, preached on Matt. i. 21. There was a crowded audience and very attentive.

THE SPIRITUAL BAROMETER;
Or, a Scale of the progreſs of SIN and of GRACE.



GLORY.
Diſmiſſion from the body.

Deſiring to depart, to be with Chriſt.
Patience in tribulation.
Glorying in the croſs.

Ardent love to the ſouls of men.
Following hard after God.
Deadneſs to the world by the croſs of Chriſt.

Love of God ſhed abroad in the heart,
Frequent approach to the Lord's table.
Meetings for prayer and experience.

Delight in the people of God.
Looking to Jeſus.

Love of God's houſe and word.
Vain company wholly dropp'd.
Daily peruſal of the Bible with prayer.

Evangelical light.
Retirement for prayer and meditation.
Concern for the ſoul. Alarm.

Indifference.
Family worſhip only on Sunday evenings.
Private prayer frequently omitted.
Family religion wholly declined.

Levity in converſation. Faſhions, however expenſive or indecent adopted

Luxurious entertainments.
Free aſſociation with carnal company.

The Theatre, Vauxhall, Ranelagh, &c.
Frequent parties of pleaſure. Houſe of God forſaken.
Much wine, ſpirits, &c.

Love of Novels, &c.
Scepticiſm.—Private prayer totally declined.
Deiſtical company prized.

Parties of pleaſure on the Lord's day.
Maſquerades, Drunkenneſs—Adultery.
Profaneneſs, lewd ſongs.
Infidelity—jeſting at religion.
Sitting down in the chair of the ſcorner.

Death.
PERDITION.

N. B. The reader muſt peruſe this from the middle, upwards or downwards.

POETRY.

AN ELEGY,

On the Rev. G. PATTRICK, *L L. B.*

Vicar of Aveley, joint Lecturer of St. Leonard's, Shoreditch; who died on the 14th Sept. 1800, at Madeley.

HOW beats the knell of death upon my ear,
Lading with sounds of woe each passing gale;
Sadly it claims the sympathizing tear,
One more has pass'd thro' Death's deep, gloomy vale!

Pattrick is dead! his graceful tongue no more
Shall preach forgiveness thro' a Saviour's name;
Nor teach the saint above the world to soar,
Nor vindicate the honours of the Lamb!

To bind the broken heart was his delight,
To bring the wretched wand'rer back to God;
To teach the saint to live, by faith, not sight;
To help the Christian on his heav'nly road.

Undaunted by the world's malicious *frown*,
Alike by its delusive *smile* unmov'd,
He sought not praise, he courted not renown,
But much for Christ he bore, for "much he lov'd."

Soft as the dews of heav'n his accents fell,
When the rich love of Jesus was his theme;
A "Son of Thunder" when he strove to tell
The wretched state of those who *slighted* him.

His loss is known by many a briny tear
O'er his remains, in deep-felt sorrow shed,
By those who found in him a shepherd's care,
Whose souls he guided, and whose footsteps led.

He's gone! for ever left this tearful vale;
He's soar'd aloft to realms of endless joy:
Nor sin, nor death, can there the soul assail,
Nor Satan with his poison'd darts annoy!

There meet the saints with those who went before,
Those who had enter'd their eternal rest;
There may *we meet*, and meet to *part* no more,
But lean for ever on the Saviour's breast.

H————*n.*

PSALM LV. ver. 8.

I would hasten my escape from the stormy wind and tempest.

O THOU who balancest the air,
And holdst the winds within thine hand;
What wisdom can with thine compare?
What pow'r before thy might can stand?

Thou bidst the elements engage,
And lo! what awful tempests rise;
The gentle fluid swells to rage,
And sweeps tremendous through the skies.

Snapp'd in its strength, the sturdy tree
Falls headlong on the trembling ground;
While mountains roll along the sea,
And lash the fright'ned shores around.

Huge navies arm'd with war and death,
The terror of some distant land,
Are scatter'd by thy vengeful breath,
Or strew their fragments o'er the strand.

Man hears thy rushing voice with dread,
While swift destruction near him flies;
His shelter totters o'er his head,
Or dash'd to atoms round him lies.

To whom shall feeble mortals flee
When storms and tempests round them roll?
I'll hasten my escape to thee,
Thou refuge of the weary soul.

ALIQUIS.

Reflections on Ezekiel xxxvi, 34, 35.

HOW many useful lessons may we learn
If to the scenes which Nature draws we turn;
Who, in her silent, yet persuasive way,
In pleasant guise doth solemn truths convey:
For if they were not with instruction fraught,
Jesus would not have us'd them when he taught.
How apt a picture of our fall'n state,
A wilderness, untill'd and desolate;
Barren of good, productive but of ill,
Thistles and briars all its bosom fill:
No wholesome fruits the traveller to cheer;
Not cooling streams, nor cheering springs are there.
So man by nature brings forth bitter fruit,
Which from his heart proceeds,* an evil root;
Sharp as a thorn,† and useless as a weed,
His heart deprav'd, and evil ev'ry deed:
Conceiv'd in sin,‡ and born a child of wrath,
Subject to present pain, and endless death.
Some may suppose this language too severe,
But facts from error will the statement clear.
From whence proceed the evils which *we* see,
But from the source of man's depravity?
Oppression, war,§ and countless woes ensue
From this sad root, and prove the statement true!
But ever blessed be the God of love,
Whose kindness brought him from the realms above!
He pitied man thus ruin'd and deprav'd,
And came that sinners might thro' him be sav'd.
Sav'd from his righteous, his almighty wrath;
Sav'd from the burning lake, the *second* death;
Sav'd from the reign and love of ev'ry sin;
And feel new principles to work within.
Renew'd in heart, see what a change takes place;
He now brings forth the precious *fruits of grace*:
In ev'ry work of love he's daily found,
And all his fruits to Jesu's praise abound!‖
Useful and pleasant, like a garden stor'd
With all that health or pleasure can afford:
God's mighty pow'r this blissful change hath wrought,¶
And fruits of love for works of sin hath brought.
Well spake the prophet, let the desert sing,
"Where sprang the thorn, the spiry fir shall spring,
"And where unsightly and rank thistles grew,
"Shall grow the myrtle and luxuriant yew."** S.

LINES WRITTEN ON A LATE PROVIDENTIAL DELIVERANCE

"When my soul fainted within me, I remembered the Lord, and my prayer came in unto thee into thy holy temple. *Therefore* I will sacrifice unto thee with the voice of thanksgiving; I will pay *that I have vowed*: salvation is of the Lord." *Jonah.*

JUST snatch'd from danger and from death,
My thankful voice I raise;
And fain emit my feeble breath
In grateful hymns of praise.

As on destruction's brink aghast
I stood with panting breath,
Thinking that moment was my last,
And look'd for instant death;

Just in the moment of despair
I rais'd my fainting cry;
My Jesus heard the broken pray'r,
His hand unseen was nigh.

O! blessings on his name and praise,
Who sav'd me from above!
Be my spar'd life and rescu'd days
Devoted to his love.

* Matt. xiii, 19. † Micah vii, 4. ‡ Psalm li, 5. § James iv, 1. ‖ Phil. i, 11. ¶ 1 Cor. iii, 9. ** Cowper's Poems, vol. I. p. 167

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FOR 1800.

BIOGRAPHY.

MEMOIR OF THE REV. EDMUND DENHAM.

MR. E. Denham was born at Walſal, in 1767. He was naturally of a gay turn of mind, and had no ſerious friends. About the age of 15 he was ſtruck with the obſervation of a good woman, under a particular affliction, that, in ſuch circumſtances, we ſhould *lift up our hearts to God*. This impreſſion was deepened by attending the funeral of a young friend; and theſe events it is ſuppoſed firſt led him to hear the Goſpel preached out of doors by Mr. Percy. Soon after he felt a deſire for the miniſtry; and having previouſly received a grammatical education, he left the profeſſion of medicine, for which he was intended, and entered into the late Counteſs of Huntingdon's connection. In that connection he preached in different places, but principally at Frome, where he continued upwards of ten years, labouring with much acceptance, and was highly reſpected, not only by the ſerious people there, but by the miniſters of Chriſt in the neighbourhood.

Mr. D. having for ſome time adopted the Diſſenting principles, about two years ſince received a call from the congregation at Lock's Fields, Walworth. This he accepted, and continued with them till his death, which took place on Tueſday, the 11th of laſt month. This event appears to have been occaſioned by a violent cold, caught after preaching a Sabbath evening lecture in London. A rapid decline enſued, and, in little more than a month, terminated his life. During his illneſs his mind was calm, and he enjoyed the conſolations of that Goſpel which he had preached to others. His remains were reſpectfully interred, by the church, at their burying ground, on Wedneſday the 19th. The addreſs at the grave was delivered by the Rev. James Steven, of Crown Court; and the following Sabbath, in the afternoon, the funeral ſermon was preached by the Rev. George Ford, of Stepney, to a crowded and deeply affected auditory.

We ſhall ſubjoin a ſhort extract of what was then ſaid upon this mournful occaſion.

" How myſterious and dark are the diſpenſations of divine Providence! The ways of God are paſt finding out. The Lord hath viſited this part of his church with breach upon breach. He hath removed your paſtor from you. " They were not ſuffered to continue by reaſon of death." Your former, much reſpected miniſter, Mr. Mills (whom I well knew) laboured here but a ſhort time before his work was ended. God was pleaſed to " cut him off by pining ſickneſs." For a conſiderable time you were deſtitute; and during this ſeaſon of affliction, as a church unprovided with a paſtor, you witneſſed a ſimilar diſtreſſing event which befel a neighbouring church, by the death of their miniſter, Mr. Swain. About thirteen months ago, your eyes again beheld the pleaſing ſight of a paſtor ordained over you. One whom we had reaſon to believe God ſent to you in anſwer to prayer. One who appeared well qualified to labour in this part of the vineyard. You received him with pleaſure, and heard his meſſage with growing approbation; and for a ſeaſon you rejoiced in his light. We hoped he would have continued as a laſting bleſſing; but this ſtar, which God for a while held in his right hand, is now ſealed up in darkneſs, to ſhine in this world no more. We truſt he ſhines in the heavenly firmament with ſuperior luſtre. Theſe repeated calls from God, in the removal of *three* of his ſervants in the prime of life, ſhould awaken us to holy watchfulneſs and zeal. Mr. Mills died at 33 years of age, Mr. Swain at 36, and Mr. Denham at 34. The death of our late friend is a very ſevere affliction to his mourning widow, and three dear children, for whom we hope God will appear. He was one whom I highly eſteemed; we often took ſweet counſel together. I knew him for more than fourteen years, and would conſider his death as a warning from God. Little did I expect this painful ſervice; I ſhould have thought my brother Denham would have been called upon to preach my funeral ſermon, rather than that I ſhould have preached his; but our times are in the Lord's hands.

" Since his deceaſe, I cannot help reflecting upon his requeſting me to go with him to Bunhill Fields, that he might ſee the tombs of thoſe great and good men, who are there interred. This we did but a little while before he was taken ill. He converſed, in a pleaſing manner, upon the reſurrection of the body, and obſerved what a delightful ſcene

would

would there preſent itſelf in the morning of the reſurrection, when (alluding to the words of our text) "This vile body ſhall be faſhioned like unto Chriſt's glorious body, according to the working whereby he is able to ſubdue even all things unto himſelf.

At the commencement of his illneſs, he was ſeized with extreme oppreſſion of breath and entire deafneſs, which continued to the laſt, and prevented his converſing ſo freely as probably he would otherwiſe have done. He ſaid to a friend who called to ſee him, "I have ſuch views of the heavenly ſtate as I cannot expreſs, on account of my preſent weakneſs.—What a ſurpriſing thing it appears to us, that this world ſhould be made to be burnt to aſhes; but what an inſignificant thing is this *little* world, when compared with that *vaſt* world *eternity*—The moſt important article of man's life is the *cloſe* of it." He was much refreſhed by reading and repeating that hymn,

"Jeſus, thy blood and righteouſneſs,
"My beauty are, my glorious dreſs," &c.

He ſaid it was "glorious, glorious!" On the morning of the Lord's day, he ſaid to Mrs. Denham, "Is not this the Sabbath? perhaps in a few Sabbaths more we ſhall be in Heaven." She aſked him if he was happy in his mind, he replied, "I am only diſtreſſed at the thought of leaving you and my children; all my hopes are fixed upon Jeſus Chriſt—what has a Chriſtian to fear?" She ſaid, "Nothing can ſeparate us from the love of Chriſt." He added, with great emphaſis, "No, nothing! what a glorious truth is that." He repeated theſe lines of Dr. Watts,

"This life's a dream, an empty ſhow,
"But the bright world to which I go,
"Hath joys ſubſtantial and ſincere,
"When ſhall I wake and find me there?"

At another time he ſaid, "Chriſt is the anchor of the ſoul, both ſure and ſtedfaſt." He attempted to repeat thoſe words of the Apoſtle, but could not without aſſiſtance, either for want of ſtrength or recollection: "As the outward man periſheth, the inward man is renewed day by day." From hence we may infer, that the Lord was with him, to ſupport and comfort him while paſſing through the valley of the ſhadow of death. And while we grieve that he is removed from us, "we ſorrow not as thoſe without hope: for if we believe that Jeſus died and roſe again, even

ſo

ſo them alſo which ſleep in Jeſus, God will bring with him." His ſurviving widow, and you, the people of his charge will do well, under your preſent affliction, to recollect his laſt ſermon among you, from thoſe words of the bleſſed Saviour, "Let not your heart be troubled, ye believe in God, believe alſo in me; in my Father's houſe are many manſions." &c. This ſolemn providence ſhould ſeriouſly impreſs every individual preſent, and teach us all the *importance* and *neceſſity* of actual and habitual readineſs: "For in ſuch an hour as ye think not, the Son of Man cometh."

To the Editor of the Evangelical Magazine.

SIR,

If theſe few reflections in anſwer to a Query in your Magazine of November laſt, will afford the leaſt ſatisfaction, by inſerting them, You will oblige yours,

Nov. 5, 1800. JUVENIS.

ANSWER TO A QUERY ON 1 Tim. i. 19, 20.

ONE principal evidence of the truth of Revelation, is its conſiſtency and harmony. However there may be *ſeeming* contradictions, yet upon a ſtrict and careful inveſtigation of ſuch paſſages, they will be found correſponding with the general tenor of Scripture. We ſhould not generally reſt the evidence of revealed truths, nor reject them, upon a ſingle text; but, as the apoſtle recommends, "comparing ſpiritual things with ſpiritual," ſearch and examine the ſacred oracles, and with prayer implore the direction and aſſiſtance of that Spirit, under whoſe influence they were written. The paſſage in queſtion has often been urged againſt that important doctrine, *the final perſeverence of the ſaints*; but perhaps a few reflections may tend to obviate the objection.

It ſeems the faith, "concerning which ſome made ſhipwreck," means, the *profeſſion* of faith, and in the inſtances aſſigned by the apoſtle, that only. The word *faith* is uſed in this ſenſe in Romans, i. 8. where the apoſtle thanks God, "*that their faith was ſpoken of throughout the world.*" That which is merely profeſſional and ſeeming, is often ſpoken of as real, or genuine, becauſe of its appearing ſo to men, as in Matthew xiii. 12. Jeſus explaining the parable of the ſower, ſays, "Whoſoever hath, to him ſhall be given, and *whoſoever hath not*, from him ſhall be taken away

away *even that which he hath.*" Or, as it is more clearly expreſſed in the parallel paſſage, Luke viii. 18. "Whoſoever hath not, from him ſhall be taken away *even that which he ſeemeth to have.*" So that what ſeemed poſſeſſion, proved profeſſion only.

It may likewiſe be remarked, that from the word "put away," we can by no means infer, that the apoſtates ſpoken of, ever poſſeſſed true or genuine faith. The very ſame word, though differently tranſlated, occurs in various paſſages, and ſignifies to reject, repel, thruſt away, &c. Acts vii. 27 and 39. Acts xiii. 46. (ſee Dr. Guiſe in loc.) The Apoſtle John fully removes the objection when, ſpeaking of ſome who had renounced their profeſſion of the truth, he ſays, "They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifeſt that they were not all of us." 1 John ii. 19. That bright luminary of the church, Beza, in his notes on the New Teſtament, ſeems to think that the faith here mentioned, denotes wholeſome and ſound doctrine ("ſanam doctrinam," vide Beza in loc.) which was rejected or "put away" by ſome, particularly by Hymeneus and Alexander, the former of whom, together with Philetus, "erred concerning the truth," ſaith Paul, (2 Tim. ii. 18.) "Saying that the Reſurrection is paſt already;" and it is probable that Alexander is the ſame with "Alexander the copperſmith," who did the Apoſtle much evil, 2 Tim. iv. 14, 15.

It may not perhaps be a digreſſion to conſider the Apoſtle's declaration which follows his recital of the apoſtacy of Hymeneus and Philetus, 2 Tim ii. 20. "Nevertheleſs," though men once profeſſing the truth of Jeſus do now reject it, and eſpouſe principles which deſtroy as a canker (an evidence they were not of us) yet, "the foundation of God ſtandeth ſure," the ſecurity upon which the church reſts remains firm and unſhaken, and this is the ſeal thereof: "The Lord knoweth them that are his;" thoſe he will honour when he comes to make up his jewels. Before men and angels he will confeſs the objects of his choice, as thoſe who have "named his name, and departed from iniquity;" then they ſhall poſſeſs the never-fading crown, the inheritance, uncorruptible and undefiled.

The word *ſhipwreck* I apprehend is intended to convey the idea of deſtruction. That which is wrecked is certainly deſtroyed. Hymeneus and Alexander had profeſſed the

faith, but having rejected the wholeſome and ſound doctrines of the Goſpel, and ſo deſtroyed and made ſhipwreck of their profeſſion, they were "delivered up to Satan;" i. e. they were excommunicated from the viſible church, and no longer conſidered as Chriſtians. (See 1 Cor. v. 5.) Had they been real believers they would have been reclaimed from their error, and have been *kept by the mighty power of God, through faith unto ſalvation*, 1 Pet. i. 5. If they had been known by the Lord as *his*, he would not have ſuffered them thus awfully and finally to have departed from him. He hath ſaid concerning his people, that "Neither death, nor life, *nor any other creature*, ſhall be able to ſeparate them from his love," Rom. viii. 39.

Can believers who are thus favoured with ſuch privileges live in ſin? God forbid! There is no one but would deteſt the impious idea. The language of the Apoſtle would be theirs: "Having therefore theſe promiſes, let us cleanſe ourſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of the Lord," 2 Cor. vii. 1. Seeing ſuch happineſs is in reverſion for the people of God, how neceſſary the admonition, "be ye holy in all manner of converſation, adorning the doctrine of God our Saviour in all things." 1 Pet. i. 15. JUVENIS.

CHARACTER AND SECURITY OF SAINTS.

MY SOUL, ſays the Pſalmiſt, addreſſing himſelf to his God, *followeth hard after thee*. Happy is the man who can thus ſay: ſecure and bleſſed is he, for the *right hand of the Lord upholdeth him*. Mark here the *character*, as well as the *privilege* of the Saints of God, and the inſeparable connection between the one and the other. Are any following hard after God? To his name be all the praiſe: it is becauſe his right hand upholdeth them. Would we enjoy this privilege? Would we be thus ſecure? Let us ſtir up our ſouls to lay hold on God: let us ariſe and *follow hard after him*.

But what is implied in this expreſſion? Certainly that the ſoul has been made alive to God. Where there is no life, there can be no motion: the ſoul that is deſtitute of the life of God, moves not toward him; it is dead in treſpaſſes and ſins; its progreſs is from bad to worſe, in the broad way that leads to ruin. My ſoul! is this thy ſtate? If ſo thou art not following after God: thou art not ſoaring, like

like the lark, towards heaven; but thou art grovelling, like the worm, in duſt and aſhes, which ſhall ſhortly cover thee in everlaſting night.

But does not following after God imply love to him, and delight in his character? Yes; a man will flee from that which he hates; he will ſeek to avoid that in which he finds no delight. Men purſue with ardour thoſe objects only which they love, and in which they expect to be rewarded with pleaſure. This remark is exemplified in a thouſand inſtances. When applied to God as the object of purſuit, it ſuppoſes a principle of ſpiritual life; for he only loves God who has taſted of his grace: he only delights in his character, whoſe underſtanding has been enlightened to perceive his glory, as it appears in the face of Jeſus Chriſt; and whoſe will has been ſubdued to acquieſce in his.

But this being the caſe, ſtill the ſoul which is following after God, has not yet fully attained the object of its purſuit. He loves God indeed, and has ſome delight in his character; but his love is not perfect, his delight is not pure, his enjoyment is not uninterrupted. We purſue not that which we have already attained, but reſt in the poſſeſſion of it. The ſaints in glory have arrived at the ſummit of their deſires: the ſaints on earth are ſtill at a diſtance from God, and their happieſt moments are when their ſouls with the greateſt vigour and fervency breathe after him. "Then ſhall I be ſatisfied, when I awake up in thy likeneſs." Such are alſo made willing to give up every thing for his ſake: to turn their backs on the world, and every thing that ſtands in competition with him, whom they eſteem their *chief good*. This is the language of him whoſe ſoul follows hard after God:—"Whom have I in heaven but thee? and there is none upon earth that I deſire in compariſon of thee."

> "Thou art the ſea of love,
> "Where all my pleaſures roll;
> "The circle where my paſſions move,
> "And centre of my ſoul."

They alſo ſeek the Lord in the ways of his appointment. He who would attain the end, muſt uſe ſuitable means: the body is not ſupported without food; but it muſt be food adapted to its nouriſhment and ſupport: a man who undertakes a journey, muſt not only travel, but do it in the right way, otherwiſe he will not arrive at the place he has in

deadneſs and coldneſs in religious exerciſes, which I believe, from experience, ſprings from having a heart divided between God and ſome other object.

We are not to underſtand by *idols*, among profeſſing Chriſtians, the falling down to ſtocks or ſtones; this they would ſtart at with abhorrence; but the idol that creeps into the heart, comes under a more deluſive, and leſs ſuſpected form. It is not my intention to level at groſs and flagrant enormities, for every one who has any ſenſe of religion, muſt know, if he lays his head in a Delilah's lap, though ſtrong as Sampſon, he will be ſhorn of his ſtrength. My deſign is to ſhew, that things in themſelves innocent, may become, by their abuſe, ſnares to the ſoul, and ſeparate between us and our God; that the greateſt bleſſings of life may prove our curſe; that the mercies of God, by a wrong application of them, may become ſnares for our feet, and what was ſent for our ſupport in life, may be made an occaſion of falling.

Firſt, Watch then, my young friends, over your own hearts, be ſuſpicious of your affections; you who wiſh to enter into the honourable ſtate of matrimony, beware of conſulting your own paſſions and inclinations before you aſk direction of your Heavenly Father. If you neglect this caution, you immediately ſet up an idol, and how far you may be left to worſhip it, the Lord alone can tell. If diſappointed in your purſuit, ſelf-willed and rebellious, you murmur at the diſpenſations of God, as if you knew better than he does, what will be moſt conducive to your happineſs; the idol then reigns triumphant, and the Spirit of God departs from that temple, which ſhould be only ſacred to himſelf; and who knows but the awful ſentence may go forth, "Ephraim is joined to idols, let him alone?" Can you wonder, when this is the caſe, that you find no communion with God, no acceſs in prayer, no ſoul-comforting views, but that the whole is barren and deſolate? —

Secondly, But this is not the only Dagon ſet up in the human heart; even friendſhip, that deareſt of bleſſings to the ſons of men, may prove a thorn to goad the ſide. Friendſhip, if built on any other baſis than religion, if the love of God in Chriſt be not the mutual purſuit of each party; if holding up each other in the way to Zion, be not the warmeſt wiſh, no bleſſing will attend their friendſhip; they will be left to enjoy the idol they have ſet up, and darkneſs and deſertion will follow.

In

In other purſuits, apparently lawful and innocent, if the heart be engroſſed by them, the ſame conſequences will be the reſult. In buſineſs, if the purſuit of gain, and the deſire of *making a figure* in life, be the object; if, like the rich man in the Goſpel, you are anticipating the time when you ſhall pull down your barns, and build greater; this alſo is an idol, and if you are in the covenant of grace, muſt be dethroned; for no man can ſerve God and Mammon. Not that induſtry is to be neglected, or wealth deſpiſed; but as the corn, the wine, the oil, the gold and the ſilver, are the Lord's, let it be remembered, we are only ſtewards; and certain it is, wherever the Lord ſends much, he requires much to be laid out for his glory; and not to be laid up, in diſtruſt of providence, where the moth corrupts, and where thieves may break through and ſteal.

I could go much farther to enumerate the many idols ſet up in the heart of man in the various relations of life; but let it ſuffice, that whatever divides the heart *with* God, whatever engroſſes the affections *from* him, or alienates the mind from loving him *ſupremely*, is an idol, and muſt be deſtroyed in every regenerate heart. Even miniſters, if looked to inſtead of their Maſter; and means inſtead of the God of the means, become idols, and bring leanneſs and barrenneſs into the ſoul.

Let me intreat you then, my young friends, to be ſuſpicious of your own deceitful hearts. Honeſtly aſk yourſelves, have you in the ſhort acquaintance you have had with life, ever found any thing in the idols you have loved, to ſatisfy your deſires? Have you not found fruition, diſappointment? You have, and I will be bold to ſay you will find diſappoinment in every thing ſhort of God. Man is an immortal being, and immortal happineſs can alone ſatisfy the deſires of his ſoul, which is ever graſping at ſomething beyond what the world is able to ſupply. To him, then, devote your heart, and never hope to be ſatisfied with any thing ſhort of the everlaſting love of God in Chriſt Jeſus. Let your prayer then be, "Direct me, O Lord, in the way thou wouldſt have me go, ſeparate from me every thing, (though dear as a right eye, or right hand) that can ſeparate my ſoul from thee; let thy holy will be done in all things, and give me acquieſcence in, and reſignation to, every diſpenſation of thy providence." M. D.

PRESENT STATE OF THE POOR.

To the Editor.

Reverend and dear Sir,

FROM the preſent ſtate of the poor, owing to the extraordinary price of proviſions, it is but too probable that this winter will call for more than all the energies of Chriſtian charity; and that at a time when, by reaſon of the public burdens, the benevolent are not ſo able as they are willing to relieve the indigent. I therefore beg the favour of you to requeſt that the friends of the poor, in different parts of the kingdom, would immediately communicate, through the channel of your Magazine, the beſt, tried, and approved methods they are acquainted with, of affording them aſſiſtance. If they will favour you with the reſult of their experience by letters, poſt paid, I doubt not you will have the goodneſs to give it a place in an early number. If you need a title, call the paper, "The Œconomy of Charity." CHARIS.

ELUCIDATION OF HEB. v. 4.

"*And no man taketh this honour unto himſelf, but he that is called of God, as was Aaron.*

THE *honour* here ſpoken of is, the honour of being a *High Prieſt*, as appears by the next verſe—*ſo alſo Chriſt glorified not himſelf to be a High Prieſt, but he that ſaid unto him, thou art my ſon, to-day have I begotten thee.* This office was for the purpoſe of—*offering gifts and ſacrifices for ſins*, ver. 1; and the Apoſtle having ſhewn, ver. 2, that Jeſus Chriſt was well *qualified* for the office, he proceeds here to obſerve, that he was properly *called* to it; called to it in the ſame *extraordinary* way as Aaron was. The deſign, therefore, of this paſſage is obvious. Jeſus Chriſt is the High Prieſt of our Chriſtian profeſſion. Into this moſt honourable office he did not obtrude himſelf uncalled; but was authorized by the Father, in the ſame extraordinary manner as Aaron, the firſt High Prieſt of the Jews.

This being the ſenſe of the paſſage, I have often been grieved to ſee it applied to the ordinary call of a Chriſtian miniſter. For no Chriſtian miniſter is (ſtrictly and ſcripturally)

ritually) *a Prieſt*, much leſs *a High Prieſt*; nor can any one pretend to be called of God, *as was Aaron*. The ordinary call of a perſon to the miniſtry conſiſts in, due qualifications for the work, a ſtrong inclination to it, and the approbation of competent judges. But all this is totally different from the call of Aaron, or of Chriſt, to the High Prieſthood; and I fear the miſapplication of the paſſage may terrify from the work of the Goſpel, many modeſt and diffident perſons, whoſe light might uſefully ſhine before men. G. B.

REMARKABLE PROVIDENCE.

To the Editor of the Evangelical Magazine.

SIR,

IT is natural for us to be pleaſed with every thing remarkable in the lives of our pious anceſtors, and to wiſh to tranſmit their names with honour to poſterity. If you will give the following anecdote a place in your Magazine, it may be a means of ſtrengthening the faith of God's tried followers, and may bring glory to our bleſſed Lord and Maſter.

I have for many years formed the deſign of publiſhing a Non-conformiſts' Memorial of the ejected miniſters in Scotland; but I have not been able to collect ſufficient accounts of them, to enable me to enter upon ſuch an important and uſeful work, which would, I am perſuaded, be found as full of the wonderful diſplays of God's divine providence and ſovereign grace, as that valuable work—The Engliſh Non-conformiſts' Memorial.

The following is taken from Livingſtone, of Ancrim's "Memorable Characteriſtics, and Lives of the moſt eminent Divines in Scotland, during the firſt Century after the Reformation." (Glaſgow, 1754.) I think more of this good man's life is to be found in Calderwood. His father was heir to the eſtate of Ochletree, and my great grandfather was his brother.

Should this fall into the hands of any perſon poſſeſſed of information reſpecting theſe worthies of Scotland, whether in print or manuſcript, who would favour me with the peruſal of them, they ſhall be faithfully returned.

JOHN DUNCAN.

No. 1, Palace Street, Buckingham Gate.

October 11, 1800.

THE Rev. Andrew Duncan was Miniſter of Crailf, in Fife, and for his conſcientious adherence to the truth of the Goſpel, was, by order of King James the ſixth, impriſoned in the caſtle of Blackneſs, and afterward baniſhed the kingdom.

He ſettled at Berwick, but having ſeveral children, and his wife near her time, they were reduced even to want the neceſſaries of life. For this cauſe alſo they were obliged to part with their ſervant maid. One night the children aſked for bread, and there being none to give them, they wept ſore. Mrs. Duncan alſo was much depreſſed in ſpirit; but Mr. Duncan had often recourſe to prayer, and in the intervals of it endeavoured to cheriſh his wife's hope, and pleaſe the children, till at length he got them to bed. But Mrs. Duncan mourned and grieved exceedingly, on account of the dear childrens' ſufferings; in which ſhe ſhewed more of the tenderneſs of a mother, than the confidence of a Chriſtian. Mr. Duncan exhorted her to wait patiently upon God, who was now trying their faith and patience, but would undoubtedly provide for them in his own time and way; and added, that he was ſure that the Lord would even rain down bread from Heaven, but he would ſend them a ſupply. They had neither friends nor acquaintance in the place, to whom they could make their wants known. But that very night, a man brought a ſack-full of proviſions, and went away without letting any of them know from whence he came. When Mr. Duncan opened the ſack, he found a ſmall bag with 20l. in it, a bag of flour, two loaves of bread, and ſeveral other articles of proviſions: having brought the whole to his wife, he ſaid, "See what a good Maſter I ſerve!" Upon this they took their maid again. In a ſhort time his wife was taken in labour, and was in want of every thing neceſſary both for herſelf and the child. But the good Maſter whom he ſerved, knew and provided for all their wants. While ſhe was in labour in the night, and he knew not where to find a midwife in the town, a gentlewoman rode up to the door, alighted, ſent back the ſervant with the horſes, and ordered him to return again at a certain time. She preſently had acceſs to Mrs. D—, ſpoke very affectionately to her, preſented her with an abundance of all that ſhe or the child ſhould want of every kind, and alſo performed the office of a midwife. She dreſſed the child, and, after having given Mr. Duncan ſeveral pieces of gold, ſhe took an affectionate leave of them,

them, adding, that they ſhould never want. The horſes were waiting, and ſhe went off; but would not ſatisfy them who ſhe was, nor whence ſhe came.

N. B. They that truſt in the Lord ſhall not want any good thing, and faithful is he that has promiſed.

ON RELIGIOUS AND BENEVOLENT SOCIETIES.

To the Editor,

SIR,

As you frequently notice in your Magazine the eſtabliſhment and progreſs of Religious and Benevolent Societies, and as many of your readers are connected with inſtitutions of thoſe deſcriptions, I beg leave to ſubmit a few hints, which I preſume will not be deemed impertinent.

THE ſupport given to many ſuch ſocieties it muſt be allowed, is highly creditable to the liberality of the public, and doubtleſs will be productive of much good, even for years to come; nevertheleſs, it muſt be confeſſed there is, in too many perſons, a great inattention to the *concerns and welfare* of the inſtitutions they ſo liberally ſupport. This is evident from the very thin attendance of members at general meetings, and, in too many inſtances, of thoſe to whom the management is eſpecially committed. I here beg leave to ſubmit, whether it be not a duty, at leaſt equal with contributing our property, to ſee that what we contribute be rightly applied; and, as far as we can, to commit the management of it to proper hands, as well as to prevent intereſted perſons from creeping in. Attendance at general meetings (on which occaſions it is uſual to report the ſtate of the ſociety and its beneficial effects, as alſo to propoſe and diſcuſs what may tend to its furtherance) would, where the buſineſs is properly conducted, *more deeply intereſt thoſe concerned* in the promotion of the propoſed object, and give greater energy to the exertions of diſintereſted managers: beſide which, it might, from their information in their ſeveral circles, add conſiderably to the number of contributors. I am afraid, that to neglect in this reſpect may be attributed, in many inſtances, declenſions, and in ſome the total ruin of ſocieties; inaſmuch as where the executive power is not encouraged by the counſel and ſanction of a tolerable number of the general body, its activity frequently relaxes,

and the decreaſe of contributors from death and other cauſes, is not ſupplied. Much inconvenience alſo ariſes to ſocieties from perſons accepting the management, whether under the name of directors, a committee, &c. who are either unable or unwilling to perform the duties; and it is not ſeldom that it is conferred and accepted *merely as an honour*. But ſurely, it cannot be an honour to accept an office inveſted with important duties (and ſuch I preſume muſt attach to the deſcription of ſocieties referred to) without a deſire, and alſo ſome exertion, to fulfil them, even though attended with a little inconvenience: and it ſhould not be forgotten, that ſuch acceptances probably deprive the ſociety of the ſervices of active and uſeful members. I fear too many inſtances may be recollected, where buſineſs could not be proceeded with, for want of a ſufficient number to form a board; and may we not alſo ſuppoſe, that the active and zealous, by a thin attendance, have too often been deterred from bringing forward, or for want of counſel from executing, what might be extremely beneficial. It is allowed that at meetings of general bodies, the principal part of the buſineſs muſt be tranſacted by a few leading perſons: nevertheleſs, it is probable that others, if we conſider them only as ſpectators, may obſerve ſome things which might eſcape the notice of thoſe more cloſely engaged.

If this then be the caſe, does it not become all who profeſs philanthropy either to the ſouls or bodies of their fellow creatures, and who alſo *liberally contribute* their ſubſtance, to beſtir themſelves and enquire how they can, by *perſonal* exertions, give effect to what they ſo generouſly beſtow of a pecuniary nature? And ought they not to endeavour, at all opportunities, to procure every information reſpecting the ſocieties they belong to, not only for their own ſatisfaction, but that they may be able to communicate the progreſs made, and recommend them among their acquaintance? On the contrary, may not the ignorance of a member of any ſociety, reſpecting its concerns, tend to leſſen, in the view of an enquirer, the importance of the work, and diſcourage ſuch from aſſiſting agreeably to their intention. And much more does it become thoſe who accept the office of managers, to aim at *punctuality* and *regularity* in their attendance, that they may aſſiſt and not delay through their abſence, what they, by accepting the office, have pledged themſelves to do with all their might.

A. B. C.

REFLECTIONS UPON Phil. iv. 6.

"Be careful for nothing, but in every thing by prayer and ſupplication, with thankſgiving let your requeſt be made known unto God."

ANXIOUS *cares* torture the mind, and mar the pleaſure of human life. When the Apoſtle ſays, *be careful for nothing*, he does not mean that we ſhould be careleſs. Far from it. He was a man of conſiderable diligence himſelf, and charged with cares of the moſt important kind; and he has poſitively aſſerted, that if a man be not careful to *provide for his own, he has denied the faith, and is worſe than an infidel*. The word which the Apoſtle here uſes ſignifies a painful, anxious, and diſtruſtful concern,* which is diſhonourable to God, and diſtracting to the believer. From the paſſage thus introduced to our notice, we may obſerve,

1. *That great anxiety about the world is a powerful obſtacle to progreſs in religion*; inaſmuch as it occupies the mind, and choaks the ſeed of divine truth, ſo that it cannot thrive,† It divides the affections, and makes a man halt between two objects, as in the caſe of Demas. "Love not the world, neither the things of the world, for if any man love the world, the love of the Father is not in him." It interrupts devotion. The cloſet, the family, and the temple, all riſe up in loud complaints againſt the man of care, the man of the world. It precludes, yea deſtroys the communion of Saints. Worldly minded profeſſors have no time, and leſs inclination for meetings to ſocial prayer and Chriſtian conferrence.

2. *Prayer is of divine appointment, and muſt be regarded accordingly*. It is commanded, Matt xxvi. 41. and indeed men ought always to pray and not to faint. Prayer has been uſed in all ages in proportion as religion has prevailed. *Reader*, what doſt thou requeſt? what is thy petition? think well. Do you wiſh a new heart, the pardon of ſin, an humble mind, power over indwelling ſin, aſſurance of hope, ſanctification? Then let your requeſt be made known unto God by Jeſus Chriſt, as your Mediator, and great High prieſt.

3. *Gratitude for favours received is highly becoming the Chriſtian*. It is an amiable temper of mind, highly orna-

* Μεριμνατε from Μεριμνα, to think ſolicitouſly, with trouble of mind.
† Luke viii. 14. &c.

mental

mental to the character. It ſhone in David with peculiar luſtre, as appears from the Pſalms; and as it ſtands connected with deeds of kindneſs and charity to our brethren, it is our principal offering. "Whoſo offereth praiſe glorifieth me."*

The grand favour which demands our gratitude is the gift of Chriſt; the way, the truth, and the life. "He ſuffered for our ſins, the juſt for the unjuſt, that he might bring us unto God. He is the foundation and the chief corner ſtone. Yea he is all in all." OLIGOS.

ANSWER TO CHRISTIANA ON MATRIMONY.

ADVICE frequently comes too late, eſpecially upon this ſubject. I have ſome fears it may prove ſo in the preſent caſe, for I obſerve that your fair correſpondent ſays ſhe has *received* the addreſſes of the gentleman in queſtion, which I think implies ſome degree of approbation—that ſhe has not the *fulleſt* ſatisfaction reſpecting his piety, which intimates ſhe is *partly* ſatisfied on that head; and that ſhe wiſhes the ſubject to be conſidered at an *early* period; from which I am inclined to think the deciſion is likely to be made in his favour, irreſpective of the advice that I may now offer. But as the ſubject is of general utility, I hope it may not be offered altogether in vain.

It is lamentable to obſerve that matrimonial connexions, though of all others the moſt important, are generally formed with leſs prudence than moſt others; and a large portion of domeſtic miſery is the unavoidable conſequence. It is eaſy to account for this among the people of the world, but when it happens among perſons profeſſing godlineſs, it is more extraordinary and culpable. The grand rule for Chriſtians is ſo plain, that he, or ſhe, who runs may, and ought to read it. The Apoſtle Paul 1 Cor vii. 39. ſpeaking of the marriage of a chriſtian widow ſays, *ſhe is at liberty to be married to whom ſhe will,* ONLY *in the Lord.*

To marry an *infidel*, of any deſcription, is directly contrary to this rule. A chriſtian woman muſt marry only in the Lord, that is to a chriſtian man. But is an outward profeſſion of chriſtianity ſufficient? a being *in the Lord* as ſuch branches are which bear no fruit, and which ſhall be cut off? (John xv. 2.) Mere profeſſions of Chriſtianity being ſtill under the influence of a carnal mind, are frequently as

* Heb. xiii. 15.

bitter

bitter enemies to *vital religion*, as the openly profane; and one of this deſcription cannot be "an help-mate" for a real believer in Jeſus; there can be ſpiritual union; the huſband muſt be a perpetual object of pity; in her moſt ſolemn moments ſhe muſt conſider him as "a child of wrath," ſhe muſt look forward to death with diſmay, as putting an everlaſting period to their union, as occaſioning a ſeparation for eternity.

I would recommend to Chriſtiana to converſe with two ladies, if ſhe has opportunity: Firſt, with one who has, in the fulleſt ſenſe, married "in the Lord." There ſhe will learn the various advantages of ſuch a union. Her friend will inform her, that in the numerous trials of domeſtic life, ſhe needed all the aſſiſtance that a faithful pious partner could afford; and that ſhe numbers it among her choiceſt bleſſings, that ſhe was directed to ſuch a connection. Let her then conſult ſome pious woman, who, ſeduced by a flaſh of profeſſion in her admirer, or preſuming to be able to make him religious, or, for the ſake of ſome carnal and temporal advantage, ventured to tranſgreſs the ſacred rule, and united herſelf to an unbeliever; and I will venture to predict, ſhe will learn that vexations and mortifications without number have been the reſult. The miſeries of ſuch an union are, in ſome caſes, great beyond expreſſion; adding, almoſt inſufferably to that load of cares and troubles, which are in the beſt circumſtances, unavoidable. A croſs of our own making is the uglieſt, heavieſt croſs in the world. It is ſhocking to think that the marriage union ſhould become the matter of repentance through life, or what is worſe ſtill, that it ſhould prove the unhappy means of leading the profeſſor into a lukewarm or an apoſtate ſtate. Let me, therefore, recommend to Chriſtiana, the very pious and prudent reſolution of *Mercy*, Chriſtiana's companion in the Pilgrim's Progreſs, when Mr. *Briſk* paid his addreſſes to her—"he was a man of ſome breeding, and one that pretended to religion, but, it was feared, a ſtranger to the power of that which is good. Nay then, ſaid *Mercy*, I will look no more on him, for *I purpoſe never to have a clog to my ſoul.*"

G. B.

REVIEW OF RELIGIOUS PUBLICATIONS.

GLAD TIDINGS TO PERISHING SINNERS: *or the genuine Gospel a complete Warrant for the Ungodly to believe in Jesus.* By AB. BOOTH, 2d. Edition improved. 268 pages, 3s boards. BUTTON.

WE have already expreſſed our ſentiments of this work in reviewing Mr. Scott's *Warrant and Nature of Faith*, which was occaſioned by it. (Evan. Mag. for May 1799, page 199.) In the preſent edition Mr. B. has made ſome alterations, and ſome additions. It contains 34 pages more than the other. We obſerve with pleaſure, he has expreſſed himſelf with more caution, as to the nature of faith in Chriſt, than before. In the firſt edition, "A firm perſuaſion of his being the promiſed Meſſiah, and that the Chriſtian religion is from God," was excluded from the definition, and only conſidered as ſomething "pre-ſuppoſed" in believing. But in this it is a "general perſuaſion" of theſe truths only that is thus repreſented. (Page 3.) This we conſider as unexceptionable.

We wiſh Mr. B. had been equally attentive in his reviſion of Ch. III., wherein the *objections* are anſwered. As to thoſe perſons who plead for any diſpoſition of heart being neceſſary to *warrant* an application to Chriſt, whoever they are, we have nothing to ſay in their behalf: but thoſe who, with Mr. Scott, conſider regeneration as neceſſary, in *the nature of things*, to believing, whether they be right or wrong, appear to us rather unfairly treated. Far be it from us to accuſe this truly reſpectable writer of wilful miſrepreſentation: we are perſuaded he is incapable of it. But it is no uncommon thing for an author, in the heat of controverſy, to be inſenſibly warped from the line of a fair and impartial ſtatement of the ſentiments of his opponents.

"It is objected," ſays Mr. B. "though it be not neceſſary, for a ſinner to *know* that he is born again, before he believe in Jeſus Chriſt; yet regeneration *itſelf* muſt precede faith: for the heart of a ſinner being naturally in a ſtate of enmity to the divine character, he will never turn to God, while in that ſituation, for pardon and acceptance." To this he anſwers; "Before this objection can be juſtly conſidered as valid, it muſt be evinced not only that regeneration precedes faith, but alſo, that it is neceſſary to *authorize* a ſinner's reliance on Jeſus Chriſt." (Page 132.) But why muſt this be firſt evinced? The objection, from whomſoever Mr. B. took it, appears manifeſtly expreſſive of the ſentiments defended by Mr. Scott; who, we are perſuaded, deteſts the idea of any holy diſpoſition *authorizing* a ſinner to come to Jeſus: he contends, however, that without it he never *will* come. A ſtate of mind may be neceſſary, in the nature of things, to our coming to Chriſt, which is no part of the warrant for ſo doing. Mr. B. himſelf admits a ſpeculative *change of mind*, with *a conviction of ſin*, to be ſo; (page 123.) yet, as he elſewhere juſtly obſerves, "It is not under the notion of being *deeply awakened in conſcience*, that ſinners muſt firſt believe in Jeſus, but as *tranſgreſſors*, &c." (page 122.) Why, then, may not Mr. S., or thoſe of his ſentiments, be allowed to argue in the ſame manner with reſpect to the neceſſity of a change of heart? Why does Mr. B. inſiſt that if it be neceſſary at all, it muſt be neceſſary for the purpoſe of *authorizing* him to come? Finally, Why does Mr. B. alledge that a perſuaſion of regeneration being neceſſary to believing, muſt lead the awakened ſinner to "inveſtigate the ſtate of his own ſoul in ſearch of it,

with

with much the ſame ſolicitude as if he conſidered it as a warrant." (Page 138.) All theſe allegations appear to us equally directed againſt what he allows, as what he oppoſes. If conviction of ſin may be neceſſary to believing, without affording any warrant for it, ſo may regeneration; and if a perſuaſion of the neceſſity of regeneration to believing muſt needs turn the attention of a ſinner into a wrong direction, ſuch a perſuaſion reſpecting conviction of ſin muſt have the ſame effect.

Again, "It has with confidence been demanded," ſays Mr. B. "whether, if ſinners muſt not come to Chriſt as penitent, and as poſſeſſing an holy diſpoſition, they are to believe in him as impenitent, and as under the reigning power of their depravity. "But this," adds he, "like ſome other objections, is not pertinent; for the queſtion is, What is the proper *warrant* for a ſinner to believe in Jeſus?" (Page 218.) Now, ſo far as we are able to judge, the contrary of this is true. The queſtion here was *not*, What is the proper *warrant* for a ſinner to believe in Jeſus, for that is not the matter of diſpute; but *what is the ſtate of his heart in the moment when he firſt believes?*—Mr. B's anſwer appears to us evaſive. "A ſinner muſt come," he ſays, "neither *as* penitent, nor *as* impenitent, but merely under the character of one that is *guilty and periſhing*." The term *as*, in the objection, means the character which the ſinner *actually* ſuſtains; but in the anſwer, the character under which he is to *view himſelf*. It is thus, as we apprehend, that the objection is evaded. Mr. B. would not ſay, that in coming to Chriſt, a ſinner *is* neither penitent nor impenitent: yet, to meet the objection, it is neceſſary he ſhould ſay ſo; for the queſtion is not, under what character a ſinner muſt *view himſelf* in coming to Chriſt? but what character, with regard to penitence or impenitence, does he *actually ſuſtain?*

It is not our object to enter into Mr. B's. reaſonings, many of which we cordially approve; but barely to ſtate in a leading inſtance or two, wherein we conceive he has not done juſtice to his opponents.

We ſhall only add a few remarks on the note, (page 176) which Mr. B. has introduced in anſwer to a paſſage in our review of Mr. Scott's *Warrant and Nature of Faith*. It was our deſign in that review to give, according to the beſt of our capacity, an impartial ſtatement of the controverſy. Mr. B., however, complains of a miſapprehenſion of his meaning. He had ſaid, "If ſinners be reconciled to God and his law, previous to believing in Jeſus, and to a view of revealed mercy, it ſhould ſeem as if they had not much occaſion for either faith, or grace, or Chriſt. Becauſe, it muſt be admitted, that perſons of ſuch piety are already accepted of God, bear his image, and are in the way to heaven." On this paſſage we remarked, '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.' We have no objection to acknowledge, on a reviſion of the ſubject, that Mr. B's words did not warrant this conſtruction; and that it had been better to have quoted them as they were, than to have put any conſtruction upon them. We alſo acquit Mr. B. of the obnoxious principle alluded to. But having ſaid thus much, it requires to be added, that the above ſentence, which ſtands the ſame in both editions, appears to us to be far from defenſible.

Firſt, it repreſents that which is pleaded for only as an *eſſential part* of a ſinner's return to God as though it were *a whole*, ſufficient to denominate his character as a ſaint, and to prove his being accepted of God. It was neceſſary that the prodigal ſhould *come to himſelf*, juſtify his father's

conduct, and condemn his own, before, and in order to his return: but the neceſſity of his return was not thereby ſuperſeded; nor was he accepted of his father till he did return. It is true, the father beheld him *while a great way off*, and met the firſt movement of his heart towards him: but whatever were his kind deſigns, he was not accepted, according to the eſtabliſhed laws of the houſe, till he had actually returned. It was not neceſſary, that while he thus juſtified his father's character, he ſhould be ignorant of his readineſs to forgive. Without a perſuaſion of this, however he might have reproached himſelf, he could have had no encouragement to return as a ſupplicant. Nor is it ſuppoſed that a ſinner, in being brought to juſtify God as a law-giver, muſt needs be ignorant of his being revealed as the God of grace; but the queſtion is, whether, in the order of things, it be poſſible for him to ſee or believe any *grace* in the Goſpel beyond what he feels of the equity of the law? He may be perſuaded of God's exerciſing what is called pardon, and knowing himſelf a ſinner, expoſed to wrath, may be affected with it: but it cannot poſſibly appear to him to be a *gracious* pardon, any farther than as he feels reconciled to the juſtice of his claims as a law-giver. To ſuppoſe it poſſible that we ſhould believe the doctrine of *grace*, without being firſt made to feel the equity of the law, ſo as to juſtify God and condemn ourſelves, is to ſuppoſe a contradiction. There is no grace but upon this ſuppoſition; and we cannot ſee that which is not to be ſeen. Whatever promiſes there may be to the *leaſt degree of holineſs*, if they reſpect the firſt movement of the heart towards Chriſt, it is under the conſideration of its *iſſuing in faith in him*, without which no works of a ſinful creature can be accepted; ſuch promiſes therefore ought not to be brought for the purpoſe of ſuperceding it. *He that cometh to God muſt* firſt *believe that he is, and that he is a rewarder of them that diligently ſeek him.* Many promiſes alſo are made to believing: but if from hence we were to infer that a man is ſufficiently bleſſed in *believing*, ſo as to render *coming* to God unneceſſary, we ſhould put a force upon the Scriptures. *Believing* is ſuppoſed to have its immediate iſſue in coming; and therefore is treated, in the Scriptures, as in effect the ſame thing. John vi. 35.

Secondly. It is ſuppoſed, that when once a ſinner is accepted of God, he has but little occaſion for either faith, or grace, or Chriſt, in compariſon of what he had before. "If after a perſon is reconciled to the divine character," ſays Mr. B. "he apply to Chriſt for juſtification, he cannot, conſiſtently with his new ſtate, believe in him as juſtifying the *ungodly*, nor conſider himſelf as entirely worthleſs, and on a level with ſinners in general." Page 178. But (1) this ſuppoſes him not only to be renewed in the ſpirit of his mind, but to be *conſcious* of it, which Mr. B's. opponents do not contend for. (2) Suppoſing he were conſcious of it, *did not Abraham believe on him that juſtifieth the ungodly?* and that many years after his being a good man, and a believer; and did he not conſider himſelf at that time as "entirely worthleſs, and, as to acceptance with God, on a level with ſinners in general?" (See Rom. iv. 3—5. compared with Gen. xv. 6. xii. 1—3. Heb. xi. 8.) We might add, does not every good man ſtand in the ſame need of faith, and grace, and Chriſt, with reſpect to juſtification, as at the firſt moment when he believed? and in all his approaches to God for this bleſſing, does he not conſider himſelf as "entirely worthleſs, and upon a level with ſinners in general?"

OBITUARY.

OBITUARY.

MRS. PEAKES.

To the account of Mrs. P. in our laſt, we are deſired to add the following paragraph, which was by ſome miſtake omitted.

THE death of Mr. Creed (her firſt huſband) happened when ſhe had been brought to bed of her fourth child only two days. Under theſe diſtreſſing circumſtances the Lord was very gracious in ſupporting with his divine preſence; and peculiarly appeared for her in the diſpenſations of his providence. Very often, with a grateful remembrance, ſhe ſet up her *Ebenezer*, and acknowledged the divine goodneſs in leading her ſafely through thoſe days of great affliction. In the year 1769, ſhe married Mr. Peakes, of Goodman's Fields, who ſurvives her; as do alſo two ſons, who lament the loſs of the beſt and moſt affectionate of parents. About fifteen years ſince it pleaſed the Lord to afflict her with the loſs of ſight, but he mercifully gave her ſuch a reſignation and ſubmiſſion to his will, that ſhe was never once heard to murmur or complain; but under this trying deprivation, found the benefit and comfort of having her memory well ſtored with divine things. She was well acquainted with almoſt every part of the word of God, and could repeat much of it from memory. She likewiſe received great comfort from Dr. Watt's hymns and pſalms, a great number of which ſhe could alſo recollect.

MRS. LLOYD.

Mrs. Lloyd, of Upton, in Severn, was a perſon of amiable diſpoſition and manners, and whoſe life and converſation did honour to the Goſpel, which ſhe had ſeveral years profeſſed. At the beginning of her illneſs, ſhe was led to ſee ſo much of her own unworthineſs, as to be in great diſtreſs, that ſhe had not more cloſely attended the means of grace, and had ſome fear, leſt the Lord would not accept her ſervices performed in time of affliction; but even then, ſhe ſaid, "I have no other hope for acceptance with God but through Jeſus Chriſt." In recollecting how ſhe was firſt brought to the knowledge of the truth, ſhe added, I fear all is not right, becauſe I have not felt that diſtreſs which others have. But while ſhe was thinking on theſe things, ſhe was favoured with an anſwer of peace from above. When her huſband expreſſed a hope that the affliction would do them both good, ſhe anſwered, "I am ſure it has done me good, for my heart was very hard before, but Chriſt has ſoftened it now; but don't be lifted up, my dear, for I think it for my end; neither be over caſt down, for if I ſhould feel as I lately have, I think I could willingly die. I am moſt willing when moſt eaſy, for when in pain, I think it impatience. If I was ſure of getting well, yet I had rather go, if it be the Lord's will." Being aſked if ſhe did not love her family, ſhe replied, I love them dearly, but I love Chriſt better, and ſo I ought. Then darting a thought to heaven, ſhe ſaid,

"There, my beſt friends, my kindred dwell,
"There God my Saviour reigns."

At another time, on enquiring into the ſtate of her mind, ſhe replied, "wiſhing, longing, and hoping it will not be long before the Lord takes me out of this wilderneſs." It was remarked, you are like Chriſtiana,

waiting to go over the river. "O, yes (ſaid ſhe) every day and every night longing to be gone." When near her end, with a feeble voice, ſhe ſaid,

"Trembling, hoping, lingering, flying,
"O the pain, the bliſs of dying.

And while her huſband ſtood by, grieving, ſhe looked at him, and ſaid,

"Ceaſe, fond nature, ceaſe thy ſtrife,
"And let me languiſh into life."

When ſhe came to theſe words, "O grave where is thy victory?" ſhe exclaimed, "Thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt." When ſhe drew nearer ſtill to the brink of the river, her huſband ſaid, "I ſuppoſe you had rather go than recover?" ſhe replied, "O, yes, I had ten thouſand times rather go." And looking up added,

"Come, Lord, nor let thy promiſe fail,
"Nor let thy chariot long delay."

"I would not come back for ten thouſand worlds. I have but one deſire, and that is, to depart and be with Chriſt." I have never ſought another hope—I have never found another reſt."

On the day of her death, April 3, 1800, her huſband addreſſed her, ſaying, "You are are ſenſible?" She replied, "As ever I was in my life."—"You have no fear, have you?" She anſwered, No! "You have a deſire to depart and be with Chriſt?" She replied, "A very, very great one!" After having given up her ſeven young children (whom God Almighty protect and bleſs) and taken her final leave of the dear partner of her pains and pleaſures, her laſt words were, "Hold out"—he added, "Faith and patience?" ſhe anſwered, Yes! And ſoon after falling aſleep in Jeſus, ſhe obtained what ſhe ſo earneſtly longed for, to be for ever with the Lord. T. E.

REV. JOSEPH WILKINS.

We are concerned to announce that this venerable Miniſter of a congregation of Proteſtant Diſſenters, in Weymouth, died on Saturday, Nov. 15, 1800, in the 70th year of his age, and 46th of his miniſtry in that place. He poſſeſſed a clear and vigorous underſtanding, with a conſiderable degree of ingenuity, and was remarkable for liberality of ſentiment, generoſity of diſpoſition, and uniform integrity of conduct. During his reſidence at Weymouth he obtained univerſal reſpect, and that reputation was preſerved to the laſt day of his life. He was interred in the Quaker's burying ground, and a funeral oration was delivered on the occaſion by the Rev. B. Cracknell, to a very large auditory. In the evening a funeral diſcourſe was preached by Rev. J. Saltren, and Rev. H. Field exerciſed in prayer.

TEMOTEITEI.

On the ſecond inſtant died, of a rapid decline, at the Rev. Mr. Pratt's, Temoteitei, the Marqueſan youth, who returned with Mr. Cook. Being exhorted to pray he ſaid,

"I do pray, father."—Who do you pray to?—"To Jeſus Chriſt."—What do you pray for?—"That he would forgive my ſins."—Then you do not pray to the God of Tahouatta?—"No, No."

RELIGIOUS

RELIGIOUS INTELLIGENCE.

ON THE CAFFRE LANGUAGE.

Extracted from a Letter of Dr. Vanderkemp.

AS to the Caffree language I am as yet not well enough acquainted with its nature to give you the outlines of a Grammar; it is totally different from that of the Hottentots. I find, from the very little I know of it, that its ſound may be repreſented to an European ear, by an alphabet conſiſting of twenty-ſix letters,* eight of which are vowels.† At firſt I imagined that the power of the conſonants might be, in a more ſimple and analogous manner, expreſſed by artificial names formed out of the conſonants themſelves and a certain vowel, both repeated, as *abba, agga, adda, hazza, aſſa, ajja, akka, alla*, and ſo on; but paying more attention to this ſubject, I find that names taken from the language itſelf, and expreſſing ſome known ſubject, will more eaſily become familiar, and ſtick more indelibly on the memory than the former. I ſhall here ſubjoin this alphabet, with a few literary remarks. Perhaps a third ô may be required, correſponding with ê, to expreſs the ſound of the Engliſh o, in cone, tone, &c.

Figure.	Name.	Signification.	Sound of the Conſonants.
A a	Amba	Catch	A
B b	Beta	Beat	As the Engliſh b in bible.
P p	Pouma	Go out	Engliſh p in people.
G g	Gidima	Run faſt	Dutch g in good
Q q	Qamma	Name	Engliſh g in good. [quite
K k	Kabi	Ox	k, c. & q, in kite, cloak, &
D d	Doda	Man	d in dear.
T t	Taka	Bird	t in time.
E e	Eam	My	
É é	E		
E ë	Eta	give me	
H h	Haesja	Horſe	Engliſh h in horſe.
Z z	Zonka	Bread	Dutch z in zak.
S s	Sipeta	Bow (arcus)	Engliſh s in ſand.
S ſ‡	Sleka	Laugh	th in them.
I i	Ima	Stay	
J j	Jamma	Fleſh	y in year
L l	Langa	Sun	l in long.
M m	Mina	I	m in moon.
N n	Nina	You	n in noon.
O o	O-tnani	Leſſer-o	
O ö	Okhoulo	Greater-o	
U u	Upſong	Night	
V v	Voubou	Sea-cow	v in veſtry.
W w	Wenna	Thou	w in wife.
F f	Faſi	Woman	f in face.
X x	Chola	Out	Greek χ and Hebrew ב

* Which may be reduced to twenty-three, if you count thoſe that are only diſtinguiſhed by a dot for one.

† Beſides three or four additional characters, for ſo many clacks with the tongue.

‡ Here ſeems ſome miſtake in the MS. which we cannot rectify.

Sounds of the Vowels.

1. When in the ſame ſyllable no conſonant follows immediately after the vowel,

a ſounds like the Engliſh a in water.
e - - e in elaſtic.
ê - - e in ere.
ë - - e in where
i - - i in give.
o - - o in hope.
ö - - o in told.
u like the Dutch u in uur

2. When in the ſame ſyllable a conſonant follows immediately after the vowel,

a ſounds like the Engliſh a in can.
e - - e in pen.
ê - - e in ere.
e - - e in where.
i - - i in ſtill.
o - - o in don, ſon.
o - - o in pot.
u - - u in bud.

3. E when it follows immediately after a vowel in the ſame ſyllable, is almoſt entirely mute, and the preceding vowel is pronounced according to rule the firſt.

4. By combining the vowels a, e, o, with the vowels i and u, ſix diphthongs are formed, viz.

ai, ſounding almoſt like i in thigh
ei, - - ey in eye.
oi, - - oi in moiſt.
au, - - ou in ſtout.
eu, - - like the Dutch eu in deun, ſcheur.
ou, - - oo in good and o in do.

5. The three clacks deſcribed by Vaillant in his account of the Hottentot language, alſo take place in that of the Caffres, and may be expreſſed in writing by three different marks, and likewiſe the liſping ſound which ſometimes affects the pronunciation of the l and z.

6. The Caffre language, as far as I know, is deſtitute of the R, and when a Caffre attempts to pronounce a foreign word in which it occurs, he commonly ſubſtitutes an l in its room, like the Chineſe; and by repeated trials he will begin to pronouce the R with (as it is called) a bur in his throat. The c, alſo and q, x, and y, ſeem ſuperfluous in this alphabet.

7. On the other hand, the ſound of the Engliſh th is, beſides that of the Dutch th, an ingredient in this language, i. e. *inſlaka, gum*, and alſo the ſound of the Arabic *ain*, whichhowever requires no peculiar character, as it may be repreſented by ng. Ph is to be pronounced, ſo that both the conſonants are diſtinctly heard, thus *phoendo* ſounds not like *foendo*, but rather like *pehoendo, hern*.

8. Monoſyllables and words of more than three ſyllables, are but few in this language; ſome however occur, as *le*, that; *pe*, give; *thou*, it is gone; *thukuloſe*, devil; *izandoudou*, cheek; *iziſouba*, breaſt; but compoſition, conjugation, and affixion, increaſe the number of ſyllables beyond this number. e.g. *Izilimele*, the pleiades; *diazenzile* I did it; *inkwinkwanaeame*, my ſon; *baokhatina*, our father, &c.

LETTER

LETTER TO THE EDITOR.

REV. SIR,

IN the ſpring of 1798, obſerving the groſs darkneſs and dreadful profligacy of the riſing generation, in the village where Providence has fixed my ſtation, out of concern for their precious ſouls, I inſtituted a Sunday ſchool, with a promiſe that I would give each that came a half-penny per week; this ſucceeded, and numbers entered. But I was ſoon given to underſtand that they were looking forwards with anxiety to a revel, which has been annually kept, beyond the memory of man, on Whit-monday, upon Peppard Green, and which leads the van to ſeveral others round the neighbourhood. This gave me no ſmall uneaſineſs, leſt the youths which I had collected ſhould again mingle with their old wicked companions, and become as diſſipated as before. I, therefore, after laying the matter before the Lord, gave it out, that if the young people and children would not go to the revel, but ſpend the whole day with me, I would preach a ſermon to them in the morning, and give them a dinner, and ſpend the afternoon in ſinging and prayer. This produced the deſired effect. They all came on the Monday, and in order to keep them together all day, I ſet thoſe that were more ſteady to take care of the reſt, that none might run away after dinner; by this means I detained them all, except two, till eight o'clock at night. By keeping ſo many away I greatly weakened the hands of the wicked, who exclaimed, that it was the worſt revel they had ever ſeen. This filled my ſoul with gratitude to God, and made me determine in the following year (1799) to act upon a larger ſcale. I then invited my dear friends Mr. Douglas, of Reading, to preach to the young people in the morning, Mr. Green of the ſame place in the afternoon, and Mr. Muſton of Aſton, in the evening. I alſo gave it out a fortnight before; and in order to ſhew my love and zeal for the beſt intereſts of the people, and that I had nothing in view but their good, I added I would give all the poor, both men, women, and children that would come and ſpend the day with me, inſtead of going to the revel, a dinner. This, Sir, was noiſed abroad, and brought numbers from every direction; ſo that I ſuppoſe I dined near three hundred people that day, to the great mortification of the publicans and revel keepers, who had boaſted what they would do to keep it up; but moſt of their people deſerted them and came to chapel, which rejoiced my heart greatly. Being thus encouraged from paſt ſucceſs, this year, in the ſtrength of the Lord, I made a third attempt to ſet aſide the revel. I again applied to Mr. Douglas to preach in the morning, and to Mr. Perry for the afternoon and evening, and provided a dinner as before. I alſo wrote to a neighbouring juſtice upon the injurious and brutal practice of revelling, and, to his immortal honour, I have reaſon to believe that he diſcountenanced it. The miniſters came as deſired, and the Lord made it a good day to many ſouls. One of my neighbours ſaid, Sir, I have ſpent moſt of the Whit Mondays of my life at Peppard revel, but I never ſpent ſuch an one as this before. And as for the revel, it was ſo completely done away, that not a wreck of it was left.

Dear Sir, a view of God's goodneſs and condeſcenſion in ſanctioning my poor endeavours, fills my ſoul at times with gratitude and praiſe; and I humbly hope that the relation of it will redound to his glory, and be the means to ſtimulate my dear brethren in the miniſtry, who may be in a ſimilar ſituations, to ſtrain every nerve to prevent ſin; and if we ſhould not accompliſh all we wiſh, yet if we are but the means of one ſin leſs being committed, it will amply repay our labour.

About

About four weeks ago, my mind was much grieved with the conduct of a gentleman in the neighbourhood, who, on the Sabbath, brought his servants and all he could collect to play at cricket on the green. After I had made it a matter of prayer, I wrote to the conſtable that I ſhould be ſorry to hurt a hair of his head, but I could not ſee the Sabbath ſo ſhamefully profaned; therefore if he did not prevent it, I ſhould enter a proſecution againſt him for neglect of duty. This had the deſired effect, and there has been no playing ſince on the Sabbath.

Sir, if you think that theſe hints will be acceptable to the readers of the Evangelical Magazine you will be pleaſed to inſert them.

I remain your's, &c.

Peppard, Sep. 5, 1800. J. W.

ORDINATIONS.

Rev. E. BLOOMFIELD, of Wymondham, was ordained Sept. 23d; Mr. Shufflebottom, of Bungay, read the Scriptures and prayed; Mr. Bocking, of Denton, received the confeſſion, and offered up the ordination prayer; Mr. Newton gave the charge from 1 Tim. iv. 12. "Let no man deſpiſe thy youth." Mr. Carter, of Mattiſhall, preached to the people from Eph. v. 2. "Walk in love." and Mr. Saunders, of Coventry, concluded with prayer.

On Thurſday, Nov. 27th, the Rev. Mr. THORP was ſet apart to the paſtoral office over the church late under the care of the Rev. Richard Winter. The ſervice was opened by Mr. Knight, of the Borough, who prayed and read the 132d Pſalm: Mr. Maurice, of Fetter Lane, delivered an introductory diſcourſe; Mr. Clayton gave an exhortation to the miniſter; Mr. Barber prayed; Mr. Brookſbank addreſſed the church from 1 Cor. iii. 21, 22, 23. Mr. Knight, of Nightingale Lane, gave out the hymns, and concluded with prayer.

Mr. Maurice mentioned in his introduction, that Mr. Winter was ordained co-paſtor, with the Rev. Thomas Bradbury, in June, 1759; Mr. Bradbury on that occaſion gave the introductory diſcourſe, Mr. Olding, of Deptford, the charge, and Mr. Conder preached to the people.

November 17th, a meeting of Miniſters was held at the Baptiſt meeting at Winſlow, in the county of Bucks; Mr. Scraggs, of Buckingham, began in prayer: Mr. Carey, of Woburn, preached from Iſaiah i. 18; Mr. Cox, of Leighton, concluded in prayer; and Mr. Caſtleden, late of Aylesbury, gave out the hymns. The Baptiſt intereſt in this town having been very low for many years, and a Religious Society of a mixed kind (but compoſed of perſons of evangelical principles) having been lately formed, the deſign of this meeting was to encourage thoſe who ſtill continue in this newly-revived little ſociety; and alſo that the neighbouring miniſtry who carry on the Sabbath-day evening lectures, might fix on their reſpective days.

As a worthy clergyman preaches in this town, it was agreed that for the future the ſociety ſhould not aſſemble in church hours on the Lord's day, but at 7 in the morning, from 2 to 3 in the afternoon, and at 6 in the evening.

ERRATA.

The reader is deſired to correct the following errata in our laſt number, page 511, lines 10 and 21, inſtead of *πειρα* read *πειραν*. Page 517, line 23, for *read* read *delivered*.

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CHRISTIANA, I find, has an help-
mate in view,
But ſuſpects, he is one who is not form'd
anew:
If ſo, ſir, to me it appears a clear caſe,
He's not a fit match for a ſubject of
grace.

Much I know may be ſaid by thoſe
who're inclin'd
To favour an object that ſeems to their
mind,
As to perſon, or parts, all reſulting from
hence
Of Nature's embelliſhments, ſuited to
ſenſe.

But the ſtandard of truth is the Chriſtian's
ſure guide,
And the means in the Lord to make happy
the bride;
Then let Chriſtiana expect here to find
The beſt information to ſettle her mind.

By the word, as directed, the ſpirits we
try,
And before it her ſcruples ſhall vaniſh
and die;
Nor is there a caſe ſo perplex'd and con-
fus'd,
But the touch-ſtone of truth may with
ſafety be us'd.

Be not raſh, Chriſtiana, (permit me to ſay)
In your choice, nor let intereſt carry the
ſway;
Whate'er he may promiſe of bliſs to im-
part,
Prefer you the object where grace rules
the heart.

This, attended with wiſdom, with pru-
dence and love,
A ſource of enjoyment and comfort will
prove;
Will lighten your trials, and ſoften your
cares,
Whilſt with tender emotions he mutually
ſhares.

To be equally yok'd is a favour divine,
May this favour, with all its endearments
be thine!
That ſuch a rich bleſſing your wiſhes may
crown,
Let your earneſt petitions go up to the
throne.

Aſk of me, ſaith the Lord, and expect to
receive;
All things that are lawful are your's who
believe;
But wait with ſubmiſſion, my time is the
beſt,
And the trial of patience will ſweeten the
reſt. S. F.

Nov. 28*th*, 1800.

On the Examination of a School,

(*Sunday, October* 12, 1800.)

Supported and inſtructed by a few be-
nevolent Ladies.

THESE friends of human kind
How lovely they appear!
Anxious to bind the bleeding heart,
And wipe the falling tear.

Dark ignorance o'erſpread
The minds of all theſe youth;
But pity bade them chaſe the gloom
With beams of ſacred truth.

And now the morning ſhines,
Their day of grace begun;
As flow'rs they ope their little bre
To meet the riſing ſun.

And you, ye gen'rous ſouls!
Who tore the veil away,
Shall ſhine above the ſtarry ſky
In everlaſting day.

INDEX.

N. B. *P.* ſtands for Poetry | *S.* for Sermon.

	Page
A	
ACADEMY, Hoxton	306
——— Rotherham	83, 520
Addreſs from the Directors of the Miſſionary Society	336, 472
——— of the Society for diſtributing Evangelical Tracts gratis	80
——— to Goſpel Miniſters	139
America, Letter from 125, 169,	260, 479
Anecdotes of	
Adolphus, King of Sweeden	63
Card. Bellarmine	108
Mr. Burgeſs	157
Rev. A. Duncan	542
Rev. H. Erſkine	454
A French Priſoner	283
Mr. Johnſon	26
A Martyr	64
A Miſſionary	198
A Poor Woman	503
A Soldier	108
Sweagers reproved	199, 373
Volney	508
Affliction, *P*	484
African Names, &c. *P*	44
Anguiſh, ſines in, *P.*	483
Aniverſary, Trowbridge	217
Anſwer to Chriſtiana	498, 546
——— to query on 1 Tim. i, 19, 20	532
Aſſociations, at	
Bedford	129, 215
Devon	523
Dorſet	40, 348
Eaſt Kent	129, 262, 438
Eſſex	306
Hants	83
Herts	262
Kent	347, 438
Norfolk	524
Northern Evan. Soc.	438
Aſſociations.	Page
Staffordſhire	216
Wiltſhire	217, 438
Weſt Kent	261
Worceſter and Hereford	217
B.	
Barometer, Spiritual	526
Bedford Union	129, 215
Bible Society	128
Blackwell, Mr. F. Life of	309
Bill of Mortality, *P.*	252
Boſchemen, Miſſion to	212
Bryſon, Rev. T. Life of	89
Burgeſs, Mr. T. Life of	45, 137
C.	
Caffrees, Miſſion to, ſee Vanderkemp.	
——— Language, Account of	553
Catechiſing, Importance of	234
Change, the, *P.*	220
Chapels opened at	
Abbotſbury	41
Beverly	525
Bruton	218
Chapmanſlade	218
Deptford	41
Harwich	481
Hoxton	218
Patricroft	395
Repton	525
Rotherhithe	ib.
Titchfield	130
Tuthury	41
Upminſter	307
Wallingford	130
Wincanton	481
Woolwich	350
Chriſt, Interceſſion of	357
——— no Impoſtor	273
Chriſtian Converſation	95
——— Forgiveneſs, *P.*	44
——— Prize, *P.*	131
Chriſtmas Hymn, *P.*	43

Church,

Page

Church, future Prosperity of 282
Clode, Mr. Murder of 298
Compassion, Divine 189
Complaint, the, *P.* 352
Conversions, Remarkable 27, 156
Covetousness, Idolatry of 54
Cowper, W. Esq. his Experience 457
Criticism, see Remarks

D.

Deaf and Dumb Christian 98
Deaf, encouraged to attend the Gospel 200
Death, Awful, of a Swearer 158
—— Essay on 18
Declaration of the Gospel to Sinners 383
Denham, Rev. E. Life of 529
Devotedness to God, *P.* 440
Diary a Minister's, Extracts from 18
Disinterested Kindness 60
Distribution of Profits 85, 395
Distinction between believing and the seal of the Spirit 24
Doubts and Fears of Believers 20

E.

Elegy on Mr. Gwennap, *P.* 176
—— on Rev. G. Pattrick 527
Elucidation of Heb. V. 4. 540, 132
Envy, Essay on 822
Examination, *P.* 87

F.

Faith, Letter on 452
Family Worship 230
Final state of Man 416
Flowers, the, *P.* 352
Forgiveness of Injuries 449
France, state of Religion in 153

G.

Gaius, on hearing *P.* 308
Glimpse of Heaven 371
Gother, Capt. Life of 533
Grace abounding to Felons, 360, 419
—— State of 186
Gwennap, Mr. Life of 133

H.

Hamburgh, moral state of 473
Heart Idolatry 537
Heart Deceitfulness *P.* 219
Heaven, a Glimpse of 371
Holland, Intelligence from 166, 346
Husbandman's Song, *P.* 396

I.

Idolatry of Covetousness 54
Jew, Confession of 145
Immortality of the Soul 191
Impatience reproved, *P.* 484
Infidel Objection obviated 144
Injuries, Forgiveness of 449
Intercession of Christ 357
Job, Passages of, paraphrased, *P.* 131

K.

Kicherer, Mr. Letter from 212, 430
—— Letter to 386

L.

Letters from
America 125, 169, 260, 479
An aged Minister 370
Allen, Rev. T. 479
Blatchford, Rev. S. 127
Beddome, Rev. B. 156, 197, 229, 272, 319, 370
Brem, Rev. C. 326
B——, Rev. J. 260
Cooper, Rev. W. 393
Davidson, Rev. J. 221
Directors of the Missionary Society 33, 386
Edmond, J. 70
Edwards, W. 75
Eyre, Rev. J. (at Otaheite) 295, 296, 428
Ely, Rev. S. 494
Griffiths, Rev. V. 317
—— Rev. J. 261
Holland, 166, 346
Henrey, Rev. P. 452
Hillyard, Rev. J. 36
Johnson, Rev. R. 298, 303
Jones, Rev. T. 24
Jefferson, Rev. J. (Missionary) 303
Kicherer, Rev. J. 430
Lewis, Rev. G. 40
Missionaries at Otaheite 295, 296
—— at New South Wales 296
Repenting Prodigal 112
Robins, Rev. Dr. 100
Rogers, Rev. Dr. 125

Letters from — Page
Romaine, Rev. W. 196
South African, Miſſ. Society 79
Steinkopf, Rev. Mr. 79
Taylor, D. 236
Vanderkemp, Dr. 76
Venn, Rev. H. 228
Letters on the behaviour of Miniſters 52, 225, 279
Letters to a Friend; ſolitary 102
——— M. Kicherer 386
——— Dr. Vanderkemp 387
Lines on Marriage 264
——— written in Anguiſh, *P.* 483

M.

Maddocks, T. Account of 419
Matrimony, Query on 498
See Anſwer
Meditation 320
——— in time of Illneſs 269
——— on John, xix, 5 148
——— on Pſ. xv. 2. 363
Memoirs of
Blackwell, Mr. F. 309
Burgeſs, Mr. T. 45
Bryſon, Rev. T. 89
Denham, Rev. E. 529
Gother, Capt. 333
Gwennap, Mr. A. G. 133
Jones, Rev. J. 441
Pattrick, Rev. G. 485
Pearce, Rev. S. 177
Ryland, Rev J. 397
Swanſton, Rev. A. 265
Tempteitei 552
Thomſon, Rev. G. 221, 318
Miniſters, Letters on their Behaviour 52, 225, 279
Miſſionary Addreſs, *P.* 263
——— Annual Meeting, 166, 207 252
——— Collection, &c. 42, 80, 125 166, 208, 256, 306, 347, 385, 480 523
——— Fortitude 198
——— Prayer Meetings 523
——— Sermons, ſee Review
——— Society's Patent, *P.* 263
——— Society, Scots 481
Miſſion to the Boſchemen, 75, 212, 430
——— to the Caffrees 70
See Vanderkemp's Journal.
Modern Preaching 456

N.

New Year, Hymn on 44
——— Lines on 87

O.

Obituary of
Biſhop, M. 121
Children 122, 514
Campbell, Mrs. 249
Cooper, Ruth 116
Darracott, Mrs. 333
Favell, Mrs. 251
F——. Mr. R. 119
Foat, Mr. 86
Gould, Miſs 118
Hearn, W. 201
Howard, E. 164
Major, Mrs. 335
Man, a Poor 31
Moorhouſe, Mr. 331
Peakes, Mrs. 551
Pearſon, Mrs. 247
Rantly, J. 463
Roſe, E. 381
Shepherd, Mrs. 205
Strong, Mr. S. 163
Suitor, Miſs 468
Tate, Mrs. 336
Taylor, Mr. J. 204
Temoteitei 552
Thomſon, Mrs. 466
Tindall, T. 383
Toms, Mrs. 205
Venables, Mrs. 378
Vowell, Mrs. 291
Warne, Mrs. 244
Warner, Mr. 247
White, J. 30
——— M. 479
Wilkins, Rev. J. 552
Wood, M. 335
Ode on Chriſtmas Day, *P.* 87
——— on Spring, *P.* 263
——— to the Redeemer, *P.* 175
Ordinations of the Rev.
Barton, J. 84
Barratt 218
Bull, T. P. 524
Culver 349
Foxell, J. 482
Froſt, R. 439
Hordle, W. 481
Imeray, R. 130
Jones, W. 40

Page

Kent, W. 482
Kidd, T. 439
Laxon, W. 525
M'Pherson 40
Mills, J. 394
Moody, J. 395
Podmore, W. 41
Reynolds, J. 350
Scroxton, J. 349
Shaw, J. 524
Smith, D. 350
Thompson, P. 84
Tyerman, D. 394
Wheaton, J. 307
Williams, T. 439
Otaheite, Intelligence from 69, 428

P.

Paraphrase on Parts of Job, *P.* 131
Pardoning God, The 406
Park's Travels, Extracts from 275
Party Spirit 322
Paternal Admonition 496
Pattrick, Rev. G. Life of 485
Peace, Evangelical 276
Pearce, Rev. S. Life of 177
Perkins, T. Account of 361
Physico-Theology 505
Pleasures of Religion 183
Poor, Present State 540
Prayer for the Gospel, *P.* 308
Present State of the Poor 540
Profaneness, On 159
Providence, *P.* 264
——— Remarkable 541
Psalm xiii. *P.* 132
——— cxxiii. *P.* 396
Protestant Union.—See Review
Public Worship, *P.* 484
——— attendance on 367

Q.

Query on Matrimony 456
—— on 1 Tim. 19, 20 455
See Answers
Quotations, on Foreign 153

R.

Reason and Faith not incompatible 16
Red Breast, to a, *P.* 151
Reflections on the close of a Century, *P.* 43
——— hearing St. Peters Bell, *P.* 484

Page

Reflections on a Lilly, *P.* 351
——— Gen. xlii. 36 82
——— Ezek. xxxv. 34, 35, *P.* 528
——— John i. 17 235
——— xii. 42 109
——— Phil. iv. 6 557
——— Heb. xi. 3 193
——— xii. 28 194
——— Rev. xxii. 4, *P.* 483
Religious Intelligence, 31, 69, 125, 166, 207, 252, 294, 336, 385, 427, 472, 519
——— Tracts Society 80, 256
——— Utility of 410
Remarks on Acts xvii. 2 106
——— 1 Thes. v. 23 520
——— Heb. v. 4. 540
Reproach for Christ 175
Requesting devotedness to God, *P.* 440
Review of
Baptist Periodical Accounts 25
Bicheno's Restoration of the Jews 423
Bogue's diffusion of Truth, *S.* 375
Booth's Glad Tidings, 2d Edition 558
Braidwood's Loyalty enforced, *S.* 28
Brodbelt and Nicol's Sermons 374
Burder's Village Sermons, Vol. 4, 114
——— Directory for the Sabbath 163
Button's Dictionary of the Bible 162
Christian's Elegant Repository 514
De Coetlogon's Caution 426
Dennant's Life of Mrs. Pepper 331
Dialogue between Pulpit and Reading-Desk 29
Doddridge on Family Worship 29
Edward's Narrative 114
——— Prisoner's Friend 425
Fuller's Expository Remarks 29
——— Gospel its own Witness 65
Gill's Dissenter's Reasons 336
Glorious News 290
Gregory's Journal 289
Greatheed's Fun. Ser. for Cowper 457

Review

Page

Review of
Harrison's (Mrs.) Songs in the Night 29
Hannam's Analytical Compendium 331
Hall's Modern Infidelity, *S.* 242
Haldane's Address 424
Haweis's Church History, 66, 160, 285, 375
Hill's Plea for Union 69
—— 2d Tour ib.
Hints on Gospel Ministry 330
Jamieson, remarks on Hill 68
Jerment's Trumpet and Harp, *S.* 329
Importance of Religion 162
Kinghorn on Public Worship 115
Kingsbury's Charity Sermon 446
Little on Deism 426
Missionary Sermons for 1800 374
Moseley's Catechism 244, 426
Popery unmasked 514
Publications of the Religious Tract Society 163
Ryland's Christianæ Militiæ Vaticum 115
—— F. S. for Pearce ib.
Scott's Essays 114
Sermons to Children 514
Simpson's Discourses 162
Steven's Reign of Messiah 329
Swanston's Sermons 288
Tisbourne's Saint's Victory 515
Townsend's Gospel Testimony ib.
Victim 425
Watson's divine contentment 162
Waugh's Messiah, *S.* 291
Williams's Triumphant believer 29
—— Fun. S. for Pattrick 512
World's displayed 162, 331
Roman Catholic Religion in France 153
Ryland, Rev. J. Life of 397

S.

Sabbath Schools 81, 128
Saints, Character and Security of 534
Schism, Essay on 502
Scriptures, their Veracity, *P.* 220
Seeking Jesus 411
Select Sentences 63, 113, 159, 241, 456
Shepherd's Evening Song, *P.* 132
—— Morning Hymn, *P.* 175
Societies, Religious and Benevolent 543
Soliloquy, 238, 368, 502, *P.* 440
South African Mission 348
State of Grace 186
Superstition, Remarkable 143
Sundial, on the Inscription of a, *P.* 88
Sunday School Society 348
—— Hymn, *P.* 131, 220, 308
—— Kent 262
Surry Mission 348
Swanston, Rev. A. Life of 265
Swearer reproved 199, 373
—— Death of 158
Switzerland, Intelligence from 78

T.

Temoteitei, Memoirs of 1, 532
Thompson, Rev. G. Account of, 221, 318
Thoughts on Psalm, xxix, 4 14
—— lvi, 9 321
—— seeking Jesus 411
Tongatahoo, Intelligence from 427
True Wisdom, *P.* 264

U.

Vanderkemp, Dr. Journal of, 171, 208, 257, 339, 474, 388
—— Letter to 387
Village Preaching 414

W.

Warning to Scoffers 150
Why art thou cast down, *P.* 219
Why Trees grow perpendicular, *P.* 219
Wind, Essay on High 505
Word in Season 146
Worship, Public 368

INDEX TO THE SIGNATURES.

	Page
A. B.	264
A. B. C.	153, 368, 544
Agnus	503
Aidous	196
Aliquis	43, 44, 527
Alumnus	351
Alzira	263
Amintor	264
Apelles	108
B. B. L.	440
Benevolus	106
B. S.	87
Boethos	20
C.	484, 527
Carbon	483
Charis	540
Chriſtiana	456
Conſtant Reader	323
Daleth	22
D. B.	155
Enquirer	455
Eriphos	60, 537
E—a	220
E. T	95, 173, 186, 271
E. W.	131
Fides	145
Fiſenſis	414
G. B.	148, 541, 547
H——e, W.	234
J.	220, 308
Joſephus	131
Iota	44
Juvenis	534
Julia	16
Julius	219, 484

	Page
J. A. K.	263, 264
J. D.	351
J. E.	150, 411
J. J.	510
J. K.	320
J. S.	132, 176, 192
J. T.	238
J. T. B.	502
J. W.	220
L. T.	308
Lactas	112
Leonora	219, 440
M.	235
M. D.	539
Mancunienſis	54, 360, 410
Mikrotes	279
Miles, Emeritus	191, 283, 322
N. L.	456
Oligos	451, 546
Placabilis	152
Poſthumous	145
Roſe, E.	484
S. B.	189, 419
Serena	369, 440
Schubertus	308, 398
Sophia T.	239
Stephanus	194
Sodalis Diſcipulus	367
S. (Weſtminſter)	14, 175, 264, 352, 483, 484, 528
T. M. H.	485
Vermis	18
Viator	398
W. G.	87
Zeta	220

TEXTS ILLUSTRATED.

	Page		Page
Gen. xlii, 36.	22	John xii, 42.	109
Pſalm xiii	132	—— xix, 5.	148
—— xxix, 4.	14	Acts xvii, 2.	106
—— lv, 8. *P.*	527	Phil. iv, 6.	557
—— lvi, 9.	321	1 Tim. I. 19, 20.	532
—— lxv, 2.	363	1 Theſ. V. 23.	510
—— cxxiii, 1.	398	Heb. v, 4.	540
Jer. xvii, 9. *P.*	219	—— xi, 3.	193
Ezek. xxxvii, 34, 55.	528	—— xii, 28.	194
John i. 17.	235	Rev. xxii, 4.	483

ORDER OF THE PORTRAITS.

Temoteitei,	*January*	A. Douglas,	*Auguſt*
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END OF VOL. VIII.

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